

THE SABBATH RECORDER.

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CONTENTS.

EDITORIALS.		
"From Day to Day"—Poetry.....	370	
Paragraphs.....	372	
NEWS AND COMMENTS.		
Paragraphs.....	371, 372	
CONTRIBUTED EDITORIALS.		
Paragraphs.....	372	
The Conflict of Protestantism and Catholicism.....	372, 373	
The New Mizpah Benefit.....	373	
The Wedding Garment.....	373	
MISSIONS.		
From China.....	374	
Personal Practical Christianity.....	374	
The Central Association.....	374, 375	
First Impressions of England.....	375, 376	
Tract Society—Receipts.....	376	
WOMAN'S WORK.		
Over the River—Poetry.....	376	
Paragraphs.....	376	
Gleanings.....	376	
Blind Hymn Writer.....	376, 377	
Sunday Advocates at a Disadvantage.....	377	
YOUNG PEOPLE'S WORK.		
Our Needs and Opportunities.....	378	
Christian Endeavor Athletics—IV.....	378	
CHILDREN'S PAGE.		
The Flower Parable.....	379	
The "Coming Church.".....	379	
HOME NEWS.		
New York.....	380	
The Church and the Festival.....	380	
Smoking Clergymen.....	380, 381	
A Fragment.....	381	
To Fault-Finders—Poetry.....	381	
The Art of Pleasing.....	381	
Gifts That Benefit the Country.....	381	
SABBATH-SCHOOL.		
Lesson for June 22, 1895. The Saviour's Parting Words.....	381	
POPULAR SCIENCE.		
Paragraphs.....	382	
Which Loved Best—Poetry.....	382	
SPECIAL NOTICES.....		382
The Missionary Circus.....	383	
MARRIAGES AND DEATHS.....		383
LOCAL AGENTS.....		384
BUSINESS DIRECTORY.....		384
LIST OF PUBLICATIONS.....		384

RECOMPENSE.



STRAIGHT through my heart this fact to-day,
By Truth's own hand is driven;
God never takes one thing away
But something else is given.

I did not know in earlier years
This law of love and kindness,
But without hope through bitter years
I mourned in sorrow's blindness.

And, ever following each regret
For some departed treasure,
My sad, repining heart was met
With unexpected pleasure.

I thought it only happened so,
But time this truth hath taught me:
No least thing from my life can go
But something else is left me.

It is the law, complete, sublime,
And now, with faith unshaken,
In patience I but bide my time
When any joy is taken.

No matter if the crushing blow
May for the moment down me,
Still back of it waits love, I know,
With some new gift to crown me.

—Ella Wheeler Wilcox.

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Sabbath Recorder.

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FROM DAY TO DAY.

My days are stairs that lead to life's great end,
And one by one I steadily ascend;
Climbing with purpose true the upward road
That brings me to the city of my God.

Sometimes the step is bright with the full sun
That shines in cloudless radiance thereon;
Sometimes a shadow falls upon the way,
But, dark or light, I need not go astray.

One stair is rough, with thorn-points all be-strewn,
But shoes of iron tread the nettles down;
And one, so steep, my weary, crippled feet
The painful ascent scarcely can complete.

Sometimes it is a slippery step I tread,
And fierce temptation make my soul afraid;
But held in Christ's dear hands, so tender, strong,
The next I mount with courage and a song.

Each step in the long course a history has;
I make a mark as one by one I pass;
A gladsome record here, a tear-spot there,
A rescued soul, a struggle, or a prayer.

And on life's mystic ladder to the skies
Bright angels come and go to paradise;
And work grows dearer as the end draws near,
Until I reach at last the golden stair,

And enter through the open pearly gate;
Where with our King, souls watch for me and wait;
There at his feet I'll cast my trophies down,
And shout the victory which his love has won.

—Mrs. Helen E. Brown.

MISSIONARY SECRETARY, O. U. Whitford, sends us for this issue, a summary of the proceedings of the Central Association, which will be found on the Missionary page, to which our readers are referred for a comprehensive view of the services and work of that interesting occasion.

It is none too early to commence reminding pastors, clerks, or other officials in charge of church and society statistics, of the importance of making prompt and complete returns to the Corresponding Secretary of the General Conference. One very serious defect in our annual reports of church statistics is their incompleteness. Blanks will be received asking for facts, but they will, in many instances, be laid aside and forgotten. The better way is to attend to filling out the blanks at once. Do not lay them aside. Keep it in mind and do your duty faithfully. Do not fail to mail the blanks filled out as completely as possible within one week from the time they come to hand. Let us have the fullest report this year that we have ever had. The Corresponding Secretary, W. C. Daland, will probably be home from Europe about July 1st, and then you will soon hear from him.

The following letter written by Chaplain McCabe has been quite widely published. It was written recently in Dover, N. H., where Robert Ingersoll was advertised to lecture. The Chaplain happened to be passing through Dover at that time, and hearing that Ingersoll was to lecture on the "Mistakes of Moses," went into *The News* office and sent him this pungent message:

"Dear Colonel:—While you have been lecturing against the Bible, the Methodists have built ten thousand new churches in this country. All other denominations have built ten thousand more, at least. Meanwhile, you have

not overthrown the humblest altar upon the farthest frontiers of this republic.

"In thirty years the Methodist Episcopal Church has increased its membership from nine hundred thousand to twenty-eight hundred thousand, and her church and school property has increased one hundred and twenty-five millions of dollars. Never were we so successful as now. In heathen lands orphanages and hospitals and asylums for children, for the sick, for the aged, and the insane, spring up like magic. Thirty-five years ago we had but one convert in all the heathen world. Now we have one hundred and thirty-five thousand converts in foreign lands, and they give over three hundred thousand dollars a year to propagate the faith.

"Come and join the Methodists, Robert! Stranger things than that have happened. Saul of Tarsus joined the Christians. He built up the faith he sought so vainly to destroy. Come and do the same. We are praying for your conversion. Take your Bible; read the Sermon on the Mount; think what a world this would be if its teachings were universally obeyed.

"Meantime look out for your hammer. The seal of the Huguenots had on it a representation of an anvil surrounded by broken hammers and this legend:

"'Hammer away, ye hostile bands;
Your hammers break,
God's anvil stands.'

"C. C. McCABE."

"AND they all with one accord began to make excuse." Human nature is about the same now as it was then. Nineteen centuries have wrought no very marked change. Excuses are usually pushed to the front to hide some defect of purpose or doing. Mr. Moody once said, "All excuses are lies." Possibly his statement was a little too sweeping. There may be honest and reasonable excuses. But they were not so recognized in the parable of the great supper as recorded in Luke 14. Excuses are made to satisfy one's own conscience, or to modify the opinions of others. Sometimes excuses are made to cover sins committed, sometimes because of duties neglected. In either case how much better to avoid the seeming necessity, or at all events the temptation to make flimsy, unsatisfying, untrue excuses.

We once heard a wealthy man, who was asked to help a charitable cause, decline with the statement that he could not do it, he was "not worth a cow in the world." It was true that he did not own a cow because he preferred not to be bothered with one. The excuse was a lie, because offered to deceive and cover his penuriousness.

A farmer was annoyed because some neighbors borrowed his grain sacks and sometimes forgot to return them. So he hit upon this plan. He prepared a box to put them in and marked the box "U-S-E." Then when anyone called to borrow he would say, "Well now, it is too bad, but they are all in use to-day." How much better it would have been for him to have loaned and lost every one than to thus equivocate. Or he could have frankly stated his objection to loaning them and thus preserved his truthfulness and self-respect.

Now that the source of revenue from the recent unconstitutional attempt to tax all incomes above a certain amount is ruled out, the question naturally arises as to what other plan can be devised for replenishing our depleted treasury? In ordinary business affairs the cause of the depletion would be sought; the unnecessary expenses and burdens would be held responsible for the embarrassment. Either the needless expenses should be stopped, or made to pay their own way. Many families are burdened with debts and rendered bankrupt because of extravagant living, their expenditures exceeding their income. The only hope in such a case lies in

such an increase of income or decrease in expenditures as will correct the evil. Experience shows that when the fault lies primarily in extravagance or "fast living," an increase of income is apt to be accompanied by a corresponding increase in expenses, and so the case is not materially improved. The better way is to correct the extravagant habits—to live within the income.

