

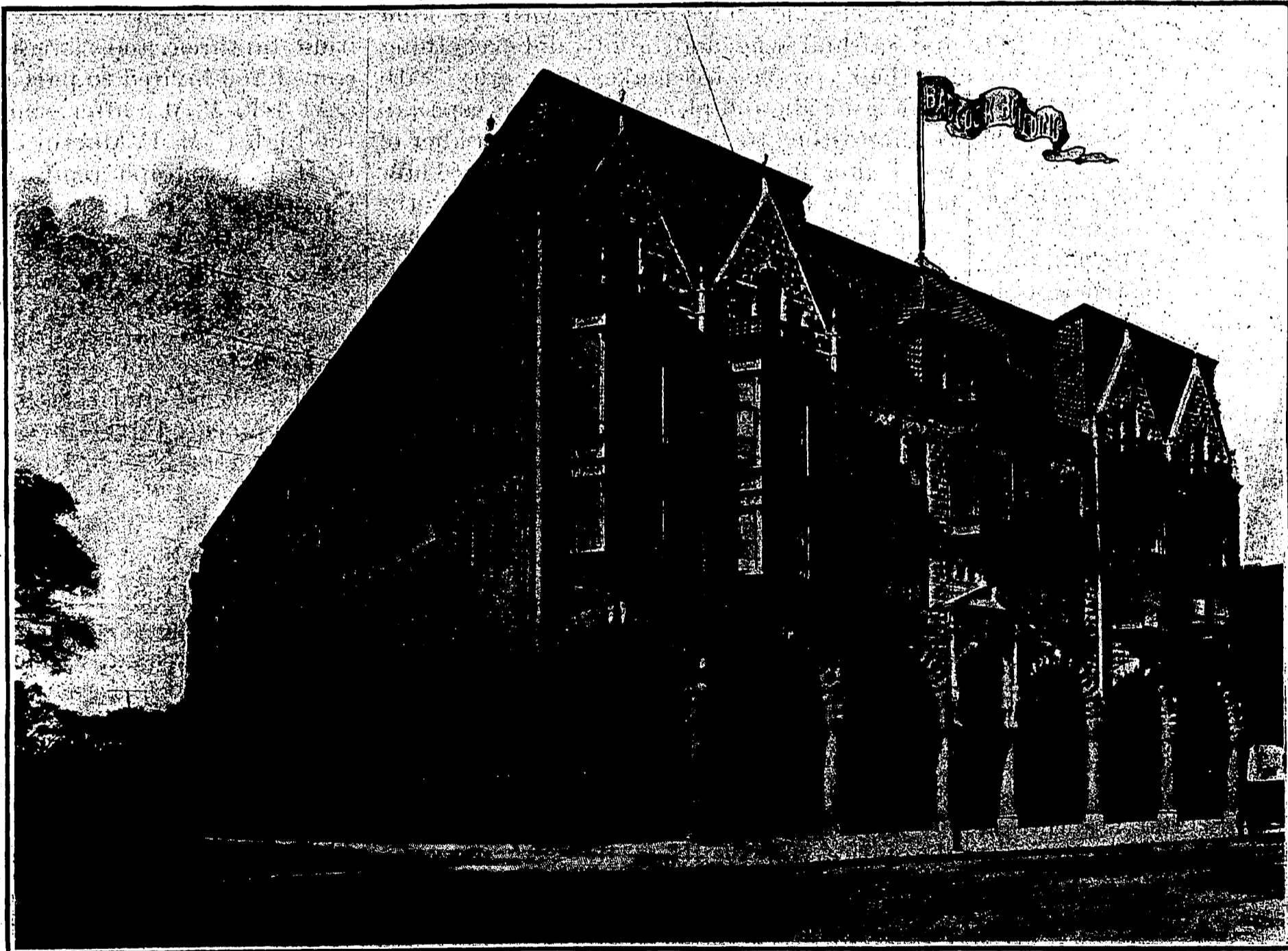
THE SABBATH RECORDER.

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Sabbath Recorder.

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Young People's Work.

MRS. R. T. ROGERS, Waterville, Maine, Woman's Work.

J. P. MOSHER, Plainfield, N. J., Business Manager.

Entered as Second-Class mail matter at the Plainfield, (N. J.) Post-Office, March 12, 1895.

A CARD from Bro. Swinney, of DeRuyter, mentions the severe illness of Dr. Swinney of our China Mission. She has been very low with pneumonia, though hopes are entertained of her recovery. The latest news, May 2d, stated "she had another bad night." We need not ask that all who know her will unite in earnestly petitioning Him "who healeth all our diseases," that He will restore her to health, and tenderly guard all our loved ones on that far-away field of labor.

THE Babcock Building, in Plainfield, N. J., which we are glad to be able to show to our readers this week, and in which the Seventh-day Baptist Publishing House is now located, has a frontage on Front street of 118 feet, and on Madison avenue of 191 feet. The main floor on street level is occupied by the offices and printing rooms of the SABBATH RECORDER and our other publications, covering an area of 30 feet by 100 feet; the post office 36 feet by 90 feet; one large dry goods and notion store 52 feet by 165 feet, with same space in basement; one store 18 feet by 100 feet and several smaller rooms for stores, shops or offices. The building is five stories high, the floors above the stores being arranged for offices, assembly rooms, flats for families, studios, or rooms for class instruction in music, art, etc., club-rooms, and rooms for various fraternities. There are 96 rooms for offices, 8 flats consisting of suits of rooms ranging from seven to ten rooms each, and provided with all comforts and conveniences of modern buildings, including a full line of plumbing, butler's pantry, electric or gas lights, etc. The semi-circular arches of the arcade rest upon massive, polished granite columns of Doric architecture, from the quarries of Westerly, R. I. The Madison avenue front of the building is of buff brick, with greenish stone trimmings from Martinsville, N. J. The roof, of the Mansard type, is covered with terra cotta tile from the Alfred works. An electric elevator affords easy access to the various offices, flats and association rooms. The building is heated by steam and provided with gas and electric lights throughout. It is to be equipped with three fire escapes. The entire building is constructed in a substantial manner, the interior being solely supported by iron columns and girders. An automatic fire extinguishing apparatus has been provided, with fire hose distributed throughout the building ready for any emergency. The Babcock Building is the pride of the city of Plainfield and few, if any buildings in the State are more substantial, beautiful, or more thoroughly equipped.

THE trip from Plainfield to Philadelphia, always pleasant, was especially delightful on the morning of May 22d, after the rain of the previous day. The face of nature had been thoroughly washed, and in the bright sunlight

upon landscape and lawns, foliage and flowers, there was beauty and gladness everywhere. An hour or two of leisure in the city of "Brotherly Love," gave us opportunity to observe a few points of interest, among which we merely mention Independence Hall, with its old historic "Liberty Bell," and many pictures and objects of thrilling Revolutionary interest; also the place of the old Seventh-day Baptist burying ground on Fifth street, recently sold to the city by the Shiloh and New Market Churches to enable the city authorities to widen the street and permit the erection of that immense building called the "Bourse" (Commercial Exchange), occupying a whole square. Its substantial and beautiful architecture and towering height make it a prominent object of admiration in this grand old city.

Arriving at Bridgeton about 4.30 P. M., we found friends awaiting the delegates to convey us to the hospitable homes in Marlboro to which we were assigned. The ride from Bridgeton was charming. The weather cool but pleasant. Vegetation more forward than at points further north, but we were a little too early for the delicious strawberries that have usually tempted the appetites of those in attendance at the Eastern Association when that gathering occurs in this vicinity.

Our home during the meetings was fortunately given us with the hospitable, intelligent, devout and loyal German-American, Mr. Louis Schaible. This brother, with his kind and faithful wife and family, did everything in their power to make our stay with them homelike and pleasant. It was especially interesting to find in our host a soldier of the Union in the last war, and to see how nearly we had been together, even in the same engagements, though we were not then acquainted. His genuine love for the "Fatherland," and at the same time his greater love and intense loyalty to his adopted country, were refreshing to behold.

At the appointed hour for the assembling of the Eastern Association, 10.30 A. M., F. E. Peterson, Moderator, conducted devotional services, consisting of singing, Scripture reading, brief remarks by the conductor, and several earnest prayers.

In the absence of L. F. Randolph, preacher of the Introductory Sermon, L. E. Livermore was asked to take his place. His theme, the Perfect Law of Liberty, was drawn from the text James 1: 25.

After the sermon a "Witness Meeting" was conducted by G. H. F. Randolph in which as many as had time to speak, and finally nearly the entire congregation, by standing, witnessed for Christ.

This opening service was a favorable beginning.

The afternoon session was opened by singing, followed by some items of business, and then the reports of the delegates from Sister Associations were presented. M. E. Martin, delegate from the South-Eastern, read the Corresponding Letter, which gave a hopeful view of the work in West Virginia. Bro. Martin expressed his gratification at being permitted to meet the people of this Association. He spoke of one new church, the Black Lick, organized during the year. It is a live church. He also spoke of the great value of Salem College to all the churches of West Virginia. But while the tide sets in strongly toward Salem, there are some counter influences oc-

casioned by the removal of families from several of the smaller churches to Salem.

B. F. Rogers, representing the Central Association, read the Annual Letter, which spoke of the encouraging and pleasant sessions of that Association, held last year with the church in Scott. Bro. Rogers gave an account of the special revival services, held during the year in Scott, DeRuyter, Lincklaen, Leonardsville, West Edmeston, Adams Centre, and Brookfield. The evangelists conducting these services were J. L. Huffman and E. B. Saunders, assisted by the local pastors.

S. S. Powell, after reading the letter from the Western Association, spoke of the special interests and hopeful features of the work. He thought there was an increase of interest in missions, occasioned, to quite a degree, by the visits of Dr. Rosa Palmberg among the churches. He also mentioned the interest with which the Ministerial Conference of that Association is maintained, and the coming among them of Bro. A. P. Ashurst, from Georgia, now pastor of the Second Alfred Church, and A. Lawrence, as a missionary pastor at Hebron, Pa.

D. K. Davis, of the North Western Association, spoke of the extent of territory embraced in that Association. Revival meetings were held during the winter at Walworth, Milton, Albion, Wis.; and New Auburn, Minn. Also some stirring religious work had been done among the Scandinavians in Dakota.

All these delegates, together with other visiting brethren and sisters, were by vote welcomed and invited to participate.

At 3.30 P. M., after singing "Walking in the Light," M. E. Martin offered prayer and G. H. F. Randolph read the 1st chapter of 1 Corinthians. G. J. Crandall offered prayer.

M. E. Martin preached from 1 Cor. 1: 23. "We preach Christ." Theme, Preaching Christ. He spoke of those in the times of the apostles who did not believe in the Messiah, and therefore did not preach Christ. But Paul believed and therefore preached Christ. He emphasized the duty and the office of preaching as being of God and not of man. God prepares the heart and gives the power to the preached Word. This thought was illustrated and enforced by numerous appropriate incidents and stirring exhortations.

Following the sermon, D. K. Davis led a devotional service until time for adjournment. The testimonies were full of the good Spirit and quite in line with the sermon. The weather during this, the first day of the meeting, was delightfully cool and pleasant,—too cool for corn and vegetation generally, but just right for attending church.

The evening service at 7.30 opened with singing. A few items of business were transacted. Reports of delegates to Sister Associations were read. After singing, "He will save you," B. F. Rogers offered an invocation and read the Scriptures. L. A. Platts offered prayer, and a sermon was preached by B. F. Rogers, delegate from the Central Association. Text, Isa. 1: 18, "Come now, let us reason together, saith the Lord. Though your sins be as scarlet they shall be white as snow: though they be red like crimson they shall be as wool." Theme, The Reasonableness of Christianity. Why should I be a Christian? This is a fair question. Infidelity tells us that Christianity promises what it can never fulfill. Christ tells us that to be a Christian is to love the Lord our God with all

our heart and our neighbor as ourself. We are not to be Christians simply that we may be saved. There must be nobler, grander objects before us. It is not difficult for us to know whether we are Christians or not. If in the deepest emotions of your heart you love God and desire to serve him, you are a Christian. We should become Christians because God demands it; it is a duty that we may help our fellowmen. We not only owe it to society, but we owe it to ourselves.

At the close of the sermon, 9 P. M., J. G. Burdick conducted a praise service consisting mostly of song and testimony.

Sixth-day morning, at 9.45, the Association convened with a fair attendance, which constantly increased until the house was well filled. The transaction of routine business now occupies but little of the time compared with previous years. More of devotional service and preaching are believed to be conducive to the interests and advancement of the cause of Christ among our churches. The experiment fully meets the hopes of those who desired the change, as made a few years ago. The report of the Corresponding Secretary, J. C. Bowen, gave evidence of life and growth in Sabbath-school work, Young People's societies, and in church work generally. In the remarks of brethren following the report, the various points of the report were enlarged upon, and especial mention was made of our Young People's work, and the revival services among the churches in Rhode Island, under the labors of Evangelist Huffman. These labors resulted in large religious awakenings, and a goodly number of additions to church membership.

A communication from the South-Western Association was read by Secretary O. U. Whitford. This interesting letter represented growth and a hopeful condition. The next session of that Association will be held with the church at Fouke, Ark., commencing Oct. 31st. Within the bounds of that Association a church has been organized this year at Louisville, Ky., and one at Edith, Tenn. Secretary Whitford stated that arrangements were made for some advance work in Louisville, Ky., this summer.

At 10.30 D. K. Davis, delegate from the North-Western Association, after the reading of the Scriptures by G. J. Crandall, prayer by B. F. Rogers, and singing, preached a sermon on "Spiritual Hunger." Text, Matt. 5: 6, "Blessed are they that do hunger and thirst after righteousness, for they shall be filled." This theme was illustrated by several incidents narrated in the Bible of those who were seeking, hungering for spiritual blessings, e. g., Zaccheus, the woman who desired to touch but the hem of the Saviour's garment, Cornelius, the Ethiopian, and Saul of Tarsus. These instances were brought out forcibly and pertinently as examples of "hungering and thirsting after righteousness." The speaker urged that there must be the same spirit, the same hungering for a higher life, before it can be attained.