Now it is susceptible of mathematical demonstration that the greatest source of embarrassment to our nation, the greatest danger of bankruptcy, the greatest cause of high prices, poverty and suffering is expressed in one word—intemperance. If these needless luxuries, rum, opium and tobacco were taxed to pay their own expenses, two benefits would arise: (1) There would be less drunkenness, poverty and crime, and (2) there would be no deficit in the treasury, and therefore no need of taxing honest and innocent people to pay the bills occasioned by the excessive indulgence in harmful habits. Great Britain increased the tax on beer in 1894, and in spite of the protests of brewers, proposes to retain the same rate for 1895 and 1896, estimating its excise duties from that source at £29,950,000, or nearly \$150,000,000. If our government is wise it will stop the leakages rather than to make innocent parties pay for other's extravagances.

CRUELTY to animals has become such a flagrant violation of the common laws of humanity, and has for many years awakened so much sympathy in the hearts of well-disposed people, that organizations have been formed and laws have been enacted "For the Prevention of Cruelty to Animals." Books have been written and papers are published in these interests, and officers are on the lookout for the enforcement of law, and for the punishment of the inhumane.

There is in many localities an increasing practice among farmers and dairy men to dehorn their cattle. This practice has met with opposition on the ground of cruelty. It must be very painful to cattle to have their horns cut off close to the head. Those who favor the practice contend that it is more humane to cut the horns off than to leave such weapons with which cattle can hook, tear and torture each other. It is no uncommon occurrence for the stock to be terribly lacerated and even killed by their fights among themselves. Hence, to save them from such liabilities, the horns are removed. The act of dehorning is quickly done and the cattle soon recover from the wound thus inflicted.

But this item is written mainly to call attention of farmers and all who are interested to an important item of information recently brought to our attention, and which ought to revolutionize the cruel, and therefore the most objectionable, part of this practice. While visiting a young and intelligent farmer in Marlboro, N. J., recently, he told of his practice in arresting the growth of the horns, and thus reaching the desired results in a better way than by dehorning. He takes a stick or pencil of caustic potash, which can be obtained at most any drug store, and rubs the moistened end of the potash over the spot on the head of a calf, not more than one or two weeks old, where the horn is to appear. It need not cover a spot larger than a nickel. It will make a little blister, but

nothing severe, and one application prevents the development of the horn. We saw yearlings that have been treated in this way, and each looked like a natural born muley. This knowledge should be disseminated, and more generally practiced, if it is desirable to raise stock without horns.

THE various recent acts of religious persecution which have been noted in these columns and in other journals from time to time are stirring Christian people of different denominations.

At the Baptist Anniversaries recently held at Saratoga, N. Y., a resolution introduced by Rev. H. L. Wayland gave emphatic protest against such violation of the right of religious liberty. We give the resolution and remarks pending its adoption, as found in the *Examiner*:

WHEREAS, It has been widely reported that, in some portions of the United States, professing Christians who have conscientiously observed the seventh day of the week as a day of religious rest and worship, and who thereafter on the first day of the week have conscientiously engaged in labor which in no wise disturbed their fellow citizens who desire to observe the first day, have for this act been arrested and fined and imprisoned and sent to the chain gang; therefore,

Resolved, That (assuming the facts to be as reported) we earnestly and solemnly protest against this violation of the right of religious liberty, a right for which our fathers suffered imprisonment, the spoiling of their goods, stripes, exile and death itself.

Dr. MacLaurin, Mich., objected to the resolution, as did Dr. H. C. Mabie, who thought that it was outside the line of the society. Dr. Seymour advocated it, as did Rev. W. F. Baston, Adams, N. Y. Mr. Hiscox expressed his sense of the wicked persecution of these people. If Baptists cannot to-day protest against these acts, what are we here for? Dr. J. B. Hawthorne, Ga., said: "If these acts have taken place in Georgia, the 275,000 Baptists of that State will be heard from. We have not yet religious liberty, but only toleration. When the battle of religious liberty begins, the Baptists will be found in the front, if they are true to their traditions." Professor W. C. Wilkinson: "I heartily support the resolution. I would not wait till the outrageous facts are legally proved. I would try to prevent their re-occurrence." The resolution was adopted by a rising vote, with but one dissident.

BEING under the necessity of leaving the Eastern Association early on First-day morning, we missed the sessions of that day and evening. But through the kindness of Bro. Peterson, who took brief notes, we are able to complete the report, three days of which were in the last RECORDER.

On First-day morning, at 9:45, after prayer by J. G. Burdick, the Committee on Nominations reported, nominating, the following officers for the ensuing year, and the report was adopted: For President of the Association, O. D. Sherman; Vice-President, Albert S. Babcock; Recording Secretary, Ira B. Crandall; Assistant Recording Secretary, John Hiscox; Treasurer, G. J. Crandall; Engrossing Clerk, F. E. Peterson; Corresponding Secretary, Harriett Carpenter.

A hearty vote of thanks was given to the people of Marlboro and vicinity for their kind hospitality shown in caring for the delegates.

It was voted that A. H. Lewis, Mrs. H. M. Maxson and Miss Lou Clawson be a committee to consider and recommend what action should be taken respecting the plan of issuing a Junior catechism, as suggested in Mrs. Maxson's paper read at the Young People's Session, and report the results of their deliberations to the General Conference next August.

After a season spent in devotional service,

led by G. J. Crandall, the Missionary hour, under the leadership of Secretary O. U. Whitford, was of special interest, an account of which will appear in the Missionary Department.

S. S. Powell, delegate of the Western Association, then preached on the theme, "The Incarnation of the Word." Text, John 1:14. The uncreated Son, divine and equal with the Father, always had existed. He was himself the world of thought and reason whose stamp is everywhere apparent in the universe. The life that was in him was the light of men in the fresh untroubled morning of the world. He is still the light of men in their hearts. The glory of that light is most conspicuously seen in the incarnation and in the cross. Heir of all things, the Son of God will yet possess this world. He is full of love, the fountain of truth.

At 2.30 P. M. the Woman's Hour was conducted by Mrs. I. L. Cottrell. Prayer was offered by Mrs. Hall. Miss Julia Davis read a letter from Mrs. Maxson (Associational Secretary); also a letter from Mrs. Anna Randolph was read by Miss Lou Clawson. Miss Julia Randolph then sang a solo, "The Mission of a Rose." Miss Tillie Fogg read a poem, "Source of Victory," written by Mrs. Mary Bassett Clark. Another paper was read by Miss Mary Davis, entitled, "Loyalty to Our Sisters in China." A duett was sung by Bessie and Tillie Fogg, entitled, "The Invisible Hand." A paper written by Mrs. G. H. F. Randolph, was read by Miss Cora Schaible, on "Our Day Schools of Shanghai." The papers were all carefully written and full of life and inspiration.

An excellent conference meeting was then led by G. B. Carpenter, in which there seemed to be special manifestations of the presence and power of the Holy Spirit.

In the evening Walter B. Davis conducted a praise service, followed by a sermon by L. A. Platts. Text, Rev. 2:1. This sermon was preached under the following heads: 1. A person sending a message. 2. Those to whom it was sent. 3. Substance of the message.

After the sermon there was a testimony meeting, led by G. J. Crandall, and many bore a willing part in this the closing meeting of a very interesting and profitable gathering. Some new demonstrations of interest were made, several standing up for the first time to evidence their desire to seek the better life. May God bless the good people of Marlboro and continue the gracious influences for good until all may be awakened and souls saved.

The collections were not large, amounting to \$37.73.

The next annual meeting was by vote appointed at Westerly, R. I.

NEWS AND COMMENTS.

PROF. W. G. HALE, of Chicago University, has been chosen director of the American College of Classics in Rome.

EXTENSIVE fires in the Pennsylvania oil regions were heroically fought by the inhabitants of Elk and McKean counties previous to June 4th, when copious rains came to their rescue.

It is rumored that Attorney General Olney is likely to be transferred from the Depart-

ment of Justice to the State Department, to become Secretary of State in place of the late Secretary Gresham.

THE University of the City of New York has received a gift of \$250,000 and the name of the donor has not yet been made public. It is supposed that it is Miss Helen M. Gould, one of the late Jay Gould's daughters.

THE hot wave commencing May 30th and continuing until June 4th was felt generally throughout the country. It was regarded as exceeding any weather at this season of the year of which there is any record.

THE first cost in many instances of theft is a small part of subsequent expenses. A man in Ohio stole a pig worth \$2 from a man in Kentucky. But it cost the latter State \$114 to secure the extradition of the thief.

GRATEFUL people could be found in many parts of the country after sweltering for five days in the tropical heat of the last of May and the first of June. Many sunstrokes and deaths resulted from the excessive heat.

GOV. ALTGELD, of Illinois, indulges in extremely undignified and anarchistic talk about the decision of the Supreme Court in remanding Debs and his associates to jail. What else could be expected of this Governor, this friend of criminals?

WHILE there has seemed to be a cessation of actual war between China and Japan, still all is not in harmony yet. There is a very unsettled state of affairs in Korea, and also in Formosa. Russia is still watching her opportunity to secure some advantage.

THE beauty of license was plainly seen in Lynn, Mass., on the first day of the operation of the new license laws. Twenty-seven drunkards were arrested that day. That was twenty-four more than were arrested during the entire week preceding. "License restricts the traffic!"

THE *Standard*, Chicago, puts the anomaly of an unforgiving Christian thus: Your dog, often made to mind, denied a walk with you, shut away from your company, and perhaps chastised, forgives you so lovingly. But how often a professing Christian goes around saying, "I can't forgive."

THE Baptist Young People's Union is now facing the question of the adjustment of the white and colored membership. The next annual meeting is to be held in Baltimore, July 18th, 19th, and 20th; and as yet the question of the equal rights of colored people seems not to be settled.

A SPOOL on which six miles of Broadway wire cable was wound and weighing sixty-three tons, was recently drawn on a truck weighing fourteen tons, from west Forty-fourth street to the power house on the corner of Sixth avenue and Fiftieth street, New York. It took forty-two horses to draw the load.

It is announced that work is now going on in putting forward the great Yerkes observatory of the University of Chicago. It will probably be a year or more before the completion of this forty-inch telescope and its great ninety-foot dome. But the building will be pushed forward as rapidly as possible.

THE National Temperance Society is financially embarrassed, and needs \$10,000 at once to enable it to pay its indebtedness and go on with its work. The Society appeals to Christian people who are interested in its work to aid them by sending contributions to the treasurer, at 58 Reade street, New York.

FUNDS are being raised to equip a party to go to the North Polar Sea to make still further observations in the interests of science and to bring Mr. Peary and his two assistants home from North-west Greenland next fall. It is proposed to start the expedition the 5th of July if the requisite amount of money (\$12,000) can be raised.

GAIL HAMILTON (Miss Mary Abigail Dodge), one of the most brilliant literary characters of our times, is in a very precarious condition of health. Miss Dodge was a native of Massachusetts, being now sixty-five years old. The last syllable of her Christian name and the town in which she was born formed her well known *nom de plume*, "Gail Hamilton."

NEW YORK State is to be congratulated upon the final settlement of the "blanket ballot" question. The bill as passed by the legislature has been signed by Gov. Morton, as was anticipated before his election. This greatly simplifies the process of voting and will reduce the number of ballots from 30,000,000 to 3,000,000, thus also materially reducing the cost.

A NEAT and interesting little volume entitled "Pebbles from the Path of a Pilgrim," by Mrs. H. L. Hastings, Boston, is before us. It is illustrated, has upwards of 300 pages and narrates various incidents in actual experience. It would be a good book for Sabbath-school libraries or home use. Paper cover 50 cts. cloth \$1 00. H. L. Hastings, Boston, publisher.

UNION COLLEGE will celebrate its centenary during Commencement week, June 23-27. This will be an occasion of great interest. Many universities and colleges will be represented: Johns Hopkins, by President Gillman; Clark University, by G. Stanley Hall; University of Chicago, by President Harper; and many other educators and men of distinction will be present.

JOSEPH H. CHOATE has long borne the reputation for eminence in his profession. Indeed he has been called the most efficient lawyer in New York. His masterly argument against the Income Tax, recently before the Supreme Court, has greatly increased his reputation and popularity, and already his name is mentioned among the possible candidates for the Presidency of 1896.

DISPATCHES from San Francisco detail the horrors attending the great storm and loss of the Steamer Colima off the west coast of Mexico. Twenty-one passengers were picked up and brought to Mazatlan by the steamer San Juan. Prof. Harold Whitney, of the University of California, his wife and four children were all drowned. The total number drowned will probably not be less than 186.

JOHN H. BALENTINE, deceased, a brewer in the city of Newark, N. J., left in his will \$5,000 to each of the following institutions: The American Bible Society, Board of Foreign Missions of Reformed Church, Board of Home

Missions of Reformed Church, Newark Orphan Asylum, Society for the Relief of Respectable Aged Women, Society for the Home of the Friendless, and Newark Female Charitable Society.

ONE of the most persistent and malicious cases of boycott and persecution, on a small scale, in modern times is that of the business firm of Searle, Dailey & Co., of New York City, against the Congregational Church and pastor in Medfield, Conn. All of this wicked series of acts grew out of the personal dislike of a partner in the firm, who declared his intention to drive the pastor from the parish. The General Association of Massachusetts, last week, passed unanimous resolutions condemning such unwise and malicious interference with freedom of speech, trade and worship.

ANOTHER valuable book has come from the enterprising publisher, E. B. Treat, 5 Cooper Union, New York. It is a companion of the volume issued a year ago and bearing the same title, "Thoughts for the Occasion." The former volume consisting of 576 pages and treating of patriotic and secular themes, is now followed by one of 516 pages compiled by Franklin Noble, D. D., and treats of "Anniversary and Religious" occasions. It is "A repository of historical data and facts, beautiful thoughts and words of wisdom, helpful in suggesting themes and in outlining addresses for the observance of timely occasions and special days." This volume has many helpful gems of thought, as well as much valuable historic information respecting the various church days and services. Price \$1 75.

CONTRIBUTED EDITORIALS.

THIRTY-THREE years ago Grant moved upon Fort Donelson. The Confederate soldiers were young recruits gathered from the fields of the South, clad in their butternuts. Many of them were outside of their own township for the first time. When Fort Donelson fell ten thousand of these Southern boys were made prisoners and transferred from the banks of the Tennessee to the shores of Lake Michigan. They were brought by train loads and placed within the wooden walls of Fort Douglass.

Judged by the usages of war the prisoners were well treated. They had good food and clothing. But they were in an inhospitable climate in the land of their foes. Far from home and kindred, they pined in their captivity. Measles, small-pox and dysentery made their ravages, and so it came to pass that many a brave young fellow who had started out with dreams of deeds of valor and military distinction was carried out to an unmarked grave. And so it is that more Confederate soldiers sleep their last sleep at Chicago than in all the rest of the North. Six thousand lie buried at Oakwoods Cemetery.

Time works magic changes. In the thirty-three years which have passed, a new generation has grown up, one which, thank God, has never heard the din of war and the clash of arms. The swords are but relics; the cannons are rusted. The fortifications are overgrown with ivy and honeysuckle. The brave men in both armies who threw aside the knapsack in 1865 are doing honorable service in the private walks of life, or have responded to the long roll.