At 11 o'clock the time was given to the Tract Society, and F. E. Peterson opened the discussion of our publishing interests with interesting and forcible remarks. The editor of the RECORDER then spoke of our publications in general, and the RECORDER in particular, urging all to aid in their circulation. A. H. Lewis spoke of the present status of the Sab-

bath Reform work. He spoke earnestly of the unjust Sunday laws in Georgia, where those who keep the Seventh-day are liable, as the penalty for obeying their own enlightened consciences, to suffer in the chain gang, and even to be put to death under the charge of insurrection. He electrified the congregation so that people seemed almost ready to volunteer to be martyrs for the truth's sake. Questions were asked by members of the congregation and were answered by Bro. Lewis, making a very interesting and profitable hour.

At 2.30 P. M. the business of the Association was carried on, and ten minutes were spent in devotional service, conducted by S. S. Powell, delegate of the Western Association.

At 3 P. M., as arranged by the Executive Committee, L. A. Platts conducted the Educational service. He gave a brief historic review of our educational movements early among those who came to this country and separated from the First-day Baptists because of their practical adoption of the Baptist doctrine, the Bible, and the Bible only, as the ground of our faith. He traced the origin and growth of DeRuyter Institute, Alfred University, Milton College, Salem College, and movements in the same direction in the South-west.

Then followed questions and answers.

1. What is the relation of our educational interests to other denominational work?

This question was answered by G. J. Crandall. He thought our various lines of work are all so related that they constitute practically one work. Also O. U. Whitford spoke in the same line, emphasizing the need of training men to work unitedly.

2. Is it important that we train our men in our own schools?

G. H. F. Randolph said he thought as a people our work would be better maintained if our leading workers were educated in our own schools. M. E. Martin spoke directly with reference to maintaining the Salem College. A. H. Lewis emphasized the duty of taking care of our own. As we are bound to care for our own families, our own churches, so we must look out for, patronize, and support our own school.

This theme was further remarked upon by G. H. F. Randolph, O. U. Whitford, M. E. Martin.

3. Does it pay to maintain our Theological School?

L. E. Livermore said yes, maintain our own Theological School by thorough endowment and patronage. Not to the exclusion of other opportunities for study when circumstances seem to require it, but endow, man, and patronize our own. Then study still further if possible elsewhere. F. E. Peterson remarked upon the possibility of studying elsewhere and remaining true to one's own faith, but deemed it important that our formative years should be spent among our own.

4. Would it pay a boy who intends to enter a business life to first spend four years in college?

Several said take the four years' college course first. No one opposed that thought. The conductor made emphatic remarks on each question and the time for this profitable discussion closed quite too soon.

At 3.45 a Sabbath-school Institute was conducted by I. L. Cottrell, a member of the Sabbath-school Board of the Eastern Association.

G. J. Crandall was asked to have charge of a few minutes' conference. Bro. Crandall called on Louis Schaible to speak on the question as to what the pastor should do in the Sabbath-school. He regarded the pastor as the shepherd of the sheep. The pastor is a flock-master. The pastor must look up the lambs of the flock.

H. V. Dunham maintained that the pastor should be present at the Sabbath-school, and be prepared to guard the doctrines that are taught and settle difficult questions that may arise. He referred to his own experience when a boy and the valuable influence of pastors over his own life. He mentioned, with pleasant memories, the old pastors, Gideon Wooden, Wm. B. Maxson, W. B. Gillette.

J. G. Burdick answered the question as to how to get the children. The parents should take the lead. They should go and say, Come. M. E. Martin emphasized the same thoughts. S. S. Powell said it is the duty of the teacher to keep ever before his mind the importance of leading each child to Christ. The teacher is to his class what the pastor is to the whole school. The teacher should be a Christian. No other person is qualified to teach and lead the children to Christ. He should study and always come before his class prepared. He should come from the throne of grace to his class.

O. U. Whitford spoke of the infant class. He said it is the most important class in the school. He likened small children to the potter's clay, easily molded and shaped for Christian lives. He said the teacher of the infant class should be the wisest and best lady in the school, and not beselected by the class. The conductor, I. L. Cottrell, then spoke of the Home Department of the Sabbath-school. This is a department of work, seeking to enlist as Sabbath-school scholars those who are so situated that they cannot attend the school, but can study at home. Bro. Cottrell put before the congregation a chart showing the country about Shiloh and Marlboro. On this chart were marked, in different colors, the homes all over that vicinity. Gilt squares represented homes where the children were in our Sabbath-school. Red ones were those families attending a Sunday-school. Triangular spots were those belonging to the Home Study department. Black squares were those homes where no one attended either Sabbath-school, Sunday-school, or the Home Study. It is the aim of the Shiloh School to get the black squares off, or see that they are changed to the gilt. This is the outreaching missionary work of the Home Department of Sabbath-school work.

G. H. F. Randolph spoke briefly on the importance of lesson helps. He deprecated the general failure of lesson helps. Suggested some improvements. The service closed while at its height of interest.

The usual Associational conference meeting of Sixth-day evening was conducted by J. G. Burdick. The house was filled and chairs were placed in the aisles for those who could not find seats otherwise. A pleasant praise service at the beginning, with a number of earnest prayers, prepared the way for the testimony meeting following. There was not quite the usual promptness in testifying, but fifty were ready to witness to their love for the Master and his service.

On Sabbath morning, at 10.30, A. H. Lewis

preached, being assisted in the preliminary service by F. E. Peterson and L. A. Platts. His theme, *The Ripening Harvest*, was based on John 4:35. The general thought of the sermon was that the harvest for Seventh-day Baptist Christians is rapidly ripening, and that the necessary reaction of error and false assumptions forms a prominent feature in the ripening process. These thoughts were presented under these heads:

The destruction of regard for Sunday and the increase of no-Sabbathism. As these tendencies increase men will at last be compelled to turn to the law of God and the Sabbath as the only hope of security against lawlessness, Sabbathlessness, and irreligion.

2. Futile efforts to save Sunday by civil law and by repeating the unfounded assumptions which underlie the popular notions, hastens the general decay, and hence the inevitable reaction.

3. The honest purpose of many who do not know the whole truth will form the soil in which truth will finally take root when error has completed its failure.

Over all these shifting scenes and ripening fields God is guarding. He is the great Ruler of the harvest, and it must come.

5. Under such times and demands Seventh-day Baptists ought to be full of hope, of courage, of unmoved trust, of purity, and hence of power. Fearless of failure because founded on truth, we may wait the ripening of the most adverse influences without fear. God's Book, God's law, God's love, and all the promises of the gospel assure us that the hastening harvest will be victory for all truth and all righteousness.

At 3 P. M. every nook and corner in the church was filled with eager listeners and participants in the Sabbath-school services under the management of the efficient superintendent, Mr. J. C. Bowden. (Notice the "d" in that last name or you will make the mistake of thinking the typos have put a letter in where it does not belong, and so call this man the pastor of the church whose name is so similar.)

After the usual preliminaries of singing, lesson-reading and prayer, all of which were promptly and appropriately done, the lesson, "Jesus on the Cross," was considered under six divisions, including the application, as follows: 1. The Crucifixion, by S. S. Powell; 2. The Thieves, G. J. Crandall; 3. The Mocking Crowd, O. U. Whitford; 4. The Darkness, A. H. Lewis; 5. The Death, L. A. Platts; 6. The Application, L. E. Livermore.

At the close of this service, 4 P. M., the Y. P. S. C. E. prayer-meeting was conducted by Miss Fisher, of Marlboro. This also was a very interesting service in which over sixty persons took part, and many more undoubtedly would had the time permitted.

In the evening a praise service for half an hour was led by J. G. Burdick consisting of singing, Scripture readings and brief remarks by several brethren who had been asked to bring out certain points in the readings and songs.

At 8 o'clock a very interesting and instructive Young People's Hour, conducted by J. B. Cottrell, Secretary of the Association, was opened. After singing, a valuable paper was read by Miss Lulu Clawson, of Plainfield, on "The opportunities which the Young People have to aid the Tract Society's work." We attempted no abstract of this excellent paper

because we hope to give it in full in the Young People's Department in the RECORDER at an early date. It was briefly discussed by A. H. Lewis, F. E. Peterson and L. E. Livermore. Miss Maggie Ayers spoke with much interest of the New Mizpah Mission. A solo, "The Holy City," was beautifully sung by Miss Julia Randolph. O. U. Whitford gave an earnest and excellent address on the subject, "How the Young People can aid in Evangelical Work." This was followed by a paper full of interest and valuable experience on "A Year with Juniors," by Mrs. Prof. H. M. Maxson, of Plainfield. Mrs. Maxson also conducted an "Open Parliament," consisting of questions and answers until time for the close of the services. It was hard work to close. The interest ran high and all in that densely crowded house were willing to listen longer. The meeting reluctantly closed for the night at about 9.40.

(Concluded next week.)

NEWS AND COMMENTS.

OSCAR WILDE has been tried, convicted, and sentenced, by the British Court, to two years hard labor in the penitentiary.

SECRETARY W. Q. GRESHAM died at 1.15 on the morning of May 28th. He had been ill for several weeks, but hopes were entertained of his recovery, until serious pneumonic symptoms set in and he rapidly sank away.

THE Supreme Court of the United States has finally denied the petition for a writ of habeas corpus for Debs and his associates. This unwise agitator—so prominent as the head of the great strike, one year ago—must now serve out his sentence.

SECRETARY BAER says, "Pray for the Convention," that the Holy Spirit may be poured out upon the multitude gathered there, and that a spirit of loyalty and devotion to Christ and the Church may be awakened in the hearts of all the young people throughout the world.

THOMAS BYRNES, the most noted Chief of Police ever connected with the New York City police, has retired from his office, and is to receive an annual pension of \$3,000. His service has been long and skillful, though not wholly free from suspicion of some financial crookedness. Many will regret his retirement.

THE American Tract Society of New York, publishes seven periodicals, two in German and five in English. The total circulation of these is 3,500,000. There are employed 209 colporteurs in thirty-six different states. This society has been in existence seventy years, and is now erecting one of the finest and highest buildings in the city.

THE recent case of lynching at Danville, Illinois, seems to have been the outgrowth of a conviction in the minds of the sturdy farmers that under the present rule of the criminal's friend, Gov. Altgeld, there would be no hope of securing the proper punishment of two criminals of the deepest dye. They were therefore forcibly taken from the jail and hung.

MONDAY, May 27th, was one of the darkest days in New York City which it has ever experienced. It seems difficult to account for

such an unusual atmospheric disturbance. Many timid people thought there was some direful calamity impending. The darkness was about noon. It reminded people of another very dark day in 1881; and in the memory of our grand parents, in 1780, or still further back in 1762, and 1716.

EXTENSIVE arrangements have been made for entertaining delegates to the Fourteenth International Christian Endeavor Convention to be held in Boston, from July 10th to 15th. Probably this will be the largest attendance of any since the organization of this remarkable crusade of young people in opposition to the kingdom of Satan, and perhaps the largest convention of Christian people ever held in America. Railroad fare and board will be at reduced rates.

THE relic of St. Peregrinus, martyred in Rome A. D. 187, confined in a small box sealed and padlocked, is said to have landed recently in New York, and to have been duly examined and authenticated by the highest authorities in the Roman Catholic Church in this country, and pronounced genuine. It is now on exhibition in St. Anselm's Church, 153d St. and Tinton Ave., and many will be the victims of the delusion that this dust is really the remains of the saint and martyr, and therefore is sacred and to be revered! It will, doubtless, be the source of much revenue to the Catholic Church.

CONTRIBUTED EDITORIALS.

AS NEARLY as we can determine, "the new woman" is like the tyrannical mother-in-law—a myth. What the tyrannical mother-in-law has been in times of dearth to the humorous paragrapher, this "new woman" is to the penny-a-liners who stuff the daily blanket sheets—something to talk about. The mother-in-law jokes were popular because they needed no label and no explanation. The chances were that the reader had a mother-in-law; accordingly when the cartoonist represented her with both feet planted on the poor son-in-law's neck, he appreciated it as a stroke of "American humour." Perhaps he took the picture home to show to the real mother-in-law—the dear little woman who darned his stockings, took care of the children, and was so lovingly helpful that her place, when once vacant, could never be filled again.

Likewise, when we read the sprightly "hits" on "the new woman" we smile in duty bound, (rather wearily sometimes); but as a matter of fact, we never saw the lady and never expect to. Indeed, we doubt whether we should know her should we meet her. Who is she, anyway? Is this new woman the one who, wanting to be a man, rolls up her sleeves, puts her arms akimbo, and declares herself abundantly able to fight her own battles? Or is it she who appears in the modern rotten-boned fiction talking sophistry and doing wickedness? In either case, we have not met her. Doubtless she exists, but is so rare an exception that Kate Field is justified in declaring, with her accustomed incisiveness:

For one, I am weary of this idiotic babble about the "new woman." There is no new woman. So much nonsense is written about my sex nowadays as to make earnest women hide their heads in shame and long to be another kind of creature that might quietly go about its business and be judged purely on its merits. No self-respecting woman wants to be judged by sex if she be a worker. All she asks is justice.

What with woman buildings, woman editions, woman

columns generally devoted to twaddle, fulsome flattery, horribly distorted fashion plates and cooking recipes for indigestible dishes, the real woman is lost sight of. She is not new. She represents the glorious trinity of love, devotion and self-sacrifice. She bathed Christ's feet in tears, and was first at the cross. She sold her jewels that Columbus might discover America, led the armies of France to victory, and was burned at the stake for her patriotism. She gave the Gracchi to Rome, and sent her sons to fight for our union while scraping lint for the wounded in her desolate home. She wrote lyrics in old Greece, "Aurora Leigh" and "Adam Bede" in modern England, and "Uncle Tom's Cabin" in our own country. From the beginning of history she has been the half of creation and the complement of man. With advancing civilization the real woman waxes in self-knowledge and begins to realize the grandeur of her mission. The tag and slave are gradually disappearing. No home worthy of the name can exist wherein reason, intelligence, confidence, truth and love do not last. Without such homes this republic cannot last. Scales are fast falling from the eyes of despairing men. They see, as never before, that the salvation of our institutions depends upon homes that can only be redeemed by a noble and exalted womanhood. The world does not retrograde, though Silurians still walk the earth and forget the age to which they belong.

The girls to-day may be an improvement on their grandmothers. They ought to be, and we hope that, all things considered, they are. But in no essential respect are they different. The instincts implanted by the Creator are not to be uprooted by the adoption of a fad or the change of a fashion. The same sweet womanliness which made wives, mothers and daughters dear to the men of a century ago, continues to charm the world to-day. Philosophy, d'elarte, stenography, bicycles and bloomers come and go, but true womanhood is evermore the same and its course is upward.

AN urchin eleven years of age was recently arrested on Halsted St., Chicago, who proved to be the leader of a gang of boy thieves. Their latest exploit had been the robbing of a pawnshop, in which they secured jewelry and other valuables to the amount of \$600. After a course in the "sweat box" the three boys who were caught confessed their crimes and explained their methods. They had a regularly organized "Boys' Thief Club," with an oath-bound law, a grip, passwords, and a sinking fund for indigent members. Said the little eleven year old: "We each 'un swore wid his han' on a gun and a dirk in his belt 'at we'd be true to de club and kill any member 'at 'minches' on club secrets."

The "blood and thunder" stories seldom mature their fruit so soon, but they are never without their effect.

OBITUARY.

Hannah Sheppard Titworth died at her home on Prospect avenue, Dunellen, N. J., May 6, 1895, after an illness of about one year, at the age of 81 years, 11 months and 6 days. She was one of the oldest residents of this place, having resided here for the past forty-two years. She was born on the Delaware bay, near Shiloh, Cumberland county, New Jersey, May 31, 1813, and was an only child. In the eighteenth year of her age, Aug. 25, 1831, she was united in marriage to Isaac D. Titworth.

Mr. and Mrs. Titworth made their home in Shiloh until 1852, when they moved to Plainfield, and a year later moved to Dunellen, where they soon became thoroughly identified with the business and religious interests of the place.

Soon after coming here, Mrs. Titworth and two young daughters, Rebecca and Keziah,

joined our Ladies' Aid Society, then existing under the name of the Seventh-day Baptist Female Benevolent Society of Piscataway. She was one of the most active and faithful members of the Society until some three or four years since, when the feebleness of old age prevented her regular attendance at the meetings.

It is the loving testimony of a daughter, that although having the care of a large family, Mrs. Titworth always found time for a great deal of outside work, and her bereaved husband says of her, "She was a leading spirit in all good movements."

Mrs. Titworth was the mother of ten children, three girls and seven boys—Anna S., wife of George Larkin, of Dunellen; Rebecca J., wife of Prof. William A. Rogers, of Colby University, Waterville, Me.; Keziah D., wife of William R. Potter, of Hammond, La.; Dr. Abel S., deceased, Aug. 10, 1892; Thomas B., of Alfred, N. Y., who had been caring for her a short time; B. Franklin, of Farina, Ill.; Rev. Judson, of Plymouth Congregational Church, Milwaukee, Wis.; Rev. Wardner C., deceased, April 24, 1892, who was for several years pastor of the Seventh-day Baptist Church at Ashaway, R. I., and later at Alfred, N. Y.; Louis T., of Dunellen; Prof. Alfred A., of Rutgers College, New Brunswick.

Her three oldest boys served three years in the late war, and the fourth, one year in the navy.

Mr. and Mrs. Titworth celebrated their golden wedding on August 25, 1881, at which all the ten children, together with their husbands and wives, with one exception, and twenty grandchildren were present.

In December, 1893, Mrs. Titworth fell, from the effects of which she had not fully recovered when she again fell, last August, breaking her hip, since which time she had been confined to her bed. For several weeks she had been knocking at Death's door, longing to go, and her departure was looked for at any time by physicians and friends, yet held to earth by her wonderful constitution. The end came so slowly and peacefully that much of the painful tragedy of such scenes was absent.

She leaves a husband, who will be 90 years of age on June 13th, eight children, twenty-nine grand-children, and nine great-grand-children—truly a mother in Israel.

Mr. and Mrs. Titworth had lived together sixty-four years, and were an unusually devoted couple. It had been their fond hope that the Lord would call them home together.

The funeral services were held at her late home, Thursday, May 9th, at 3 P. M., Revs. F. E. Peterson, A. H. Lewis, and L. E. Livermore officiating. A large number of relatives and friends were present. The remains were laid to rest in the beautiful Hillside Cemetery of Plainfield.

RESOLUTIONS.

WHEREAS, Our Father in his mercy and loving kindness has called to her longed-for rest—her heavenly home—our elder sister, Mrs. Hannah Sheppard Titworth, who for so long a time has enjoyed the blessings and suffered the ills of this life, and to whom we, as a society, have so often looked for help and counsel; therefore,

Resolved, That while we mourn the loss of a wise and patient counselor and friend, a sister in every good work, we can yet rejoice that she is no longer bound to a bed of pain, and that her eyes now behold the glories which mortal eyes hath not seen.

Resolved, That to the stricken husband, the sons and daughters, and other relatives, we extend our warmest

sympathies, grateful that it has been our lot to be associated with so noble a character.

Resolved, That these resolutions be recorded upon our books, and that a copy be sent to the SABBATH RECORDER for publication.

Mrs. W. H. SATTERLEE,
Mrs. J. Y. WILSON,
Mrs. H. V. DUNHAM. } Com.

SINCE the death of Mrs. Isaac D. Titworth the following beautiful tributes to her memory have been gleaned:

Together with her husband, after the busiest time of life was passed for them, she read the New Testament through once a month for several years. In this way they fitted themselves, as they both thought with gratitude, by the loving influence upon their hearts of God's spirit planning for them, for the days of partial blindness which came afterwards to both. After their eyes no longer served to read the printed page of God's Word they found to their intense delight that this practice of theirs had resulted in the printing of many precious passages on the leaves of their memory, which they could turn at will and so feed upon the bread of life without hindrance from their physical infirmity. Mrs. Titworth could continue from memory almost any chapter in the New Testament when any one in her hearing read a portion of it.

The married life of this honored pair was lived on the principle agreed upon the very first day of it, that there could not very well be any quarrel which somebody did not begin. They pledged each other then and there that each would leave it to the other to speak the first angry word. Naturally the first angry word never got itself spoken. They kept their agreement for nearly sixty-four years, and by keeping it demonstrated the truth that a happy marriage is the nearest heaven it is permitted mortals to reach on earth, as an unhappy marriage is the nearest the other thing. In these days of questioning whether or not marriage is a failure the experience of this husband and wife of more than sixty-three years is a noble object lesson on the side of a God-ordered marriage.

Deacon and Mrs. Titworth were the soul of hospitality. As long as they had a roof over their heads it was offered freely as shelter to friends or strangers. There have been few ministers in the denomination who have not at one time or another enjoyed their generous entertainment, except perhaps some of the younger brethren who have begun work since brother and sister Titworth have felt too much the infirmities of age to maintain the old standard of hospitality. Every one of the Lord's prophets knew that there was a chamber for him in Deacon Titworth's house. But many a lay brother, too, way-faring, perhaps on the Lord's business, possibly not, has had cause to bless the generous heart of these servants of the Lord, who were never forgetful to entertain even strangers.

ONE WHO LOVED HER.

WHEN your burden is heaviest, you can always lighten a little some other burden. At the times when you cannot see God, there is still open to you this sacred possibility—to show God. Let this thought, then, stay with you; there may be times when you cannot find help, but there is no time when you cannot give help.—George S. Merriam.

Missions.

ONE of the interesting and significant facts brought out at the Home Missionary Society meeting in Saratoga, was in regard to the religious destitution of some of the Thousand Islands in the St. Lawrence. On only three or four have their been religious services, and when at one time a church was built on one of the islands, it was so strange to the people that they would come and knock at the door as at a private residence.

A MERCHANT at his own cost supported several native missionaries in India, and gave liberally to the cause of Christ at home. On being asked how he could afford to do it, he replied, "Before my conversion, when I served the world and self, I did it on a grand scale and at a lavish expense, and when God, by his grace, called me out of darkness, I resolved that Christ and his cause should have more than I had ever spent in the world."

"AN example of Mary Moffat's faith is that during the darkest time, when not a single man or woman about them seemed in the least degree touched or even interested in the message of salvation, a friend in England wrote asking what presents to her might be of use. She answered, 'Send us a Communion service; we shall want it some day.' The parcel was long on the way, but just the day before that arranged for receiving the first six converts into the church, the box arrived containing the Communion vessels for which Mary Moffat had asked nearly three years before."—*Missionary Reporter*.

WHO shall preach the gospel of Jesus Christ? Only the ministers? Nay, every Christian is an ambassador for Christ. To each Christian is given the word and ministry of reconciliation. To bring the millions of unsaved to Christ and salvation there must be hand to hand and face to face work. There must be *personal work*. The minister must do more personal work than pulpit preaching. The laymen and laywomen must earnestly do personal work in saving the lost at their own doors. Talk and pray with the unconverted, take an interest in their salvation, get out of apathy and indifference and go to work and you will get out of leanness and grow wonderfully in the divine life.

THE answer which a Hindu gave to an English missionary, who asked him which of the methods used by Christians he feared the most, is interesting. "We do not greatly fear your schools, we need not send our children. We do not fear your books, for we need not read them. We do not much fear your preaching, for we need not listen. But we dread your women and your doctors. Your doctors are winning our hearts and your women are winning our homes, and when our hearts and our homes are won what is there left for us?" There comes a call from Manchuria for native Bible women, for in China, as everywhere, women can be best reached by women, and the mothers have immense influence in their families, being the conservators of all the old superstitions and religious observances.

THE Missionary Hour in the Eastern Association occurred on First-day forenoon. It was an hour of good things. After singing "Rescue the Perishing," prayer for our mis-

sions, the workers, and our evangelists, by B. F. Rogers, the Conductor spoke upon the "Fundamental relation which the missionary and evangelistic spirit and labor held to the other departments of denominational work." He was followed by G. J. Crandall upon "The relation of our evangelistic work to our growth as a people, and the extension of the work of Sabbath reform." When the church was organized by those who had been baptized by the Holy Spirit there were in it evangelists as officers and workers. The aim of this organization was to bring men into Christ's kingdom and the fullness of his love. The fields where evangelistic efforts had been put forth among us were the Eastern, Central and North-western Associations. (a) Evangelization saves men. (b) It prepares the soil for the Sabbath truth. (c) It strengthens the weak churches.

George B. Carpenter presented "What laymen and business men can do in the work of evangelization." (a) By personal work. (b) By business men's meetings. (c) By giving more of their means for the work of salvation. He gave several instances of what had been accomplished by business men's meetings.

G. H. F. Randolph presented the following thoughts upon "The need of the boy's school in Shanghai, China. 1. Purpose of the boarding school work. (a) Not to educate China. (b) Not a work for the sake of missionary employment. (c) But evangelization. (1) By preparing and leading out native workers to go forth in the broad field of China to evangelize. (2) By direct teaching and constant contact with them. (3) By the formation of a Christian home. 2nd. The needs of our boy's school. (a) A permanent establishment with home and equipments. (b) A family to take charge of the school to relieve overworked ones and to successfully do the work which should be done.

The hour was closed by singing "Throw out the Life-line."

WEST VIRGINIA is one of the most important fields for missionary labor. It is important because we have a good foothold in it as a people. There are in it grand open doors for evangelistic work, and we have in it many grand young people. There are two great needs in that field. (1) They need more pastors. There are but two pastors now and one missionary. These two pastors will soon leave their pastorates. Lost Creek and Salem should not be without pastors. Greenbriar, Middle Island and Black Lick Churches should combine and obtain a pastor over them. They are so close together a pastor can serve them all profitably to the people. The families and young people, all, need the loving, untiring, encouraging and elevating power and influence of a good pastor. These three churches mentioned should, and I hope they will, take steps at once to secure and support a pastor. (2) The second need of this field, and all of our other fields as well, is more of the grace of liberality in the hearts of the people. They need to give more than they do for the support of the gospel among them, and to maintain and advance the work of the denomination. It is true our people on this field are not rich, many are poor, but quite a number are well-to-do. If all of them would give systematically; if it be on the part of the least well-off but a penny a week (and who cannot give a penny a week); and

on the part of those better off, five, ten, twenty and thirty cents a week, they would raise enough to support pastors among them and have a fair margin for denominational work. A kinder, more hospitable, more earnest and substantial people cannot be found among us, but their education upon giving and on the support of the gospel has been at fault for a long time. They love Salem College and stand by her, as they should for what it is doing for them, but they need a revival on giving for the support of the gospel among themselves in adequately maintaining pastors, and in lifting for Christ and the extension of his kingdom. May they rise up to the grand opportunities before them, cultivate more the grace of giving, receive its great blessing, and see by their efforts and their means, devoted to the great work of salvation, a great progress and glorious upbuilding of spiritual power and growth among themselves.

BUSINESS.

Diligent in business: but is this all this life consists of? Do we only live to do business, to make money, to secure place and position and name? Is it possible that the aim of our lives should be to be successful in business relations? Let us consider what slaves we are to these earthly concerns to the neglect of spiritual things—of eternal affairs. How business holds us, makes us cowards, drudges, and ignobles us by causing us to grovel about and among the things of time and sense! What knaves it would make of us, and hold us under its control and unfit us for communion with God and fellowship with man! "Not slothful in business; fervent in spirit; serving the Lord." Yes, seeking "first the kingdom of God, and his righteousness," is the real rule.

What compromises we make with the world to save our business! How afraid we are to say our say or vote our vote or do what duty prompts for fear of injury to our business! What excuses business prompts to avoid duty, and how it leads us away from conscience and the Holy Ghost! When will we learn that he who would save his life must lose it, and he who will lose his life for His sake shall find in this life a hundred fold and in the life to come eternal life? What manly men in the pulpit, and out, have been wrecked in their lives by the thought, the fear, of being hurt in their business; forgetting it is all their business to glorify God and bless men. Never let your business run you—you run it for God; not for self, not for others, but with a single eye to his glory. Selfish business leads men to drink, to gamble, to break God's day, to lie, to steal, to covet, and to bear false witness; and opens doors for evil in every direction. Do business in the Holy Ghost.—*The King's Messenger*.

MORAL AND SPIRITUAL FORCES.

The forces that exalt and perpetuate a nation are moral and spiritual. They have their spring in the individual and the home. The preaching of the Gospel and the culture supplied by the Christian Church are of first importance because they touch the springs of moral and intellectual life. Education, politics and economics are profoundly affected by these. Properly conceived, home mission work is radical. Being promotive and conservative of intelligence and virtue, it acts directly and with great energy on the social character. Its fruit is not merely saved men and women, but a transformed social and political life; not merely an increase of Christian Churches, but a Christianized nation.