And so, in the fullness of time, on the thirtieth day of May, 1895, Chicago stretched out her hand to the men of the South and said: "We are brothers." On that day South and North joined together to dedicate a fitting monument to the heroic dead. On a granite pedestal stands the rugged figure of a Confederate private soldier—in loving memory of the six thousand fathers, brothers and sons who are laid at rest beneath.

The prevailing sentiment of the day might be expressed in the words of the Kentucky poet:

"Our days of perfect peace are on,
Our compact made anew,
And every shade of gray has gone
To mingle with the blue."

It was a red letter day, a land-mark in our national life. We felt our own pulse beats throbbing in entire harmony with the occasion. And why not? The questions at issue thirty years ago are settled. The only question now is, shall we shake hands and join in making a grand future for one common country?

Who are the real enemies of our country? Wade Hampton and Fitz Hugh Lee? No, no. These are men of convictions and of the rugged stuff which sacrifices to maintain them. They are honest men, and when they stand up to express their loyalty and desire for harmony, it is not mere rhetoric, but a vital fact which is bright with hope for our country's future. I could not help contrasting these *men* with some of the members of the city council who rode in the procession in the afternoon. Here my countrymen, are our enemies: these things which pass for men and are not; who know not the meaning of patriotism, have no moral convictions, much less a willingness to die for them; who do not hesitate to prostitute public office for private gain. Self-seeking politicians are the vipers to be feared, and let all earnest men of all sections unite to put them down. The bravest are the most generous. When Robert E. Lee—great general and greater man—handed his sword to Ulysses S. Grant, General Grant treated him as a brother. He had no malice against the South. He only wanted the soldiers to go back to their homes. Again and again afterward his voice was heard for peace and fraternity. And when he was dying, and in weakness and pain, wrote the closing pages of his memoirs, that last message to his country and the world, he placed these words on record: "I believe that we are on the eve of a new era when there shall be great harmony between federal and confederate. I shall not remain to be a living witness to the correctness of my prophecy, but yet I feel that it is to be so." The mute but eloquent witness has arisen in Oakwoods Cemetery.

"While you unbelted soldier bends
Above that granite base,
Our land shall be the home of friends,
Where peace upholds its mace.
Where martial ranks no more shall stand
With gleaming sword and gun,
Until in service of our land
We march to fight as one."

THE CONFLICT OF PROTESTANTISM AND CATHOLICISM.

BY COUNT A. BENSTORFF, OF BERLIN.
(Concluded.)

Notwithstanding this favorable condition, the Catholics complain, and as they cannot speak of oppression now with even a semblance of truth, they complain of unequal treatment in the State appointments. The Prussian house of deputies was detained last winter by long speeches, demonstrating that

the number of Catholic officials is not in proportion to the population. The reinstatement of the Catholic department in the ministry for public worship was also claimed. This department had been abolished in 1872 because it proved to be more a representation of the interests of the Church of Rome against the State than *vice versa*, and the minister for public worship would very justly answer that he had a number of Catholic clerks in his office, but that such a representation was no longer necessary in a time when all complaints could be brought forward publicly in Parliament.

The other reproach is also totally unfair. Of the eight Ambassadors who now represent Germany in foreign countries—truly one of the most important offices—four, that is just one half, are Catholics. If, in some of the lower branches, the Protestants seem in larger number, it is not an intentional preference, but owing to the fact, that on the whole, the Protestants show more interest for public service.

Notwithstanding all these advantages, Catholicism does not increase in Germany. It is true that Catholic churches and parishes spring up where they never were before, but that is only due to the great fluctuation of the population. Purely Protestant provinces suddenly see Catholics in their midst, but this is due, not by change of religion, but by wandering in. In the same way the Protestant population of Catholic cities, like Munich, continually increases by immigration. Changes of religion always will take place, but we find them both ways, and Protestantism is gaining ground by these changes. This is indeed remarkable, considering that much more is done to proselytize on the part of the Catholic Church than by Protestants, and even admitting that some of these changes are made for irreligious purposes—for instance, because the Protestant Churches more easily allow divorce and the re-marrying of divorced people—yet the total number shows that the spirit of Protestantism is after all stronger in Germany.

All the efforts of Catholic historians, like Janeson, to discredit Luther and the German Reformation, have not been able to change this. It is true that the increased claims of Rome have also created a reaction on the Protestant side. Formerly a strong Protestant feeling only existed in those parts where the Catholics are in the majority: for instance in the Rhine province and Posen. In the eastern province the conservative party has always shown a strong tendency toward Rome, as they see in Catholicism an element of order, a view which is losing ground however. But even now the conservative politicians are not free from the wish to make an alliance with the Catholic party. We must admit that the latter has lately also been less hostile to the interests of the Protestant Church in parliamentary questions. The Catholic deputies voted for the small measure of independence which the government was ready to concede to the Protestant Church last winter. In the Sunday question, too, every reform for securing rest on the Lord's-day can count upon the unanimous vote of the Catholic deputies. They also valiantly stand up for the general truths of Christianity when the social democrats throw their poisoned shafts against religion. Yet the nature of the Church of Rome, to which this

party is absolutely subservient, makes a re-alliance impossible.

The Catholic party succeeded to obtain a majority for the readmission of the Jesuits. Though the government will not give way in this question, the idea in itself has helped to rouse the Protestant feeling. In the contest between Catholicism and Protestantism the former has always been the aggressive party. Very little is done in the Protestant Churches to attack Catholicism. German Protestants contribute small sums for the work of the Gospel in Italy and Spain; the Gustavus Adolphus Society has for half a century assisted dispersed Protestants to build churches and schools and appoint ministers, but direct proselytizing work among German Catholics is not done. Also the measures of defence—for instance the clause in our church constitution that fathers who give the promise to educate all their children in the Roman religion lose by way of church discipline their ecclesiastical vote—are very tame indeed. Only recently a society has been formed which takes a more decidedly hostile position against Rome. It is the "Evangelical league for the defence of the national Protestant interests." This society, which is already very numerous, tries to propagate good Protestant writings; it has created a second deaconesses' institution in the Rhine province, to be able to meet all claims for nurses with Protestant sisters; it tries to rouse everywhere the Protestant feeling. The Church of Rome much complains of this society, but Catholics are altogether very sensitive; they object to the Luther festivals, to the intended celebration of the 300th anniversary of the birthday of Gustavus Adolphus, King of Sweden, all the time forgetting that they give much less liberty where they are in the majority.

But it is doubtful whether this league has the right method to attack Rome. It stands on a very broad basis and therefore orthodox Protestants rather keep aloof from it. It certainly remains true that unbelieving Protestantism will never hold ground against the subtle powers of Rome. We can only meet Rome on the ground of the Bible. It very seldom happens that a believing Protestant turns Catholic. There may be an exceptional instance where a man is led by extreme High Church views to seek in Rome the real validity of ecclesiastical orders and of the sacraments. In the majority of cases the converts are such, who were brought up in rationalism, and who in the Catholic religion, for the first time, meet the belief in the supernatural. If the Protestant Church, notwithstanding her bonds as a State Church, her division into a number of territorial churches and into many parties, is yet the gainer, it shows that the open Bible is a power indeed.

On this rests our hope for the future of Protestantism. We do not envy the church of Rome her political power or her uniformity. Neither do we set our hope on the Protestant Empire, which is such an eye-sore to German Catholics. Our hope rests on the fact that the truth, the simple evangelical truth of the Bible is on our side.

BERLIN, Germany.

THE NEW MIZPAH BENEFIT.

There was a novel variation in the shape of music on Tuesday evening, May 14th, at the Berkeley Lyceum, when songs and choruses by seamen of the Cunard Line were sung at the benefit entertainment for the New Mizpah

Home for Convalescent Seamen. The sailors' music was only incidental, but it breathed strong sea foam and breaking billows while it lasted, and the men in their blouses and reefers with the big ship's letters on their breasts made a bracing picture to look upon, and rang out their salt ditties with their simple rhythm refrains in a way that made the little theatre sniff of brine. The main feature of the entertainment was the recitation by Miss Jean Wilson, a clever newcomer to New York, of the monologue *Sandy Hook*, written expressly for her by Charles Barnard, author of the County Fair. Miss Wilson is an exceedingly talented comedienne, and manages by a realistic skill possessed by a few monologists to bring you into vital relation with about seven other characters who are supposed to exist during the performance.