Woman's Work.

MRS. HANNAH SHEPPARD TITSWORTH.

BY M. A. DEANE.

"She is not dead, but sleepeth."

Weep for her, the tender mother,
Loving wife and faithful friend,
Heaven may grant us ne'er another,
Like her, until life shall end!
Nor know we with what compassion
He doth watch us in our pain!
With what eagerness to fashion
All our souls for Heaven's sweet gain!

From the heights sublime of glory,
Looks he down with tenderest love,
Weeping, as in ancient story,
All his sympathy to prove;
Look, then, through your tears, fast falling,
Upward, for the peace He gives,
List! The voice of Jesus calling,
"She but sleepeth, See! She lives!"

Lives beyond the reach of sorrow,
In an atmosphere of bliss;
Nor clouds to-day, nor storms to-morrow,
Shadow e'er her perfect peace.
Resting, sweetly and forever,
In the bosom of her God;
Sad, afflicted, tearful, never,
No more trembling neath the rod.

Turn your sorrow to rejoicing,
—Sighs and moans to tuneful lays;
All your grateful spirits voicing
All their deepest depths in praise!
Praise to Him whose goodness giveth
Such a blessed boon to her!
Oh! Rejoice! Her spirit liveth!
Death can touch her, nevermore!

"LET the word of Christ dwell in you richly."

MEMORIZE the Bible, mark the Bible, link it with your experience.

STUDY the Bible, "it is a great ocean in which we may swim."

"THE Word of God, from the threshold of your Christian life till you enter the heavenly gates, should be your guide."

LET the Bible be as a candle of the Lord to search your heart; never read it without getting a thought, if it is only a verse.

LADY HENRY SOMERSET says, "All I know in regard to the mysteries of human life is in the Bible. I fall back on the teachings of Christ. Life is but a day's work, but it is a trust we take from God."

COLERIDGE says, "If we take the Bible out of English literature we destroy the literature, the only visible link between heaven and earth,—God's revelation to man, it has the autograph of the King of kings on every page."

A MISSIONARY in Alaska saw a Bible tied at the top of a stick three feet long, and placed near the sick-bed of an old man. When asked the reason for this arrangement, the man said, "I cannot read, but I know that the Word of my Lord is there, and I look to heaven and say, 'Father, that is your book. There is nobody to teach me to read. Very good; you help me.' Then my heart grows stronger, and the bad goes away."

FROM the Manual of the American Bible Society we find that portions of the Holy Scriptures are printed in three hundred and fifty different languages or dialects. The aggregate circulation of Bibles, by the thirty Bible Societies, amounts to over two hundred and forty millions. And yet this number would give but one copy to each six persons now dwelling on the face of the earth. There is abundant work yet for the Bible Societies. Yet their work is impeded at almost every

point by the reluctance of the nations to receive the gift.—*Missionary Review.*

THIS from the irrepressible Chaplain McCabe: "Don't you believe it? Then listen. Twenty-five years ago, if a traveler should come to the gates of the city of Rome with a little Testament as big as his thumb in his pocket, the gendarme would search him, and on the principle that a little fire would do as much execution as a big one if it only has time enough, he would take the Testament from the traveler, keep it for him till he came back, and then return it to him. Now, the Methodists, on a lot 95 feet wide and 155 feet long, in the heart of the city, right opposite the War Department of the kingdom of Italy, are laying the foundations of a building that is to cost \$100,000, and in it they will soon have two or three big power presses at work printing Bibles and Testaments and religious tracts and books by thousands; and they will also have here a school for boys and one for girls, and a church for the people. There is a very long distance between the ostracised Testament of 25 years ago and the Italian Methodist Book Concern which is soon to be."—*Missionary Review.*

A NEW and most remarkable epoch seems to have dawned in the missionary work in Japan in the distribution of Bibles among the soldiers. Rev. Mr. Loomis, an agent of the Bible Society, describes in the *Japan Evangelist* the arrangements by which a copy of a portion or the whole of the New Testament shall be in the hands of every soldier and every sailor in the empire, including the Imperial Guard. This is done with the consent, and in many cases with the cordial co-operation, of military officials, both high and low, and the books are received with much gratitude and interest by the men themselves. Chinese soldiers in Japan, as prisoners of war and in the hospitals, are included in the distribution, and are eager to receive all that are given them. "Hitherto the work of the Bible Societies and all missionary bodies has been looked upon by many of the people as an intrusion that was without official sanction, and simply tolerated. Now it is placed on an entirely different basis, which, in a country like this, marks a new era in all Christian work. From this time on, hundreds and thousands of the young men will no longer be restrained from the study of God's Word by military or other restrictions, and permission will be to them the evidence that the religion of Jesus Christ is approved by the highest authorities in the land."—*Life and Light.*

PROGRAMME of the Woman's Hour at the South-Eastern Association:

- Anthem.
- Prayer, Rev. B. F. Rogers.
- Solo, "Is Thy Cruse of Comfort Failing?" Rev. L. D. Seager.
- "Denominational Literature in the Home," Rev. S. S. Powell.
- "How Shall We Raise Funds?" Rev. L. D. Seager.
- Solo, "The Harvest Time is Passing," Miss Iva Randolph.
- "Our Woman's Board," Rev. O. U. Whitford.
- Music.
- Adjournment.

FLORA G. BURDICK, Sec.

WHY IS IT SO?

From what has occurred in this place, in the past two weeks, I am led to make the following queries: Why is it that churches of 300

or 400 members, more or less, having pastors, talented and college-educated, working for large salaries, having all the appliances of large and attractive church edifices, Christian Endeavor Societies, Epworth Leagues, and Sunday-schools, in full and successful operation, so far as the attendance and form of exercises are concerned, with weekly prayer and class-meetings in addition—why is it, I ask, that such churches, in these days, do not have any general and thorough revivals of religion, only as they send for some noted evangelist to come and hold a series of everyday meetings, for a limited and specified time, in which the evangelist does not claim to preach any other gospel than what the pastor professes, or ought to preach; and yet, under his ministrations there will be many, more or less, that will make a profession of religion, and the audiences will fill rooms for meeting, to overflowing, when at other times the congregations are not more than half, or less, as large? The tide of interest will rise very high, for the time being, and in less than six months the flood-tide will fall, and things will be moving on after the old fashion, as they did before the coming of the evangelist, and perhaps a large percentage of those who professed reformation of heart and life, have returned to their old ways, or if they have gone so far as to join a church, no difference is noticed in their lives and habits from what they formerly were; they have forgotten the awfully solemn promises which they made in the presence of God, angels, and men, and the whole church is running in the same old ruts of former days, and keeps on doing so, until after a lapse of time, another evangelist is employed, and the same or similar work is done, with the same results, and the world and thinking people look on, and wonder why it should be so, and the hearts of real, *genuine Christians* are made sad and disheartened that it is so. There is a mystery about it that ought to be solved by somebody.

If it is asserted that the success of the evangelist is owing to the fact that he possesses the power of the Holy Spirit in a greater degree than the resident pastors, and members of their respective churches, then *why is this so*, for is it not the high and blessed privilege of all of the "Servants and handmaidens" of the Lord to have the Spirit in all its fullness and power, just as a prediction of the prophet Joel was fulfilled on the day of Pentecost, when such wonderful manifestations and results were realized? Is it the privilege of evangelists to monopolize the gifts and blessings of the gospel dispensation, so that the "pastors and teachers" and the ordinary "saints" who compose "the body of Christ," namely, the Church, are to be excluded from their possession? Oh, no. "God giveth not the Spirit by measure," in such a way as that, but all Christians "are to be filled with the Spirit," and if they are, the same results would be produced by the pastors and members of churches without the aid of evangelists, who use such questionable means to produce a mere sensational excitement, which passes for a genuine revival, but leaves no permanent results, and is more like a fire made with dry shavings, which makes great light and heat, for a short time, and then expires, leaving the darkness blacker than ever, and the cold more frigid than before.

J. T. HAMILTON.

WHITEWATER, Wis., May 27, 1895.

THE CHURCH AND THE FESTIVAL.

BY C. A. S. TEMPLE.

To the Editor of THE SABBATH RECORDER:

Dear Sir:—About a year ago I became involved in a friendly, quiet discussion with a couple of Episcopal clergymen on the subject above named. They were brothers, and, I believe, sons of a clergyman of that sect. Sometime in August I received a letter from each of them at nearly the same time. From, of course their own standpoint, both labored hard to convince me of the soundness, both of their own views and of the position and custom of their church in this whole matter. To one of them I replied at once, but a severe attack of grip, coupled with whooping cough for the second time, delayed my reply to the other till midwinter.

Believing as I do, with Spurgeon, A. J. Gordon, and many others, that by observing the festivals, and in many other ways, we are fast verging toward paganism, and feeling that therefore there is urgent and growing need in all the churches of more light on this great subject, I have determined to offer for publication in the RECORDER a copy of this last letter. As my friend has argued his case from his own standpoint, and thus sought to cover the whole ground, of course, in following him, I have had to combat some things not specified in the programme. But your readers can judge between us.

MAY 28, 1895.

Dear Mr. —:—After an enforced delay of more than four months, I have at last taken up your letter of Aug. 24th, and will give you, as well as I am able, my views on some things therein.

I thank you for the great candor and courtesy with which you have treated my views and my expression of them, some of which are so very distasteful to you. While I am happy to state that in most vital points of faith I am in hearty agreement with you, I am yet compelled to say that in others I cannot agree with you.

As both you and your brother have intimated, had I been educated and trained as you were, I might have reached very different conclusions on some matters which form the subject of your letter. But as in the good providence of God I was left to form my opinions on such matters from the study of Scripture and history alone (having had no paternal or ecclesiastical instruction thereon), I have ever demanded, and must still demand, proof, and that from divine authority (which I cannot yet see), before I can recognize any, or either, of the perpetuated ancient pagan festivals as in any sense Christian observances. Being pagan by birth, and so in their original relationships and associations, they must be pagan still.

In the divine Word we have ordinances and observances of divine service, and all succinctly and emphatically designated and commanded, but among them the festival is not. Certainly not one of those which the Church now so generally recognizes and celebrates as observances of obligation; but they abounded in and characterized the ancient Roman mythology—in fact, were its very life and soul. Among the ancients, on one pretext or another, some new festival was occasionally adopted, until, to the great loss of the public, sacrifices and festivals took up the most of the year. To remedy, or at least to mitigate, this great evil, "Claudius (the Roman em-

peror) abridged their number." Adam's "Roman Antiquities," p. 287.

That ancient mythology was the filthy, noisome fountain from whence the Roman Church has obtained all, or nearly all, the festivals, Christmas, Candlemas, the Annunciation, Easter, St. John's Day, and others, which many Protestants of all, or nearly all, the sects now so foolishly, if not even idolatrously, accept and imitate from her. Even the lately adopted festival of the Transfiguration is a product of the same noxious vine. To all these and other festivals Rome has given new names to give them a seeming adaptation to her new claims and professions for them, but the festivals themselves are the same as of old. In their celebration the most of their original and distinctively pagan elements are scrupulously, and even zealously, retained.

Let us now look at the festival by the light of divine truth. In John 15: 14, Christ tells us, "Ye are my friends if ye do whatsoever I command you." He has never commanded the observance of the festival, nothing, therefore, can make such observance obligatory upon us. No disregard of any festival can expose us to his displeasure.

When he was about to leave his disciples he commanded them (Matt. 28: 19) to "make disciples of all nations, . . . teaching them to observe all things, whatsoever he had commanded them." As in all his previous teachings, so here, the festival is passed by unnoticed, utterly ignored. Of course, then, we may ignore it too. No duty was neglected, no divine command was violated, when, in their ministrations, those disciples took no notice of any of those doings of the heathen. And for the best of reasons. The festival among them, or among their converts, would have been an exotic, and so an intruder, a usurper, even, and a trespasser. Baptize the festival, therefore, with what name or profession you may, it cannot be naturalized in the Church of God. Under any circumstances, it is an alien, an interloper and an enemy there. But more, his Word condemns and interdicts it. 2 Cor. 6: 17, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." The two great commentators, Lange and Scott, both interpret those words as (as Lange expresses it) "an admonition that they should . . . separate themselves, in spirit, from their heathen neighbors . . . and especially should abstain from all idolatrous festivals."

Now as each and all the festivals (excepting, it may be, "Corpus Christi") now observed by the Church, are Pagan in their origin, character, and relationship, and the very same as those against which Paul wrote that memorable "admonition" (the same "unclean things") do we not, by observing them, much more than "touch the unclean thing?" But this great interdict of the festival did not originate with Paul, or with the New Testament. It was first given to Israel, in the wilderness of Sinai.

Lev. 18: 9, "After the doings of the land of Egypt . . . and . . . of the land of Canaan . . . shall ye not do; neither shall ye walk in their ordinances." Now, among the very foremost of "the ordinances," of both Egypt and Canaan, were their festivals, some, at least, of which are now popularly and even zealously celebrated throughout so-called

Christendom! Where now is our reverence for divine authority, or divine law? Will God accept our pretexts of 'commemorating the birth or the resurrection of Christ,' by observing "doings" which he has solemnly and most peremptorily forbidden? Will he accept at our hand the celebration of any other of those prohibited "ordinances?" Throughout the ancient law, all the "ordinances" of the heathen are most emphatically denounced and forbidden to the Church of God, and the prophets condemn the practice of everything pertaining to Paganism with equal severity and power as in Jer. 10: 2, "Learn not the way of the heathen."

(Concluded next week.)

THE CONFLICT OF PROTESTANTISM AND CATHOLICISM.

BY COUNT A. BENSTORFF, OF BERLIN.

Whether the old saying becomes true or not, that the final struggle between Catholicism and Protestantism will be fought out on the sandy plains of the March of Brandenburg, it certainly remains indisputable, that the division of Germany into two rival churches has ever since strongly affected her history and offers problems of great difficulty to her politicians up to the present day.

The Reformation was born in Germany, but the whole country did not adopt the new doctrine. In many parts the secular power crushed out the seed, and only after the bloody thirty years' war the right of existence has officially been granted to Lutherans and Calvinists by the treaty of peace of Westphalia.