The monologue is in three scenes, the second taking place on the deck of the schooner yacht *Nautilus* at sea. Here with a few planks and a camp stool Miss Wilson was able to bring a stiff sail and a varied little party distinctly before you. She adapted herself very cleverly to the irregular sway and rhythm of a yacht's movements, and the upheavals and down sinkings seemed actually in progress as she poised with simple ease. All that she did, too, was done with refined naturalness and grace. She certainly has distinct talent, and charmed and interested her large, fashionable audience a great deal. Her pure speaking voice and appreciation of rhythm bring her under the musical caption. When the Cunarders interspersed their stout ship's lays there was such an atmosphere of ocean over all that one wanted to breathe long and deep.—*The Musical Courier*.

THE WEDDING GARMENT.

Father Taylor, the famous Methodist minister who was for many years in charge of the Bethel Mission, in Boston, was a wonderful man. All young people who wished to be well "up" in the history of missions ought to know something about him. Innumerable stories are told of his kindness of heart, his severity with meanness of any kind, his eccentricities, and his startling illustrations.

In the pulpit his manner was at times said to be so conversational that listeners found it hard to realize that he was not talking about themselves, even when he was telling some story of the long ago. A recent *Epworth League* has an incident connected with his sermon on the "Wedding Garment" which illustrates this.

You know the Bible story? Father Taylor was giving it in his graphic way, and a poor sailor who had come to the Mission in a very rough sailor costume, much the worse for a long sea voyage, felt sure the minister was talking about him. So up he got, and in a very humble way began to apologize for his appearance. He said he would not look like that, only he had lost all his clothes in a shipwreck, except what he had on his back. Remember he was in a sailor's meeting. As soon as they heard his story, more than twenty sailors were on their feet taking off their coats, and assuring him that he could have them. As for Father Taylor, the tears rolled down his cheeks, as he hurried from the pulpit to put his arms around the sailor, and explain that he had not meant him at all when he talked about the man who went to the wedding supper without being properly dressed.

The story ends here; but one cannot help wondering whether Father Taylor explained what the wedding garment was, and offered it to the sailor who had been shipwrecked. Indeed, knowing him as well as we do, we may be sure he did just that thing; and perhaps he and the sailor are in heaven together at this moment, both dressed in the "robe of Christ's righteousness."—*Pansy*.

Missions.

FROM CHINA.

Extracts from a letter by Dr. Rosa Palmborg to Secretary Whitford and wife, dated May 3, 1895.

We all hope the war will be good for China, but we cannot help looking at Japan with disgust at her greed, and feeling that it will be her ruin. The treaty of peace has not been ratified yet, and it is rumored that whether it is or not, Russia will step in and fight Japan.

Yes, I am enjoying the study of the Chinese language very much, though for the last two weeks I have not done any studying. I am sitting up watching Dr. Swinney, as I write this, for she has had pneumonia, and is just beginning to get better. Even now I am a little anxious about her, but God has brought her thus far and I have faith to believe that he will bring her through safely. It is thirteen days ago to-day that she was taken sick. At first I thought it was the influenza, as that was prevalent here, but I soon changed my mind. It was the lower lobe of the left lung and the pleura was involved with it, so she had a great deal of pain, difficulty of breathing and a high fever. Now her temperature is almost normal, the pain is about gone, and she can cough much more easily. She is very weak but eats well, so I think she will soon be strong. I hardly expected that my first serious case would be Dr. Swinney. Mrs. Davis, Miss Burdick, and I have divided the time between us in taking care of her. Fortunately, Miss Burdick had just found a teacher to help her in her school, so she could spend more time. I have carried on the hospital and the clinics as best I could. The hospital is easy enough, because I am used to the girls and the matron and can understand their talk pretty well, but the clinics are a great difficulty. One morning this week I saw twenty-six patients, and I was tired enough, too. The second day after Dr. Swinney was taken sick I had a large clinic here in the morning and then went into the city to hold a clinic there in the afternoon. It would have been easy enough if I could talk, but as it was, I was so tired of trying to understand Chinese that night that I dreaded to have anything to do with them the next day. If they all talked alike it would be different, but there are people in Shanghai from everywhere, and they all speak different dialects. The soldiers and the people from the North all speak Mandarin, which is very different. The other day a soldier came into the clinic and immediately fell on his knees to me. I suppose that is the way they salute their superiors, but I was so taken back and shocked that I turned my back to him, while the teacher explained that we did not want that kind of "kahche" or politeness.

I believe I have never written you, Mrs. Whitford, yet, to thank you for that beautiful letter you wrote me for my journey. It is a shame that I have neglected my friends so, when I think of how long I have been here, and of all the letters I must write, and should have written. But indeed, indeed, I do not forget you! Sometimes a great longing surges over my soul to see you all; and then, again, I become so interested in the people here, and like some of them so well, I almost forget that I am not one of them myself. There is one thing that constantly reminds me of it, however, and that is the bound feet of the women. When I think of

that cruelty, I feel so thankful that I was not born in China. I wonder if any one wrote you about the Taoist priests, who had left their temple through Mr. Davis' teachings. Well, they signed their names with us as applicants for membership—two of them. Then the first thing we knew they had joined the Methodist Church, then we heard that they had been almost forced into it by some Chinese belonging to that Church, with whom they were staying. But one of them insisted on keeping the Sabbath, so the family drove him out, and the result is that he has taken his name from that Church and came here to join after all. I do believe he is growing into a true Christian, and shows that he has not come for money, by working, which is something he probably had never done before. Mr. Davis says that he studies the Bible most faithfully.

With much love,

ROSA.

PERSONAL PRACTICAL CHRISTIANITY.*

BY REV. L. R. SWINNEY.

Christianity is the religion instituted by Jesus Christ. It received its name at Antioch, where the disciples were first called Christians. It was not a new religion, but the culmination and fruitage of the Old Testament Scriptures in the blessed gospel of Jesus Christ. It is not a system of philosophy nor a code of morals, but a divine power, a new life entering into the heart and reforming the whole being. It begins with the fundamental statement to Nicodemus, "Ye must be born again," and in that new birth the new creature starts in a new and holy life with God. And this new life, begotten by the Holy Spirit, is nothing more or less than Christ formed in us to live his life and do his work. Christianity, then, is Christ in the heart, and the creature doing the Christ-work.

How simple and plain and practical, then, is the religion of Jesus being everywhere and always the Christ living and acting in us. Certainly Paul believed this, for he said, "To me to live is Christ." And how intensely practical is Christianity, for it matters not where we are, or what we do or think or say, it is Christ thinking, speaking, and doing in us "to will and to do of his own good pleasure." Let us not forget this, if we have come short, but be determined to say with Paul, "For to me to live is Christ." But even more than this, Christianity is essentially practical. The Holy Spirit works in us and by us according to our own personality, according to our own peculiarity, and even infirmities. And this corresponds with the meaning of the word *persona*, which, in the Latin, meant through a mask, which the actors wore on the stage, denoting, not the outward deformity or grotesqueness, but the inner self, the inner character. The Holy Spirit, then, works according to that behind the mask of the outward action or word, according to the inner selfhood. Yes, God works in us and by us each according to our several ability or individual weakness for his honor and our good. Thus the Spirit worked through Moses in his humility; through Elijah in his mighty courage; through Job in his patience; through David in his lofty devotion; through Daniel in his matchless integrity; through Peter in his holy boldness; through Paul in his mighty faith; and through John in his tenderness and love. Blessed Spirit that can adapt him-

*An essay read before the Central Association, and requested for publication in the SABBATH RECORDER.

self to all our personal peculiarities and make them rebound to his glory and our good.