Since 1648, nearly two and one-half centuries, the two churches have been on a footing of equality, and in this respect Germany has stood alone among the great European countries. Wherever Catholicism was in the majority—Austria, France, Italy, Spain—the Protestant Church was crushed almost to extermination; in England, where Protestantism was predominant, the Catholics held an inferior position until the emancipation. The same was the case in Sweden.

But on this footing of equality in Germany, there has always been antagonism, and one which is growing in strength. The most peaceful times were those when the general religious indifference of the last century made also the distinction between Catholicism and Protestantism seem to be of minor importance. At that time mixed marriages took place without difficulty; the sons generally followed the religion of the father, the daughters that of the mother, and the family peace did not suffer from it. This could not remain so after the religious awakening and with the growing strength of religious convictions. Especially since the proclamation of the infallibility in the year 1870 crowned the papal system the relations have become more and more difficult. This is strongly felt in the question of mixed marriages, as the Roman clergy always refuses the religious ceremony, if the promise is not given that all children be educated in their religion, or if the Protestant wedding has taken place first.

The mixed marriages which it is impossible to prevent in a mixed population, are always used by the Church of Rome as means to extend her frontiers. Recently the Catholic clergy also sometimes rebaptizes converts, though, as a rule, the Catholic and Protestant Churches have always recognized the

validity of each other's baptism. Even now this recognition is not withdrawn, but the priests gladly find out cases in which they can say that it seems doubtful whether a valid baptism took place.

Another means of proselyting is the nursing of the sick. Catholic sisters of mercy enjoy a great reputation; they are willingly taken into the houses even by Protestants, and the latter often learn, too late, what dangerous influence they brought near to their dying relatives. It is difficult to say why, in the eyes of many Protestants, the sister of mercy is superior to the Protestant deaconess. The vow to remain single may help the sister over some difficulties, and the Catholic doctrine of the meritoriousness of good works may, in some cases, render the sisters more willing to sacrifice their own comfort; but, on the whole, the love of Jesus can do more than the desire to obtain some merit, and the Protestant deaconesses are, undoubtedly, equally well trained in the nursing of the sick.

Perhaps the answer is found in the fact that those who are blind to the inward beauty of the gospel, have more respect for the outward show of power. The Church of Rome, undoubtedly, is a power. Without denying the strong religious element which gives her a hold on the consciences, we must say the Church of Rome is a political, a secular power. We, therefore, in general find that irreligious people often pay a tribute of respect to this power, who have nothing but abuses for their own Church.

The position of the Catholic Church in Germany is a very favorable one. Owing to the contact with Protestantism, she is religiously and morally far more developed in Germany, than in those countries of France, Italy, Spain, where she is still the ruling Church. The Catholic districts of Westphalia offer the best examples of Catholic piety. The Church of Rome has all the advantages of a State Church, without the drawbacks. She is on the same privileged footing as the national Protestant Church. The State pays her bishops, honors them, also, at least, after their high rank, increases the salaries of her priests, grants freedom from taxes to her churches, etc., and all this without interfering with her inner affairs. The articles of the Prussian Constitution, guaranteeing to both Churches the independent management of their own affairs, were abolished in 1873, but, nevertheless, for the Church of Rome, the articles virtually exist.

On the other hand the State has a strong hold on the government of the Protestant Church. The one great failure of Bismarck's grand policy was his attempt to interfere with the inner affairs of the Catholic Church. Nothing has done more to consolidate the Church of Rome in Germany than the ten years' struggle with the government. One by one the Folk-laws of 1873 had to be repealed.

Another great advantage of the Church of Rome, one closely connected with her position as a political power, is the fact that in the German parliament, and in all political assemblies of the Empire, the Roman Catholics form a compact political party, supported by a strong press. Though the party is not quite so strong now through inward harmony as in the times of the great leader, Winthorst, yet it has one-fourth of all the seats in the German Parliament, and can, therefore, in

most cases decide the fate of a measure by throwing its weight into the balance. And this party makes all other interests subservient to those of Rome. The contest with the government has helped to educate men of political independence. The Church of Rome has men who are dependent upon her as her convinced followers and independent of other influences. This is a great source of power, and enabled a successful opposition against a government so strong as that of Emperor William I. and Bismarck.

THE SOUTH.

To the Editor of the SABBATH RECORDER.

The time is fully past when we can say that "Democracy has full control of the solid South." Old traditions and usages are fast losing their hold on the Southern mind, and to-day we find all shades of political belief freely expressed. The masses have become thoroughly dissatisfied with present political conditions and abuses and are clamoring for better and purer politics.

Similar conditions exist in religious circles, though not so definitely marked or so frankly expressed. The masses are reading and thinking for themselves as never before; and the old custom of following their leaders with blind unquestioning fidelity is rapidly passing away, and an era of greater progress in religious life and thought is setting in. The waters are greatly troubled. Not only is the surface agitated, but down deep in the life currents of religious thought there are forces of unrest and dissatisfaction seeking expression.

"I was raised that way," was the reason formerly given for religious beliefs and practices. But this reason is now seldom heard. They are reading the Bible more to find out for themselves the reasons, and many of them frankly acknowledge that the Bible does not read as they had been taught to think it did.

There are also many pastors who dare not tell their congregations their honest views on some doctrines, the Sabbath question especially, realizing that they could not present the views held by their denominations to be orthodox. This is true among the Baptists in a marked degree, where the *Outlook* has had its widest circulation. These facts are constantly coming to my personal knowledge. Thus the religious confidence is weakening and the laity is quick to catch the impulse, and thus denominational superstructures are not so secure as they were formerly supposed to be.

In many places where perfect calm appears on the surface, by coming to know the underlying elements I frequently find much of unrest, want of confidence, and in some instances real dissatisfaction because of present conditions. In many sections outside of the cities the ministers and leaders are very illiterate, and possessing much "zeal without knowledge," have been leading their followers blindly. When test questions and emergencies arise they are utterly unable to meet them, and such ones are rapidly losing the confidence of the people, and the demand is steadily increasing for a better educated and broader thinking ministry.

From present indications I am led to firmly believe that these conditions are opening wide doors of opportunity in this great and promising field, and if we as a people could enter them, we would see wonderful re-

sults in the progress of God's truth. One great difficulty confronts us, which is within ourselves, that ought to be removed. It is this. Many appear to think this whole work ought to be accomplished, and that at once, by one, or two, or a few men.

Although confidence in present conditions is rapidly waning and the tide of desire for a change is really setting in, in the South, yet it will take much earnest, patient, consecrated toil to lead the people to accept anything new, although it is so much better than the old. After people lose confidence in the old, and come to desire the new, yet when the new and better is presented they are slow to accept it, for they come to look with some degree of suspicion on all leaders and on all shades of religious thought. The worker on this field in order to succeed must be careful to avoid arousing prejudice, and must also have the ability to quietly remove it in some measure where it already exists.

I am fully persuaded in the belief that if our denomination could thoroughly occupy and work this field, on the best methods, we would in due time see the greatest ingathering to the cause of truth we as a people have ever seen.

Fraternally,

GEO. W. HILLS.

LEATHERWOOD PLANTATION, Ala., May 24, 1895.

COMMENCEMENT WEEK OF MILTON COLLEGE.

JUNE 20-26, 1895.

1. Field Day Exercises, forenoon and afternoon of Thursday, June 20th.
2. Public Session of the Iduna Lyceum in the evening of the above day.
3. Annual Sermon before the Christian Association Friday evening, June 21st, by Rev. Webster Millar, of Waukesha, Wis.
4. Public Session of the Orophilian Lyceum, Seventh-day evening, June 22d.
5. Baccalaureate Sermon by Pres. Whitford, Sunday evening, June 23d.
6. Examination of Classes Monday and Tuesday, June 24th and 25th.
7. Annual Address on "The World's To-morrow," before the Literary Societies, by Mr. C. H. Fraser, of Geneva Lake, Wis., Monday evening, June 24th.
8. Public Session of the Philomathean Society, Tuesday evening, June 25th.
9. Commencement address on "Reserve Power," by Rev. L. A. Platts, D. D., Alfred, N. Y., Wednesday forenoon at 10.30 o'clock, June 26th.
10. Annual Meeting of the Alumni Association in the afternoon of the above day at 3 o'clock. Addresses will be presented by Prof. Edwin Shaw, the President of the Association, by Pres. Andrew J. Steele, of the LeMoyne Normal Institute, Memphis, Tenn., and by John Barlass, of Janesville, Wis.
11. Annual Concert of the School of Music, under the direction of Prof. J. M. Stillman, evening of the above day.

MILTON, Wis., May 28, 1895.

RESOLUTION.

THE Milton Christian Endeavor Society, including the Sabbath-school class of which Wm. R. Brown was a member, wish to express by the following resolutions their extreme sorrow at his sudden and unexpected death, and their deep sympathy for those to whom his death seems, almost unbearable:

WHEREAS, In the providence of God, a dearly beloved member of our Society has been taken away from us, and

WHEREAS, He was earnest and faithful in his duties as a Christian and as a worker in the Society; therefore be it

Resolved, That while we keenly feel and deeply mourn the sudden and sad death of our brother, yet in it we would recognize the hand dealings of an all-wise and loving Father.

Resolved, That we hereby extend our heartfelt sympathy to the father, sisters, brothers, and others to whom the affliction seems so great.

PROF. W. D. THOMAS, }
HERBERT WHEELER, } Com.
DWIGHT CLARKE, }

MILTON, Wis., May 11, 1895.

Young People's Work

ALABAMA STATE CONVENTION.

The fifth annual convention of the Alabama State Union was held at Birmingham, May 10-12.

We had a much better attendance, and deeper interest was manifested than at the last convention at Selma. One hundred and fifty delegates, representing the two thousand, five hundred Endeavorers which we have in Alabama, were present at Birmingham.

The Sabbath afternoon session was held on Red Mountain Top, eleven hundred feet above the city, and, notwithstanding the rain, all seemed to enjoy it. The praise service was conducted by Rev. Geo. W. Hills, of Attalla.

Dr. J. A. Rondthaler, "The Indiana Cyclone," was present all through the convention, and gave a great deal of inspiration and enthusiasm by his eloquence and intense earnestness. His suggestions on "Doing" were very practical, and also his lecture on "Good Citizenship" is worthy of special mention.

On Sunday night, Rev. Ira Landreth, of Tennessee, gave an address on "World-Wide Endeavor," which was very impressive and plainly told of the great needs of the foreign mission field. At the delegates' consecration meeting, that followed this address, and which closed the Convention, fourteen young people offered themselves for the volunteer mission work.

This Convention was thought by all to be the best that has been held in the State. Alabama has been in the background of Christian Endeavor work, but hopes are now entertained that she is coming to the front, and the prospect seems bright for a great advancement in the work for "Christ and the Church."

WALTER GREENE, *Cor. Sec.*

MISSING PRAYERS.

"Ye Ask Amiss."

Prayers miss:

- If cold.
- If selfish.
- When irreverent.
- When faith is lacking.
- Which lack perseverance.
- That are vague and indefinite.
- That are without earnest desire.
- Which we do not want to be answered.
- When we do not feel our need.
- When the spirit of prayer is absent.
- That are cold and heartless and without fervor.
- That are forgotten as soon as uttered.
- That begin and end with self.
- That contain more of self than of Christ.
- Which are lip prayers—not of the heart.
- That do not confide to God our secrets.
- That ask for good things, but with selfish ends.
- Which have not a grain of thanksgiving.
- That are not backed up with our means.
- Which are not aimed at God or anything else.
- That contain no continuous thought of God.
- Which have no true repentance for sin.
- That ask for a hundred things we do not want.
- That lack regard for God's glory and the good of others.
- Which would do us more harm than good if answered.
- That are fretful and complaining in spirit.

Because our lives pray in an opposite direction.

Which do not recognize the mediation of Christ.

Because the heart is full of worldly delights, desires, passions.

That are self-confident—having no dependence on God.

That are offered in a hurried and irreverent manner.

That are rhetorical elaborations, rather than heart-bursts of desire.

That are simply statements of what we ought to feel rather than what we really do feel.

Which are simply a parrot-like mimicry, or the telling off of a long rosary of solemn words.

Because we fail to co-operate with God in bringing an answer to our own prayers.

Because there is something "amiss" in the source from whence it comes. There is sin in the heart.

Which lack agreement on the part of those who meet to pray—while one "leads" the rest are prayerless.

Because the heart is already so full of worldly idols that there is no room for blessings for which we profess to seek.—*Evangel and Sabbath Outlook.*

NOTES FROM SECRETARY'S REPORT.

The particulars in which West Wisconsin C. E. Societies have excelled are: Missionary Work, Bible Study, Lookout Committee work, Business Meetings, Sociability and Promptness.

Hindrances that retard the C. E. work in the district are a lack of individual interest, activity, energy, enthusiasm, members "to go ahead" on the part of a few members from many societies. Dancing greatly retards the spiritual growth of members in rural societies.

Rallies and union meetings have greatly stimulated our work.

The following are a few of the many achievements which were reported: Paying for a mission school building and supporting the school; growth in numbers and in influence; putting the *Golden Rule* into every family of the Society; organizing a new Y. P. S. C. E.; organizing a new Sabbath-school; organizing two new Sabbath-schools; organizing a Junior society; helping weak societies; more spiritual interest; holding meetings in the country, getting a library, etc.

One of the marked improvements of the district this year is in the corresponding secretaries. All communications have been very promptly attended to by the secretaries, with the exception of a very few who have not yet fully reformed.

During the coming year the Endeavorers of West Wisconsin will work under this motto, "Whatsoever he saith unto you, do it."—*Wisconsin Endeavorer.*

How many Endeavorers can apply these notes to themselves and be helped thereby? Let us hear what your society or union is doing.

WEST VIRGINIA PENCILINGS.

The morning after writing my last, found me in Salem. I shall not attempt a report of the Association. Secretary Whitford has written a report, and perhaps others will.

For the first time in the history of Salem College, the Association has been held in that

town. It was an inspiration to the Association that the college is there, and I do not doubt that the sessions of the Association were helpful to the college. No one can go down into West Virginia from our churches without being impressed with the good work that Salem College is doing. Her moral and religious influence is simply incalculable, to say nothing of the intellectual equipment that is being conferred upon her sons and daughters. The moderator and one of the secretaries of the Association were students, the choir was made up principally of them, and the large body of them in attendance was always a joy.