Oh, how simple, how practical, how personal is this precious religion of Jesus, that can work through the infinite diversity and variety of God's redeemed children. No matter how wise or foolish, how weak or mighty, how high or how lowly, filling and fitting and furnishing our entire being, body, soul and spirit, for his dwelling place and for his service.

But, secondly. If Christianity is Christ dwelling in us by his Spirit, what kind of creatures ought we to be? Certainly we ought to have clean hands and pure hearts as the temple of the living God. Certainly we ought to think and speak and act that which becomes the Master, if the thoughts and words and actions are all from the Christ in us. And does not the world look at it in this way? Certainly they expect it, and the Saviour enjoins it, and our own conscience demands it. Let us work up to the simple but practical rule of Paul, "To me to live is Christ." And this is so practical that we all say we ought not to come short of it, and just in so far as we do we misrepresent him and lose our power over others. And just in so far as we reach this simple standard we honor him and have power to win others to him.

And, lastly, this is personal work, to live in Christ and for him alone. Each has to work it out himself, with the aid of the Holy Spirit. Each must receive and give and grow, and each help and lead and bring others to Jesus. And this magnifies the personal work of Jesus, who leads one at a time preaching his great sermon to Nicodemus alone, beginning his great work in Samaria with the woman at the well, and praying for, and daily influencing Peter privately, till he becomes the great leader at Pentecost.

God help us to be satisfied with winning *one at a time*, and then we shall follow and honor him in this practical, personal Christianity.

THE CENTRAL ASSOCIATION.

The Central Association has just begun its session. It is a most beautiful day. It opened with a praise service. The attendance at the opening was small, but increased during the day.

The introductory sermon was preached by A. B. Prentice. Text, John 17:17. Theme: Sanctification.

This was a prayer for all Christians, and an expression of what a Christian should be.

Sanctification means:

(a) To be separate from all other things to the service of Christ.

(b) To set apart and to remain so. Illustrations: The Sabbath, the Tabernacle, the Priesthood; so Christians.

(c) To be holy, separated from the unholy.

PROOFS.

God's people are to be separated from the world, not of the spirit of the world.

They are partakers of the Divine nature. No sinless perfection, save in the fact that Christ's blood cleanses from all sin. Sanctification is to be accomplished in the truth.

IT MEANS:

(a) Entire submission to the will of God. (b) No hesitancy in regard to duty. (c) The consecration of our voices to the Lord. No silent Christians. No plans except such as God will approve. (d) The consecration of our means to the Lord. (e) Do we de-

sire holiness of heart and sanctification of soul?

In the afternoon letters were read from all the churches excepting one. We like the reading of letters from the churches. They are interesting and inspiring. Their letters showed a wonderful work of grace in nearly all of the churches through evangelistic work among them.

Communications from sister Associations were received, and the Associations were represented by M. E. Martin, from the South Eastern; G. J. Crandall, from the Eastern; S. S. Powell, from the Western; and D. K. Davis, from the North Western; and the Missionary, Tract and Education Societies by O. U. Whitford, G. J. Crandall and L. A. Platts, respectively. The afternoon session was closed by a very impressive conference and prayer meeting upon the topic of "Family Worship."

In the evening there was an uplifting praise service, followed by a good sermon by D. K. Davis, delegate from the North Western Association, upon the "The Street Door."

Sixth-day morning was given to Annual Reports, the reports of Delegates to sister Associations, of Standing Committees and Miscellaneous Business. Of all the reports given, the Report of the State of Religion was of the greatest interest. The Associations had been and were being greatly blessed by evangelistic work among the churches. The report was encouraging and inspiring. Letters had been received from every church in the Association. The summary was as follows: Membership of the churches, 1,328; resident members, 1,044: non-resident, 284; added by baptism, 58; by letter, 28; by restoration, 1; total, 87. Loss by death, 21; by letter, 15; by rejection, 32; total, 68; net gain, 19. The morning session closed with a very interesting conference and prayer meeting upon "Bible Study."

Sixth-day afternoon session was opened by the Missionary Hour, conducted by Secretary Whitford. The evangelistic and missionary work being done on the Foreign and Home fields, the needs of these fields, the results of labor done, and the need of systematic giving to furnish the desired funds to carry on more successfully the work, were thoroughly brought out by the speakers, G. J. Crandall, S. S. Powell, L. R. Swinney and the conductor.

This was followed by a sermon by Mrs. Perie R. Burdick, who preached in the place of Bro. M. E. Martin, delegate from the South Eastern Association, who was sick and unable to preach. Her theme was "Unprepared." Text, Matt. 22: 12.

1. Opportunities. Some come once in a life time. When they pass they are lost, and never return. Great results come in grasping an opportunity and using it. Great fortunes are made, great reforms accomplished.

2. There are four thoughts from my text to be emphasized.

(a) Unprepared. Had not on the wedding garment.

(b) No excuse for being unprepared. The wedding garment was ready and prepared for him by the host.

(c) Loss of the joy and pleasure of the occasion.

(d) Cast out. The result of not being prepared.

The application of these thoughts was very practical and forceful. Have we on the robe

of righteousness, made pure and white by the blood of Jesus, and prepared to enter into the joys and glorious activities of heaven?

In the evening there was a glorious prayer and conference meeting, led by A. B. Prentice. The topic, "The Prayer Meeting," was a most fruitful subject for testimony and earnest supplication.

Sabbath-day was a beautiful day, and the people came from all parts and filled the house. S. S. Powell, delegate from the Western Association, preached from John 4: 14, 15. With his fine descriptions and his earnest appeals for us to look to Christ lifted up on the cross, he stirred our souls to greater faith and devotion.

The Sabbath-school in the afternoon was conducted by O. J. Davis, Superintendent of the First Verona Sabbath-school. The lesson was taught by L. A. Platts and L. R. Swinney. The Sabbath-school was followed by the Young People's Meeting, conducted by G. W. Davis, of Adams Centre. There were reports from 6 Endeavor Societies and 2 Juniors. The former have 244 active members, 11 associate, and 12 affiliated; the latter 41 members. Conversions in these societies during the year, 46. Money raised for all purposes, \$216 56.

The services were very interesting. (1) An address on "Opposition," by Martin Sindall, followed by a solo—"An Earthen Vessel"—sweetly sung by Mrs. O. S. Mills. (2) Address, "Dangers of the Young People's Movement," by G. J. Crandall.

1. Danger of mechanical work, not hearty service.

2. Letting down of promises made, a breaking of vows.

3. Various committees neglecting their work.

Duett sung by J. A. Platts and Martin Sindall.

Address, "Benefits of the Young People's Movement," J. A. Platts.

1. It brings great power to the churches in the work of salvation.

2. In personal work to save men.

3. In faithfulness to the church in its service and appointments.

The evening session was filled with an address by Miss Agnes Babcock on "Primary Work and Methods in the Sabbath-school," and an interesting presentation of our educational work as a people, and the needs of our institutions of learning.

First-day morning. After the transaction of some business, interesting remarks were made by several brethren upon the first three resolutions presented by the Committee on Resolutions, involving the question of world-wide evangelization, evangelistic work, the early training of our children in Sabbath truth, and our duty to the mission in China, and especially to the Boy's School. Following this was the sermon by G. J. Crandall, delegate from the Eastern Association. Text, Luke 8: 11.

1. The seed. (a) It is the Word of God. (b) The wonder that God should give his truth to sinful men. (c) The receptive and non-receptive condition of the heart to receive the Word. (d) Note how the seed germinates, grows, and produces fruit, and how it is choked out and dies.

2. The duty of the preacher to the Word.

(a) To know the Word and rightly divide it, preach the Word. (b) To be a true ambassa-

dor of Christ, rightly represent him and give the message—the Word.

3. Results of preaching the Word. (a) A new life by the Word of truth. (b) Life is made a success by the Word. (c) Certainty and knowledge through the Word. (d) Heaven gained by holding to Christ and the Word.

First-day afternoon. After the discussion of the resolution upon education, the "Tract Hour" was conducted by G. J. Crandall. A resolution on Sabbath reform, referred to the tract hour, was discussed; then L. A. Platts spoke upon "THE SABBATH RECORDER," A. B. Prentice upon "Our Other Publications," and O. U. Whitford upon the "Persecution of Sabbath-keepers." The Woman's Hour, conducted by Mrs. T. T. Burdick, was a feast of good things. After an anthem and the reading of Scripture verses by several, prayer was offered by Mrs. Lucy A. Backus. A recitation, "The Converted Rumseller," was impressively given by Miss Cora Davis; a paper by Mrs. Dr. Irons was read by Mrs. T. T. Burdick; a solo, "King Bibler's Army," was finely rendered by Mrs. M. Sindall; a select reading, "Where Lies the Responsibility?" was read by Miss Cora Williams; a recitation by Mrs. Maltby, of Adams Centre; a paper, "The Day is Breaking," by Mrs. Perie R. Burdick, read by Mrs. O. S. Mills. The report of the Associational Secretary, Mrs. T. T. Burdick, constituted the exercises of the hour, and one of the best we ever heard. After a collection for woman's work, the services closed by singing a song of consecration.

The Association closed its session First-day evening with two short sermons, one by M. E. Martin, delegate from the South Eastern Association, and the other by Martin Sindall, pastor of the West Edmeston Church. These sermons were warm, earnest and very appropriate for the closing up of one of the best sessions ever held by the Central Association.

During all the meetings the weather was fine, at times the mercury was pretty high, but much more pleasant than the cold rain and mud of last year.

Our people of the First and Second Verona Churches did all they could to make it a pleasant and enjoyable time. The people were lifted up and blessed by the meetings because there was manifest through them all the presence and power of the Holy Spirit.

FIRST IMPRESSIONS OF ENGLAND.

3, UPPER BEDFORD PLACE, Russel Square, London, W. C., 21st, May, 1895.

It has occurred to me, now that I am established in this ancient and historic city, that I cannot do better than to give you a few of my first impressions of England. These may be modified by and by.

My first impression of English landscape was of great beauty. Just in the glow of the afternoon sun, the Cornish coast passed before my eyes, fields of varied green, hundreds of different shades they seemed, gleaming in the sunlight; then, at sunset in the evening, the Isle of Wight, with its chalky cliffs, like pearl as the red glow of evening touched them. We arrived at Southampton too late to come up to London Wednesday night; but the next morning, (May 16th,) having remained on the steamer over night, I came by railway to London, passing through Eastleigh, Winchester, and other old towns. I was glad of that morning journey, for the sun shone brightly;

and I may say just here, that I have not seen his face since. It has been cloudy and rainy ever since noon on the 16th. The country was beautiful; lilac, laburnum, and rhododendrons in bloom everywhere, beautiful fields and quaint buildings. The country on the line of the South-western railway from Southampton to London reminds one of the line of the Pennsylvania railroad west of Philadelphia. It is very beautiful.

Another impression is that everything here is finished long ago, and everything doing is in the line of repairs. The country is completed. Everything is old. New houses are on the sites of old ones. Every corner of a field or garden shows the work of a man's hand. There is no wild nature. Space is wonderfully economized in house-building and in farm or garden work.

I am impressed with the care with which everything is done. The railways are so well built and smooth. The rails are so carefully laid. The telegraph poles are protected with little metal roofs! Everything is solid and well made. In London pavements are well laid. I stopped to see some men at work. A fine concrete road bed is laid. On top of that a closely fitting wood pavement is laid, covered with asphalt.

The stairs in railway stations are made of upright blocks of wood in little squares like tiles, with the ends of the grain of the wood upright. It wears like iron, and is soft to the feet. Cabs, omnibusses, and other vehicles are heavily and strongly built. Everything is brass, marble, brick, and iron. Houses for quite a family, in good neighborhoods, brick, with all modern improvements, brass sills to the front doors, heavy brass fittings all in good style, rent for £50 or £60 a year, say twenty-five minutes by railway or bus from the "city." Nothing is light and cheap here.

Her Majesty's servants are careful. I sent a note to the general post-office about my address, and a courteous inspector called twice to see me, with heavy blue cloth coat and thick shoes, telling me that it was contrary to the law of Her Majesty's postal service for the postal authorities to redirect mail. He hoped it would be no serious inconvenience to me to have it done privately, etc., etc. Very polite, very careful, very formal.

Everybody you meet here wears a silk hat, a long coat, and thick shoes, and carries an umbrella and a pair of gloves. It is terribly monotonous. So are the chimneys, each surmounted with four chimney pots; only there is a greater variety in the chimney pots than in the hats.

In the next letter I will give you some impressions of the "Church," and of London and some of its sights and sounds as my eyes and ears have received them. This will do for the present. From the smoke and gloom of cloudy, mysty, foggy London, I send you this as presenting a few brief impressions England has made upon me in four days—*William C. Daland, in Westerly Sun.*

TRACT SOCIETY.

Receipts in May, 1895.

Church, Welton, Ia.....	\$ 4 06
" Farina, Ill.....	6 22
" Plainfield, N. J.....	26 08
" Nortonville, Kan.....	18 95
" Shiloh, N. J.....	10 10
" Second Verona, N. Y.....	3 00
" Leonardsville, N. Y.....	5 67
" Nile, N. Y.....	9 67
Cumberland Church, Manchester, N. C.....	5 00
Sabbath-school, Farina, Ill.....	4 02
Y. P. S. C. E., Milton, Wis.....	10 00
Collection, South-Eastern Association.....	11 64
A Friend of Israel, Leonardsville, N. Y.....	10 00
Mrs. W. W. Crandall, Wellsville, N. Y.....	3 00
Balance bequest, Anna S. Davis, Shiloh, N. J.....	118 36
	\$ 245 76

E. & O. E.

J. F. HUBBARD, Treas.

PLAINFIELD, N. J., June 2, 1895.

Woman's Work.

OVER THE RIVER.

BY L. A. L. H.

One by one our friends are going
Over to that better land,
Across the silent river, flowing
'Twixt us and the heavenly strand,
One by one the links are broken,
Binding us to earthly life.
Dearest ones "farewell," have spoken,
Leaving us with sorrow rife.

So dark and drear, our pathway seems;
Brightest earthly joys have flown.
Our hopes are gone, like vanished dreams,
And we are left to walk alone.
Yet, not alone, if Christ be with us,
His presence will our solace be,
And soon to us will come the message,
Sorrowing ones, come home with me.

And yet not alone we'll cross the river;
Clasping close the Saviour's hand,
He will lead us safely over,
Till we reach the promised land,
Where with joy will haste to meet us,
Those we loved, who've gone before,
Glad words of welcome there will greet us,
As we touch the "shining shore."

Oh! the joy of that reunion
Mortal tongue can ne'er express,
Evermore in sweet communion,
In a world of endless bliss.
With them to praise our blessed Saviour,
And to dwell with him for aye;
Assured that from his loving favor
Nevermore we'll go astray.

I HAVE a very great confidence indeed in the kindness of God toward us. I do believe if we shall find ourselves mistaken on either side in eternity, it will be in finding God more merciful than we expected.—*Charles Loring Brace.*

A FEW years since a Christian in India might well have felt lonely, since he could hardly tell which way to turn to find a fellow-believer. But now it is said a Christian traveling from the North, from the Afghan frontier down to the southernmost part, would probably find no halting-place where he would not also find Christian brethren.

A NATIVE woman of North Africa put this query to a missionary, "How many in this city are telling of a Saviour's love to the people?" "Only three," was the reply. Then the missionary adds: "I shall always have in remembrance the expression of that face, looking earnestly in mine, as if trying to fathom a mystery, when she said, 'only three, you say, among the thousands of women!' and then she added a question which I could not answer: 'Why do not more come to tell us? Is it because they do not love us, or because they do not love Jesus very much?'"

GLEANINGS.

OVER Mr. Gladstone's bedstead is hung the motto: "Christian Remember What Thou Hast to Do."