West Virginia abounds more or less in mountains. We might call it the mountain State. *Montani semper liberi*, "Mountains are always free," is the State motto. Certainly in *ante bellum* days West Virginia owned very few slaves. Let Christian education and the Church of the Lord Jesus go on and do their heaven-born work, and the influences of the highest and truest freedom will always go forth from these mountains.

Rev. W. L. Burdick, of Lost Greek, preached the introductory sermon. It was full of interest, and set all the succeeding exercises of the Association at the right key of spirituality and zeal. A motto, tastefully executed by Paul P. Lyon, of Sistersville, W. Va., was presented by him to the Association, and placed upon the wall in the rear of the pulpit, "Behold to obey is better than sacrifice." The gospel was sweetly and delightfully preached in a sermon on First-day afternoon by Rev. O. U. Whitford, from 2 Cor. 8: 9, on the riches of grace that have come to us through Christ's poverty. Large congregations attended all the services on Sabbath and First-day.

A story, too good to keep, must be given the readers of the RECORDER. It must not be taken, however, as a fair sample of the way they have in West Virginia of disposing of disorderly members. During the reading of the Church statistics, one of the churches was made to say that during the year one member had been executed. This, of course, was a mere slip which any one, either in writing or reading, might very well make for excommunicated; but, taken in connection with one of the requests made by President Gardner, viz., that friends of Salem College, when at a distance, send to him fossils, minerals, and Indian curiosities, such as tomahawks, it is too good and must be told. It is now quite evident to what use our West Virginia friends put their tomahawks. The Salem pastor explains that capital punishment is not tolerated in his State, and if any one is to be executed, the State refusing to do it, it remains for the churches. Brother Huffman was quite irrepressible in one of his inimitable speeches and brought out this incident in all its humor. "A little nonsense now and then," you know, etc.

The ride eastward, through the mountains, through Maryland, Delaware, and into New Jersey, was enjoyed. The grandeur of the mountains near Harper's Ferry, the monument erected on the spot where John Brown was captured, the upper Potomac, the glimpse of the dome of the capitol, in Washington, the tunnel under the river, and a large part of the city at Baltimore, these were all new to the writer, and were greatly enjoyed. Philadelphia, also, was new to him, and through the kindness of Secretary Whitford he was able, in spite of the rain, to spend a few hours there very profitably.

S. S. POWELL.

Children's Page.

MARJORIE'S LESSON.

BY A. E. LOOMIS.

In a large, pleasant room, Mrs. Roberts sat sewing one summer afternoon. She was making a pink muslin dress, scraps of which were on the floor about her, while piles of filmy lace and pink satin ribbon lay heaped on a table near by. Through the open window the cheery song of birds came in and the fresh breeze brought sweetness from the bright-hued flower beds outside. Mrs. Robert's face was an attractive one, and just at this time seemed more than usually so by reason of a happy smile which played across it every now and then. She was thinking of the brown-eyed, rosy-cheeked girl for whom she was taking so many delicate stitches and who would be fifteen years old the next Sunday.

"I can hardly believe that my little baby girl is as old as that," she said to herself as she put the finishing touches to a frill and help it up to get the effect. "She was just a darling baby—so pure and innocent and loving. I hope—" Just here her musings were interrupted by a low voice on the stairway.

"Are you sure your mamma is out?"

"She said she was going to spend the day with Aunt Kate, and when she does she never gets home until supper time," was the reply in Marjorie Robert's voice.

Hush! don't speak so loud, Marjorie! If she is here we must hide the book somewhere."

"I'll peep in her room. You wait here," was the whispered response, which came softly, but clearly, to the mother's ear. She also heard her daughter tip-toe along the hall and back again to the head of the stairs.

"Yes—my room—under the mattress—tonight—promise—not for the world—" were scraps of sentences which she caught as the two girls crept into Marjorie's pretty room. Presently they began laughing and talking in their usual tones, and before a great while they came out and started down the stairs.

"Marjorie!" called Mrs. Roberts.

"Why, mamma! I thought you were going to Aunt Kate's!" cried Marjorie in apparent surprise as she came to the doorway.

"Oh! oh! oh! what a perfect, lovely dress! Is it for me, mamma? Oh! Hattie, come and see." Everything else was forgotten for the moment in her girlish pleasure over the dainty frock; then she noticed that her mother's usually bright face was shadowed.

"Are you tired, mamma dear," she asked anxiously. "Don't sew any more now. I shall not enjoy it one bit Sabbath if you work so hard now. Hattie came over to see if I may go to walk with her. We'll be at home before dark."

"Have you studied your Sabbath-school lesson?"

"N-no, mamma. But this is only Thursday."

"But to-morrow afternoon you are invited to Cousin Bell's and you know I never like to have you leave it until Sabbath-day. Perhaps Hattie will stay and study it with you."

Hattie Grey, a tall, pretty girl, showily dressed and forward in manner, giggled as she said—

"I don't have to study my lesson. I can always answer the questions by reading the verses over Sabbath morning. Besides I expect to go down the river next Sabbath. Can't Marjorie come, please, Mrs. Roberts? I do want her so much."

"No, Hattie. You must excuse her to-day. Marjorie, bring your Bible and quarterly," said Mrs. Roberts gently.

With a pout and toss of her head Hattie left the room followed by Marjorie, whose face plainly showed the anger in her heart. She went to the door with her friend and after chatting with her as long as she dared, she very slowly came up to her room and sat down with her Bible unopened in her hand. Soon she heard her mother call, pleasantly,

"Won't you come in and sit with me, daughter?"

Without making any reply, she came into her mother's room and seated herself by the window farthest from the work-table. She then opened her Bible and quarterly, and for some time it was very quiet in the pretty room. At last she arose.

"There! I'm through! Can I go now?"

"Have you learned the Scripture question?"

"No. I always forget that," she replied, turning the leaves again. "Oh! it is the seventh commandment, and that is easy enough. Only five words. Miss Davis said we needn't try to find out what it meant; it isn't for girls like us, but only for grown people."

"Marjorie, will you go down to the coal bin and bring me two lumps of coal about as large as a tea cup," asked Mrs. Roberts, tacking a soft knot of the pink ribbon in place. The brown eyes grew large and round with amazement at this strange request. Marjorie looked first at her mother, who seemed entirely unconscious of having said anything unusual, and then down at the fresh white dress with its crisp embroideries and blue ribbons.

"Can't Jane get them!" she inquired in a petulant tone.

"No, dear. I wish you to go."

An impatient frown disfigured the girl's smooth, white forehead for an instant.

"But, mamma, I have on a clean dress and you know you can't go near the coal cellar without getting smutty."

Mrs. Roberts made no reply to this, and Marjorie was too well trained to wait any longer. In about ten minutes she returned, carrying the lumps of coal at arm's length in blackened fingers; one of the ruffles of her dress was torn and dangling, while several streaks of coal-dust disfigured the snowy fabric. Across one cheek was a smut mark and upon the pretty face was a look of combined vexation and disgust.

"What shall I do with the horrid old things, mamma?" she asked, in a voice which was decidedly cross.

"Come, sit down here, Marjorie, and take them on your lap." Her mother drew a low chair to her side as she spoke, and smiled very lovingly at the mystified girl.

"Sit down, Marjorie," said her mother again. Marjorie obeyed her, placing the big black lumps very gingerly on her lap.

"Why are you so unwilling, daughter, to take in your hands and to walk near that which soils outwardly and those stains can easily be removed, when you do not hesitate to take into your mind and your heart that which defiles your very life, and may injure it forever?"

A vivid color flamed over Marjorie's face and throat. Her eyes fell before the gentle, earnest mother. A sense of guilt set her heart to beating so quickly that she felt stifled.

"Who told you, mamma?" Did you hear us? I—I—didn't think it was such a bad book. I—I—Hattie says—" she began confusedly, oppressed by the silence.

"Never mind what Hattie says. I am talking about Marjorie Roberts now. Yes, dear; I did hear a part of your whispered talk in the hall. Is this the first book you have hidden in your room to read in secret?"

"Yes, mamma," she faltered.

"But why did you not bring it to me so we could read and enjoy it together as we have so many others?"

Marjorie blushed more deeply.

"Hattie—said—I mean—I thought—was not sure—that—that—you would like it, mamma."

"Why not, if it is a good book?"

Marjorie was silent.

"Have you read any of it, dear?"

"Y-yes, two or three chapters. Oh, mamma!" she cried, bursting into tears: "I knew all the time I was doing wrong to be so sly, but indeed, it isn't a bad book; it begins in such a fascinating way, and I'm sure there can't be any harm in it, only Hattie said—"

"Will you bring it to me, Marjorie?" She arose at once and brought it. Mrs. Roberts glanced at the title page and turned a few leaves. Then she laid it in the fireplace and

set fire to its vile pages. Marjorie looked on in surprise. When the last curling scrap was in ashes, the mother spoke more sternly than her daughter had ever heard her.

"I wish, my dear little girl, that I might do the same with every volume by the pen of the evil one. I would rather, darling child, that you were smitten with blindness and never again able to read one word your whole life long, than to have taken into your pure heart all the falsity and subtle wickedness of that book. Oh! Marjorie, come sit here, close in my arms, while I show you into what a dark path of trouble and misery one little act of disobedience has brought your feet."

Marjorie, still weeping, nestled her head on her mother's shoulder.

"Do you not remember that I told you some time ago that I did not wish you to associate with Hattie Grey?"

"Yes, mamma."

"But you allowed her to come home with you and to loan you a book which you were willing to hide from me; through her influence largely you were persuaded to act out a falsehood by making me believe you thought me out of the house; to speak disrespectfully to your mother; to behave in a most unlady-like manner; to slight your study of God's Word; to ask permission for what you knew I had forbidden; and, to complete the sad list, I think you were ready to go out on the street with Hattie and to meet and walk with some boys of her acquaintance. Am I not right?"

"Yes, mamma. Oh! I am so ashamed and so sorry!" whispered poor Marjorie.

"I know you are, darling, because you see that I am grieved and you are shocked at the large consequences of your first small act. I suppose you thought there could be no harm in chatting with Hattie a few minutes, even though I had forbidden you to go with her, just as you thought that you might go to the coal-bin and by being very careful, keep your dress and fingers clean. But, you see, a nail somewhere in the darkness caught your ruffle and the powdery soot clung to you in many places. The only way, dear child, to keep free from the contamination of sin is to keep far from it. A girl who will deceive her mother, who will read impure books, who resorts to the street corners for her boy company, who will dishonor the Sabbath by spending it at riverside resorts in questionable society, is not the one with whom you can keep up a friendship without getting very far along on the road toward the breaking of the commandment of your Sabbath school lesson. In one sense, Miss Davis was right in saying that it is only for grown people; in another, it is meant for the youngest child who can read it. Its words might well be 'Thou shalt keep thyself pure, in thought and word and deed.' The best and easiest way to do this, Marjorie, is by keeping your heart full of the spirit of Christ. Bring me your Bible and let me show you some verses about this beautiful purity of heart and life."

Marjorie brought her Bible and sat upon her mother's knee, while Mrs. Roberts turned to Psalm 12 and read, "The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times!" Is not that a lovely description of a book? Now here is Psalm 19: "The commandment of the Lord is pure, enlightening the eyes!" When our eyes are enlightened, we can see plainly where to walk without stumbling. In the advice of Paul to Timothy, his young friend, is a verse which I would like to have every boy and girl learn and often think of: "Let no man despise thy youth; but be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity!"

"That is lovely, mamma, and I will try if you can only forgive me for being so naughty."

"Willingly, gladly, darling," said Mrs. Roberts, kissing the crimson cheek.

"And I never want to see Hattie Grey again as long as I live," Marjorie declared emphatically, sitting erect.

"Gently, dear, gently! It is not Hattie's

fault that you disobeyed me, is it?" Again Marjorie blushed.

"N-no, mamma, of course not,—but—"

"Hattie is to be greatly pitied. She doubtless has no one to guard her from the dangers which surround her; or she may have a willful, wayward heart. Suppose that instead of never seeing her again, you will try to help her to be a more modest girl. I think that you and I together may be able to arrange some pleasure which will keep her off the streets an hour or two a week, at least. And perhaps with God's blessing, she may be led to love and serve him. Hark! there is papa! Run away now, dear, and get on a fresh dress for supper."

In the loving kiss which Marjorie gave her mother there was both penitence for the past and resolve for the future. And when she put on her dainty blue muslin gown and looked as fresh and pink as a rose, she did not forget to kneel down and confess her fault to her Saviour, nor to ask for his help in keeping herself true and pure.—*Interior.*

IN THE MASTER'S SERVICE.

That ye may abound to every good work.—2 Cor. 9:8.

Faith, to begin with, and, after that, good works. The faith must come first, and then the good works will follow "as the night the day," or as effect follows cause. The man without faith may do good on impulse, but the man with faith will do good on principle.

Faith in what and in whom? Well, faith that God is your Father in a very literal and comprehensive sense, not by way of dreamy fantasy, but by way of glorious fact; faith that you are in this world for a definite and easily understood purpose, and that every one else is here for the same purpose; faith that since a great many folk have for some reason partly from environment, partly from inherited weakness, partly from a lack of moral energy—gone wrong, and are now in a sad tangle, God has commissioned you to do what lies in your power to set things right; faith that no honest word of encouragement is ever uttered in vain, and that no kindly deed of charity will fail to bear fruit at some time and in some way.

You may not be able to work miracles, but that is no reason for not doing what you can. The millennium is still a great distance off, and you will probably be in heaven long before its shining garments rustle on the eastern hilltops; but that is not a matter about which you need be concerned. The boy who died in the first battle of Bull Run did as much for his country as the boy who saw Lee offer his sword to Grant. We should not be discouraged because there is so much to be done and we can do so little; but, on the contrary, satisfied to furnish our atom for the general mosaic, assured that the great artist who will complete the picture by-and-by has use for even the bit of stone which we contribute.

We are often deterred from doing a charity by the ingratitude which has marked our past experience. Without doubt our kindnesses have been repaid by indifference in many instances, and the natural effect is to harden our hearts. A natural effect, but certainly not the effect which ought to be produced, or which would be produced if we looked at the subject largely. The gratitude or ingratitude of the recipient has nothing to do with either the motives or the bounty of the giver.

You are God's steward, are you not? And you have something, money or a helping hand, which a man or woman in desperate straits stands in need of, have you not? It

would certainly be agreeable if that poor creature whom you lift out of the mire should express a warm appreciation of your act; but, because he does not, will you pass coldly by all others who are in the mire and refuse assistance? Do you suppose that God is indifferent because the receiver of your good gift is? Did you do the good deed with the expectation of receiving your pay in gratitude? Then it was merely a matter of speculation on your part, a sort of spiritual venture, with the Lord left out of it, and instead of winning you have lost. Your motive was by no means the highest of which you are capable, nor was it quite worthy of the faith you profess.

On the other hand, if you distribute your beneficence because you are God's child, and because God wishes you to do what you can for his other children, their indifference is as nothing compared with his approval. You are working for him, and the work you do, irrespective of gratitude or ingratitude, makes you more of a man and gives you a quality of character which is obtainable in no other way. Doing good is the only thing worth doing, and the attitude of the person to whom you do it is matter of small consequence, while the attitude of God, who bade you do it, is matter of supreme importance.

It is no excuse for neglecting your duty that it hasn't thus far turned out just as you expected it to. In a word, you have no right to indulge in any expectations whatever, your only business being to give your time and your energy for the assistance of the climbers who have lost their footing and are in a sad plight, leaving the whole affair to him who gave you superior strength and then asked you to lend a little of it to those who cannot climb as well as you can.

As to the opportunities to do this kind of good, the world is full of them. Why so many are in a pitiful condition from no fault of their own no one will be able to tell until he gets on the other side and looks back. It is the saddest and most intricate problem of the universe. But the fact remains that you have a kindly word to utter every day, and every day a kindly deed to do. The command does not originate in your own generous impulses, but in the will of the Almighty.

To be of service to your neighbor is within the reach of every one of us. Doing good is the highest kind of religion, for it is the religion which is universally applicable. We may differ with each other on fine questions of theology, but we waste our time in discussing them while a single starving body or entangled soul is in sight. When the world has been redeemed mentally, physically and morally, then, and then only, shall we have leisure to debate the metaphysics of God. Until that consummation, so devoutly to be wished, has been reached, we should lay the musty questions of theology on the shelf, roll up our sleeves for yeoman's work, and earn the benediction of Heaven by giving our benediction to the ninety and nine who have gone astray.—*New York Herald.*

If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon mortal minds, if we imbue them with principles, with the just fear of God and love for our fellow-men, we engrave on those tablets something which will brighten to all eternity.—*Daniel Webster.*

Home News.

Rhode Island.

DUNN'S CORNERS.—The Lord has not left the people here to work alone, nor have they turned away from the work to which they had set their hands, when Brother Huffman was here. The remark is often made, "Isn't it wonderful how the interest is sustained?"

The four deacons still take turns leading the meetings sixth-day evenings, and the *young converts* (though some of them are persons of middle age), are chosen leaders of the First-day evening meetings. The house is nearly full at each meeting, and the time is well occupied in prayers, songs, and testimonies. Several are interested now who came not in the early spring.

Eleven of those who have here found Christ precious to them, were baptized into the fellowship of the Calvary Baptist Church, May 26th, and were the first candidates their pastor ever baptized. He had taken no interest in the work here, but one of the four deacons is a member there, and had taken special pains to invite all converts who were First-day people to join them, and another of their deacons, who is a merchant, used his influence, and also came up and personally urged them to cast their lot with them. Herein is verified Christ's words, "One soweth and another reapeth; other men labored, and ye are entered into their labors," and we are admonished to be diligent in that which the Lord hath entrusted to us, not hiding our talent in a napkin or giving opportunity for others to draw away those whom we might win to acceptance of a whole gospel, instead of being satisfied with the traditions and ordinances of heathen progenitors.

We are sorry that so many are willing to be satisfied with the ground on which they have made a profession, but shall continue to pray that they may yet see the fallacy of their position on the Sabbath question, and come to accept the Bible as their guide, and become true disciples of the blessed Jesus.

A Christian Endeavor Society has been organized, which meets at the Woody Hill school-house, Fourth-day evenings, and is extending its influence, so that others are drawn in. There are twenty-one members at present, seven being associates. Several who were not members expressed a desire to become Christians at our last meeting. May the Lord strengthen each one to do what he asks of them.

New York.

WATSON.—Always wishing to hear from all parts of the vineyard of the Lord, I thought that others might wish to hear from Watson. We are still trying to uphold the banner of the Lord and keep it waving in the breeze. There are faithful souls in Watson whom we expect to see in attendance on Sabbath service and Sabbath-school. We always find such wherever we go. May the Lord bless these faithful ones. Such persons are always a help to all others and to the pastor in particular, and cause him to feel that his labor is not in vain. We are very glad to hear of the success of God's cause in other places and wish for a reformation here as well as in other places, for a reformation is needed everywhere.

We have had various kinds of weather this spring. A late spring, a warm wave, then a cold wave, and so on, until we find the season

to be much later than at this time last year. It has been quite dry, but now a change has come and it seems that we shall have an abundance of rain.

U. M. B.

Iowa.

GRAND JUNCTION.—Spring opened up quite early with us, giving farmers the opportunity to begin work much earlier than some years. Our crops looked fine until the recent cold weather, when frost and freezing injured them some, but they are now recovering and growing nicely. All early vegetables and much of our small fruit was injured by the frost, and some of it was killed.

Elder Socwell spent the second and third Sabbaths of this month with us, and while here he preached two sermons upon the Sabbath question. The house was well filled upon each occasion, especially upon the last evening, when the congregation was the largest ever assembled in the house, most of whom were First-day people, who came knowing the subject of the discourse. Last Sabbath we were privileged to visit the baptismal waters, where six of our young people put on Christ in this beautiful ordinance and, at the evening meeting following, were formally received into church fellowship by Pastor Socwell.

L. H. Babcock and wife, of Gowrie, spent last Sabbath with us; also Elder S. S. Davison and young people from Woodward. Bro. Davison is a minister in one division of the Adventist Church.

Mrs. Eliza Saunders, of our church, recently went to West Hallock, Ills., to visit relatives, and will go from there to Albion, Wis., to visit a sister and other relatives.

ANON.

MAY 24, 1895.

GARWIN—We are passing through a severe cold spell, for this time of year. It not only frosted, but froze quite thick ice one or two nights, which killed a great deal of the early vegetables.

May 4th and 5th we enjoyed a Sabbath-school Institute, under the leadership of Eld. H. D. Clarke, which was a rare treat. The programme consisted of papers, talks, recitations, blackboard exercises, quartets, duets, general singing, etc., which was well carried out with few exceptions.

Sabbath morning, the regular Sabbath service was omitted, and the programme carried out. First were devotional exercises, followed by a short address—"Object of Sabbath-school"—by the conductor. Next followed a song of welcome, by the choir; then followed the several papers, with remarks on same, and the different items throughout the programme, which we will just mention, as it would take too long to give each one separately: "How Organize the Sabbath-school," was the first theme, which brought out some helpful remarks; "Superintendents and their Duties;" duet, by two young ladies; Question Box, by the Conductor, which, we think, was one of the interesting features of the Institute; recitation, by a young lady; singing, by the school.

During the noon hour we had a hard rain, which prevented many from being present at the afternoon session. After singing and prayer, the subject of "Teachers and Their Duties" was discussed; "Scholars and Their Duties;" a quartet was next given; blackboard exercises on "Lesson III., by Elder Clarke; "How to Study a Sabbath-school

Lesson; "Helps from Bible Training Class," by Conductor; singing, by the school; question box; a recitation on "Temperance," was next given by one of our young men; singing.

In the evening, Elder Clarke gave us an address on "The Sabbath-school Teacher a Discerner of Motives," which was clear and practical. With the help of singing by the choir and male quartet, the evening session was made a profitable one to all.

First-day morning services began with devotional exercises. "Present Phase of Sabbath-school Work," was given by Conductor; "Qualifications of a good Primary Teacher;" singing; "How to Conduct a Teachers' Meeting," by the Superintendent; after which Elder Clarke gave us very good illustrations on paper; "Primary Sewing Card Work," examples shown by Conductor; Question Box; singing.

Afternoon. Singing and prayer; "Our Model Teacher," by the Conductor; "Duties of Parents at Home, or Helping the Family prepare for Sabbath-school," by one of our teachers. If space would allow, we would like to mention a few points brought out in this paper, but it would make this too lengthy. "Organization, Education, Evangelization," furnished by a worker; singing; "Duties of the Sabbath-school Organist," a general talk; black-board exercises; singing; Conference Meeting; "How Can We Improve the Sabbath-school," and "How have I Been Helped by this Institute?" in which several took part, and I think most of them could say they had been helped. I see I have omitted the "Sabbath-school Music," which was of interest, also a story prepared and read by the Conductor, "How they Managed at Sabatavianville," which is well worthy of imitating. In the evening we removed, by request, to the Christian Church, where we listened to an able sermon on "Social Purity," by Elder Clarke, which was appreciated by a large congregation. Altogether, we think this was one of the bright spots along the line, and we trust Elder Clarke may be spared to visit us again.

Since the last items from this place appeared in the RECORDER, Elder S. H. Babcock made us a short visit, stayed over the Sabbath, and preached several nights, including Sunday night for the United Brethren. We greatly enjoyed his visit, and only wished he could stay longer. His going so soon was regretted by First-day people as well as our own. We appreciate all of these visits, and hope they may make many more such calls.

SECRETARY.

Popular Science.

ONE of the greatest, unseen, death-dealing dangers to human life, is that known as the fire-damp. It is found in caverns, wells, cisterns, etc. To detect its presence, and avoid danger, a French inventor has constructed an apparatus that will signal instantly the minutest quantity, to engineers and miners, that may be engaged, and also to all others who may be in danger. It is done on the scientific principle of sound, and the instrument is made like two small organ tubes, a little longer than a penny whistle, both made exactly alike. One of these is attached to the end of a tube, and the other end is let down into the mine or well, the other to a tube being on the surface. If no fire-damp is present,

both will give exactly the same sound; but if any "damp" is present, then the sounds will be out of tune. To a practiced ear the quantity of foul air there can readily be determined, as one five-hundredth part can be detected.

It has been ascertained that ammonia in the air is the main cause of flowers losing their tints and colors. In order to preserve them in their natural state, as nearly as possible, they should be preserved between paper that has been previously saturated in water having one per cent of oxalic acid.

To test the necessary qualities of new colors and shades of dress and other kinds of goods, a Paris chemist has furnished the following: Place a sample in a solution of carbonate of ammonia, carbonate of potassium, and salt water.

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: 31-32.
June 15.	PETER AND THE RISEN LORD	John 21: 4-17.
June 22.	The Saviour's Parting Words.....	Luke 24: 44-53.

LESSON XI.—PETER AND THE RISEN LORD.

For Sabbath-day, June 15, 1895.

LESSON TEXT.—John 21: 4-17.

GOLDEN TEXT.—Verse 17 of lesson.

INTRODUCTORY.

Immediately following the events of our last lesson, the two disciples returned to Jerusalem where they found the apostles, except Thomas, assembled for fear of the Jews. As they told each other of what they had seen and heard, Jesus stood before them. After eight days, he appeared to them again and convinced Thomas. In this lesson is recorded about the seventh appearance of Jesus after his resurrection, or the third to the apostles as a body. In this 21st chapter John seems to give a supplement to his gospel.

EXPLANATORY.

"Some disciple fishing." v. 4. "Shore." Of Galilee. "Knew not." They were not looking for him here, but had the promise of seeing him on a mountain in Galilee. Matt. 28: 16. v. 5. "Children." A term denoting familiarity and affection. "Have ye any meat?" Have ye ought to eat? R. V. v. 6. "Ship." Fisherman's boat. "Not able to draw it." As usual, up into the boat. "Multitude of fishes." A liberal reward for careful obedience.

"Jesus Recognized." v. 7. "Disciple whom Jesus loved." John. He often thus designated himself. "It is the Lord." His presence was suggested by the miraculous draught of fishes. Perhaps they remembered a similar miracle of some three years before. Luke 5: 5-10. "Naked." i. e., "Stripped of all but his light under garment."—Wescott. "Cast himself into the sea." And swam to shore. John, the beloved, first recognized the Lord, but Peter, the impetuous, was the first to greet him. v. 8. "Two hundred cubits." About 320 feet.

"A breakfast with the Lord." v. 9. This may have been another miracle. v. 11. "Went up." On board the boat. "Great fishes." All were large, and there were so many of them, they counted them, and found 153. v. 12. "Dine." Break your fast. Jesus is thoughtful for physical as well as for spiritual needs. v. 14. "Third time." For first and second appearances to the apostles as a body, see chapter 20: 19, 26.

"A lesson on love and obedience." v. 15-17. "Jonas." John. The Greek work is the same as the name of this book. "These." The other disciples, probably. Some think he referred to the food. This question was a gentle reminder of Peter's rash promise. Matt. 26: 33. Jesus, in his first and second statements of this question, used a different word for love from the one Peter used in replying. Also three different words designate the flock.

THERE, YET HERE.

Last Maytime she was with me who, to-day,
Is somewhere in the far-off world of God.
Far off, said I? It is not far away
Since Heaven from earth is sundered by a sod!

Here is the spot where, in the rain-wet moss,
I found the first shy blossom of the spring.
I see again a sunshaft strike across
The flower's heart, and hear a robin sing.

And then I see her face, so fair, so sweet,
So full of loving thoughts! O heart so true,
With love's old rapture how my pulses beat
While I forget what is, remembering you!

"No flower so sweet as violets," you said,
And took the blossom, smiling dreamily,
"Because they always bear, alive or dead,
This message born of love—I think of thee!"

Here on this knoll we sat awhile to see
The amber sunshine fade to rosy light,
And heard the hum of the belated bee
In hiveward-faring, pollen-laden flight.

"The heart's a rover, like the bee," you said.
"It hunts for sweets in every flower that blows.
Some come too late, and find the blossom dead—
For some the stubborn flower will not unclose."

And yield its treasure to the clamorous bee,
Bold, saucy privateer of summer days,
But my heart's flower has yielded all to thee.
You whispered smiling, softly, and the haze

Of twilight seemed to vanish from your face.
So sudden sunshine makes dark skies grow bright,
And love's light, shining outward, filled the place
With radiance lingering far into the night.

To-day in dreams, your loving hand I hold—
Again upon my cheek I feel your breath.
O grave, dear grave, not yet one sad year old,
Give back your dead! Be merciful, O death!

In vain I plead. The grave's door shuts for aye
On those who cross its threshold. Still, to me,
Her presence fills this place, and makes it May.
I cannot comprehend the mystery!

Though over her the spring's sweet violet blows,
She is beside me! I can touch her hand!
I see her face if I one moment close
My eyes! Dear heart, you know, you understand!

Though I have lost you, you with me remain,
The grave's sod hides you, but I see you yet!
I wait for Heaven to make the mystery plain.
I only know—you never will forget!

—Eben E. Rexford, in the Wisconsin.

LATIN AND ROMAN LIFE.

To the Editor of the SABBATH RECORDER:

You and I clearly remember the inexpressible charm of Latin study under the teaching of Pres. Kenyon. To me the first terms were as delightful as later terms. Aside from the personality of the teacher, this was due, I think, to the character of the "reader" we used. Almost at the first, we began sentences of a great variety, moral sentiments, historical statements, bits of natural history, proverbs, lines of poetry. Sentiments old as time seemed fresh, from the strangeness of their dress. For instance, "*Vera amicitia est sempiterna*" was in all our albums and meant volumes to us. "*Omnes moriemur, alii citius, alii serius*," emphasized by the death of a school mate, made our mortality more impressive than it had been before.

"*Dulce est pro patria mori*" (it is sweet to die for our country) read in the midst of the Civil War, with many Alfred students at the front and more going, with reports of friends fallen in battle, burned those words upon our very heart, and we cannot see them, even to-day, without something of the old time excitement.

We wonder whether the sentences Pres. Kenyon heard read so often did not mold him when we meet "*Vir generosus mitis est erga victos*" (the brave man is merciful to the conquered) and recall some of his acts and especially some of his words just after the fall of Richmond; or "*Naturam mutare pecunia nescit*" (money cannot change one's nature) and "*Si divitiarum felicitatem praestant, avaritia prima virtus est*" (if riches

gave happiness, then avarice would be the highest of virtues) and remember the unselfish life lived before us emphasized now and then by the remark "I could make money if I tried." There were many surprising statements of natural history; that there were white blackbirds in Arcadia; that bees can do nothing without a *king*, that some men are born with teeth, (which the boys read "with hair on their teeth") "*Leonum animi index cauda*" etc. "*Crocodilus ova parit*" a classmate translated in loud tones "Crocodiles lay sheep." There were Fables from Aesop, Mythology, Anecdotes of Eminent Persons, and an Epitome of Roman History.

As I have since heard beginners in Latin recite their lessons, selected entirely from Caesar and aimed at sight reading from Caesar and Latin of similar style, I have felt that they missed much of the variety, richness and interest in their reading that we had.

This reminiscent turn of mind was brought on by a little book, "Roman Life in Latin Prose and Verse" (edited by Profs. Peck and Arrowsmith, and published by the American Book Co.), which seems able to give students of to-day all and more than we enjoyed.

It contains selections from popular songs, tomb inscriptions, wall inscriptions from Pompeii and Rome, and selections from a score or more of Roman authors in prose and poetry covering a wide range of characteristics of the people, high and low. Whatever else they read, I want my boys to read these selections that they may feel at the outset that Latin is a literature of a people who lived, felt, loved, laughed, as all men do, and not that it is merely a task for mental discipline.

W. F. PLACE.

Special Notices.

ANNIVERSARIES.

- EASTERN ASSOCIATION, Marlboro, N. J., May 23-26.
CENTRAL ASSOCIATION, First Verona, May 30 to June 2.
WESTERN ASSOCIATION, Alfred, N. Y., June 6-9.
NORTH-WESTERN ASSOCIATION, Jackson Centre, O., June 13-16.
COMMENCEMENT, Alfred University, June 15-20.
COMMENCEMENT, Milton College, June 20-26.
COMMENCEMENT, Salem College, June 12.
GENERAL CONFERENCE, Plainfield, N. J., August 21-26.
SOUTH-WESTERN ASSOCIATION, Fouke, Arkansas, Oct. 31, to Nov. 4, 1895.

WESTERN ASSOCIATION.

The Western Association will convene at Alfred, N. Y., on Fifth-day, June 6, 1895. The following is the programme.

FIFTH-DAY—MORNING.

10. Call to order by the Moderator. Prayer and Praise Service, conducted by S. S. Powell and W. W. Coon.

10.30. Introductory Sermon, by M. Harry. Report of Executive Committee. Communications from churches and Corresponding Bodies.

AFTERNOON.

- 1.30. Devotional Exercises.
1.45. Communications continued, appointment of Standing Committees.
2.30. Missionary Society's Hour, conducted by O. U. Whitford, Secretary of the Missionary Society. Annual Reports—Corresponding Secretary, Treasurer, Delegates to Sister Associations; Committee on Obituaries, Miscellaneous business.

EVENING.

Adjourned to attend the University lecture by Prof. Corliss F. Randolph on University Extension.

SIXTH-DAY—MORNING.

9. Devotional Exercises.
9.15. Daily Order.
10. Tract Societies Hour.
11. Sermon, O. S. Mills, delegate from Central Association.

AFTERNOON.

1.30. Daily Order.

2. Essay, "The Late Revision of the Sacred Scriptures," L. C. Rogers.

2.30. Sermon, M. E. Martin, delegate from the South-Eastern Association. Unfinished business.

EVENING.

8. Prayer and Conference, A. P. Ashurst.

SABBATH—MORNING.

11. Sermon, G. J. Crandall, delegate from the Eastern Association. Collection for the Missionary and Tract Societies.

12.15. Sabbath-school, conducted by E. P. Saunders, Superintendent of First Alfred Sabbath-school.

4. Christian Endeavor Prayer-meeting, conducted by W. C. Whitford.

EVENING.

8. Praise Service.

8.15. Young People's Hour, conducted by Eola Hamilton, Associational Secretary.

FIRST-DAY—MORNING.

9. Praise Service.

9.15. Daily Order.

10.30. Sermon, D. K. Davis, delegate from the North-Western Association. Collection for the Tract and Missionary Societies. Unfinished business.

AFTERNOON.

1.30. Praise Service.

1.45. Paper, "Proposed Bureau of Employment and Information," E. B. Davis.

2.15. Our Educational Work, Conducted by L. A. Platts, Agent of the Educational Society. Unfinished business.

EVENING.

8. Woman's Work, conducted by Mrs. M. G. Stillman, Associational Secretary of the Woman's Board. Unfinished business.

Adjournment.

S. S. POWELL, Moderator.

GEORGE B. SHAW, Sec.

Persons west of Chicago who wish to attend the General Conference at Plainfield, N. J., will do well to confer by letter with Ira J. Ordway, 205 West Madison St., Chicago.

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 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.

All persons expecting to attend the North-Western Association at Jackson Centre will confer a favor by sending their names as soon as possible to the undersigned. Those coming by the way of Lima, Ohio, will change there, taking the Ohio Southern, either at 8 A. M. or 3.20 P. M., and arriving at Jackson Centre about forty minutes later.
W. D. BURDICK.
JACKSON CENTRE, Ohio.

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, 509 Hudson 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.

For Sale or to Let.

House and Lot in North Loup, Nebraska. Has plenty of room for garden. For terms and particulars, address

C. B. MAXSON,

138 Main St., WESTERLY, R. I.

INTELLIGENCE OF A HORSE.

Mr. Editor: A little incident in your March number of the sagacity of a horse which was suffering from thirst reminds me of a similar case that came under my personal observation. I was the happy and unfortunate owner of a rarely intelligent and very fleet Mexican pony, who came into my possession almost directly from his native plains, and I had owned him nearly a year. When I went to the country for the summer my horse preceded me, and on my arrival greeted me with every evidence of joy and satisfaction, though I had not seen him for five months, the greater part of the time having been seriously ill. We were at a farmhouse, where both "Sultan" and myself could have unlimited range. "Sultan" was turned out through the day in a large paddock adjoining the door-yard, and communicating therewith by a small gate.

Every morning "Sultan" was led around to the well, which was about ten feet from the kitchen piazza, and there took his morning draught from a tub devoted to his special use, the same occurring again at night. At such times I usually went out to give him his bit of sugar and caress and pet him a little, and he would refuse to obey the halter until I came out and spoke to him. Occasionally he would become thirsty at mid-day, when he would deliberately unfasten the gate, come to the well for his drink, and return at once to his paddock, expecting no sugar.

I was one day aroused by loud screams from the kitchen, accompanied by heavy stamping of feet and a sound of scuffling, apparently, with loud calls, in a terrified voice, for "Mrs. Graham, Mrs. Graham." Alarmed for my children, I made all possible haste to the scene, but was met in the hall by my little girls, wild with excitement, exclaiming, "Mamma, mamma, "Sultan" is in the kitchen, and Mrs. — can't drive him out."

I found "Sultan" really inside the kitchen, neighing in a positively ludicrous manner, evidently having something to say, but quite amazed at the commotion he had aroused, and not at all understanding the "broomstick parade." He gave a whinny of delight when he saw me, and at once put his nose in my hand. "Go out, Sultan; don't you know you do not belong in the kitchen?" at which he backed out to the piazza, waited to see if I was following, went down the steps (there were five) then turned again to see if I was still there, went to the well and took hold of the well-rope with his teeth, and then went around and stood patiently by his tub while the frightened servant drew water to appease his thirst.

After the affair was over, and "Sultan" had returned to his grazing, I remembered having heard the gate bang quite a little while before he made his unexpected "entree" into the cook's domains. Tired of waiting for some one to wait upon his wants he evidently thought best to arouse some one to action.

He was a very wise fellow, and

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

Royal Baking Powder

ABSOLUTELY PURE

soon found he could open the orchard gate as well as the other, and would very quietly steal in there when there was no one in the kitchen who could see him. He would very soon be discovered by the children, however, who would come to me with the tale of his misdemeanors; for he would not come out for them. I would open the gate wide, say, "Sultan" come out of the orchard; I am sorry you are a thief!" when he would at once leave the orchard, but not through the gate; he would leap the fence, though he was never known to do that going in. I would talk to him about his moral turpitude, tell him "he should have no sugar at night," and he would keep out a day or two, or till he found no one would see him going in, when temptation would be too strong for his principles, and we would find him on forbidden ground again. We could not fasten the gate, except by nailing it as securely as any part of the fence, in such a manner that he could not open it. I could almost fill a volume with instances of "Sultan's" remarkable intelligence.

One of your correspondents speaks of herself as an "animal tamer," because she can handle all animals without injury. I have experienced the same myself; often on going into stores where dogs and cats are kept, and going up to them to stroke them, I have been warned of my danger by, "Madam, that dog (or that cat) will bite; it does not allow strangers to handle it!" I have never, however, been molested by any such animals; I think they have a fine instinct, like the keen perceptions of childhood, which enables them to detect a friend at once. Cats, especially, have a fine discrimination not generally accorded to them.—Our Dumb Animals.

THEY DO TALK.

We find in the *New York World* a description of the investigations of Prof. Hamerik of Baltimore, in regard to the language of fowls, from which we take the following:

"That they are conversing with one another is proved by the fact that a rooster or hen when alone is absolutely silent, excepting on rare occasions, when it sings a low lullaby, as it were, to itself, much as humans hum when alone, or as a cat will purr when contented. Just as soon, however, as the solitary hen or rooster meets another you will hear an animated conversation. I have not progressed so far that I am able to understand all that they say, but I understand some of their sounds and can imitate one or two so

successfully that a hen listening will pay close attention to me. Thus, if I sound the note of alarm a hen makes when a hawk is near or some other danger menaces she will immediately fly to cover."

The Professor believes chickens tell each other current news. One day he introduced a new hen into his yard who, the very first time she spied the dog set up a great cackling and flew around the yard in a state of evident terror. An old hen observed her for a few minutes, meanwhile making some sounds that were intended to reassure the scared fowl, but which had no effect, for the new arrival cackled worse and louder than ever. Finally the old hen approached close to the stranger, clucking in a low tone. What she said he had no means of knowing, but it must have been something of a reassuring character, for the new hen at once ceased her clatter, and never after that did she display the least fear of the dog.

FACTS ABOUT CROWING.

Crowing among the roosters afforded Prof. Hamerik another interesting study. He noted the crows of over five hundred roosters and never found two who crowed alike. Each after a little practice could readily be distinguished from the other. The duration of crowing is between midnight and noon. Each crow lasts from three to seven seconds. Although roosters may crow at any time of night, especially if it is moonlight or they are disturbed by a light, they crow the most frequently at dawn, or just before.

The crowing seems to be a sort of telegraph service between the roosters, according to Prof. Hamerik, for invariably in a neighborhood where there are many chickens the crowing is always started in the morning by the same rooster. Immediately response comes from all the other roosters. Generally there are about seven crows given in an interval of ten seconds, and then there is silence for the space of perhaps twenty seconds, when the first rooster starts again, and the performance is repeated. A rooster always crows, too, shortly after eating, and never fails to voice his joy in a deep-toned crow after he vanquishes a rival.

The Professor has discovered, among other things, that chickens have a very acute sense of

taste, hearing, and vision, but lack the sense of smell. The most powerful fumes of acid are imperceptible to them. An experiment with ammonia proved that though overcome with it the hens walked blindly into the same danger repeatedly.

The sense of taste is exceedingly well developed. The Professor frequently observed a chicken after eating anything it particularly relished give vent to a peculiar chuckle that was undoubtedly meant for an exclamation of pleasure. The sound is a low, soft intonation, continued for some seconds.—Our Dumb Animals.

MARRIAGES.

HUBBARD—BURDICK.—At the home of the bride's parents, Mr. and Mrs. D. H. Burdick, Leslie, N. Y., May 15, 1895, by Rev. H. P. Hunt, Milton B. Hubbard, of Lockport, N. Y., and Elma Burdick, of Leslie, N. Y.

ROGERS—BARCOCK.—At the residence of the bride's father, Mr. Joseph C. Barcock, in Milton Junction, Wis., May 26, 1895, by Rev. Geo. W. Burdick, Mr. Horace A. Rogers, of Fort Atkinson, Wis., and Miss Mazella E. Barcock, of Milton Junction.

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