DR. PATON believes that with five more missionaries he could win for Christ all the New Hebrides. He is making an appeal for them.

It is said that when Tennyson was asked what his highest aim was, he replied: "My supreme wish is to get a clearer vision of God."

A MOHAMMEDAN in Malacca made this objection to the Bible. "It is too holy. If we took it up we could not cheat nor lie nor get on in business."

A PRAYER union has been organized in China, which asks Christians everywhere to join its members in praying that native teach-

ers may be raised up to do good work among their countrymen.

THE Chinese Christians in Canton have joined a book-lending association, and send out a staff of book-lenders to gather and distribute good literature.

MANY Hindoo women who have signed the Polyglot Petition did not dare to do so except with their father's names. They, themselves, if married, and all of them are, have no name unless they are mothers; until then they are simply called "that one." Their names are as private as their faces, both are covered away. The dread of publicity is like a disease; it has been hammered into their heads by the men of their household for thousands of years.

THE BLIND HYMN WRITER.

BY ADRIAN.

In listening to a public address by Fanny J. Crosby, the hymn writer, who celebrated her seventy-fifth birth-day last week, it is impossible to realize that she is old and blind. On a recent occasion she spoke with such youthful animation and enthusiasm, such forceful earnestness, such magnetic directness, that the great audience which crowded the building was held spellbound. At the close of the service she shook hands with over 500 people, giving to each some greeting as "God bless you," "I am glad to see you," "Thank you for your welcome," "This does my heart good," and when her hand, instead of touching another, felt the face of a child she bent over and kissed it.

She was born in Southeast, Putnam Co., N. Y., on March 24, 1820. When six weeks old she became blind. Her poetic genius and her beautiful spirit found expression in the following lines, written when she was eight years old:

O, what a happy soul I am,
Although I cannot see,
I am resolved that in this world
Contented I will be.
How many blessings I enjoy
That other people don't;
To weep and sigh because I'm blind
I cannot and I won't.

At nine years of age she could repeat from memory the first four books of the Old Testament and the four gospels. Her mind is stored with the Scripture words and thoughts, which continually find their way into her hymns. She was educated at the New York Institution for the Blind and later became a teacher there. This position she held eleven years, her branches being English grammar, rhetoric and history.

Her first published hymn was written in 1864. Of the 3,500 hymns which she has composed, many are familiar the whole world over, such as, I am Thine, O Lord, Lord, at Thy Mercy Seat, Saviour, More Than Life to Me, Rescue the Perishing, Pass Me Not, O Gentle Saviour, Safe in the Arms of Jesus. The last, which has been translated into eight languages and which she considers her best effort, was composed on April 30, 1869. Dr. W. H. Doane came to her that day, saying he had forty minutes before train time and wished she would write some words for a new tune he had composed. He whistled the air to her. She then withdrew to a room by herself and in a short time returned with this hymn. She does not remember how she wrote it and feels it was given her from above. She is firmly convinced that her talents are God given, that she is but an instrument in

his hands and that to him belongs all the glory. She is equally certain that her blindness is her greatest blessing, without which her life's work never would have been accomplished.

She is as happy as a bird singing in a tree top, she says, and no one can hear her light-hearted laugh and merry words without thinking, in connection with the words, "Safe in the arms of Jesus," of a child in its mother's arms, smiling in its security. Pessimism and despondency flee from her presence like darkness before the sun. That her personal relations with Christ are close and tender appears not only in her hymns but in her conversation.

She is still composing constantly, and also finds time to visit churches in and near New York, where she lives, to tell people about the writing of her hymns and incidents connected with them.—*Congregationalist*.

SUNDAY ADVOCATES AT A DISADVANTAGE.

BY CHAS. E. BUELL.

The Roman Catholic Church now claims to have established the change from the seventh to the first day of the week, although the severe laws by Constantine were really the occasion of the change. The prelates of this Church do not dissemble in their statement regarding the fact that there is no authority in the Scriptures for such a change. They state freely that the Church alone exercised the authority, and that it is the only authority necessary for such a change. This is fully set forth in a pamphlet published by the *Catholic Mirror*, Baltimore, 1893, entitled: "The Christian Sabbath; the Genuine Offspring of the Union of the Holy Spirit, and the Catholic Church His Spouse." The title is further enlarged upon by the following words: "The Claim of Protestantism to Any Part Therein Proved to be Groundless, Self-Contradictory and Suicidal." This very interesting attack upon Protestantism should be read by every student of the Bible. A copy can be had by addressing the *Catholic Mirror*, Baltimore, Md., and enclosing five cents, or it can be had in like form from A. H. Lewis, D. D., Plainfield, N. J.; or A. O. Tait, Secretary, Battle Creek, Mich.

This article by the *Mirror*—the organ of Cardinal Gibbons—says, speaking of the Sabbath as observed by Protestants, "This is the vital issue upon which the Catholic Church arraigns Protestantism, and upon which she condemns the course of popular Protestantism as being 'indefensible, self-contradictory, and suicidal.'" In the Roman Catholic Catechism, entitled, "A Catechism of Christian Doctrine," prepared and enjoined by order of the Third Plenary Council of Baltimore, 1890, (p. 62), occurs the following: "Q. Why does the Church command us to keep Sunday holy instead of the Sabbath? A. The Church commands us to keep the Sunday holy instead of the Sabbath because on Sunday Christ rose from the dead, and on Sunday he sent the Holy Ghost upon the Apostles."

This is what the Protestants teach, with perhaps the exception of the Lutherans, and with the exception, of course, of the seventh day observers, the Seventh-day Baptists and Seventh-day Adventists.

Those who adhere to the teaching that Christ rose from the dead on the first day of the week are placed at a disadvantage, for it is the only pretext, or reason, given for the observance by them of the first day of the

week as a day entitled to sacred observance, and in attempting to maintain that the resurrection occurred on the first day of the week they encounter difficulties. The exact dates and days when the events that relate to the apprehension, trial, death, and resurrection, seem to have been purposely and Divinely hidden from man. Even the year of the crucifixion is unknown. Sir Isaac Newton, and those who class with him, conclude that A. D., 33, was the year. Cannon Farrar, in his "Life of Christ," fixes the time as A. D., 30. Others, equally scholarly, think that it occurred as late as A. D., 37; while others give it as early as A. D., 29.

There are the same varying opinions concerning the day of the month upon which the crucifixion took place. "The Biblical, Theological, and Ecclesiastical Cyclopaedia," by McClintock & Strong, (p. 747), says: "It seems that nothing whatever can be inferred respecting the day of the month of the supper, or of the crucifixion." The testimony of the so-called "Fathers" is so unreliable that Dr. Smith, in his "Dictionary of the Bible," (revised by Prof. Hackett), speaking of this says, "Not much use can be made in the controversy of the testimony of the Fathers." A large number of eminent scholars state that the alleged writings of the so-called Fathers are a doubtful quantity regarding the occurrences in the churches of the early days, and much that has been accredited to them was forged to make them bear false witness to errors taught by the church in after centuries. Of the writings of these so-called Fathers, James Murdock, D. D., a professor of Ancient Languages in the University of Vermont, and a translator of the Syriac New Testament into English, says: "From the termination of the New Testament narratives to about the middle of the second century—that is for 60 to 80 years—the only Christian writers were the so-called Apostolic Fathers, whose writings are few and meagre, and scarcely throw any light on sacred literature and the occurrences in the churches." Dr. Cumming, of London, says: "Some of the Fathers were distinguished for their genius, some for their eloquence, a few for their piety, and too many for their fanaticism and superstition. It is reported by Dr. Delahogue, professor in the Roman Catholic College at Maynooth, on the authority of Eusebius, that the Fathers, who were really most fitted to be luminaries, were too busy preparing their flocks for martyrdom to commit anything to writing. . . . I contend that it is unjust to judge the theology of the earlier centuries by the writings of the few Fathers who occupied their time in preparing treatises." Dr. Adam Clark, says: "We should take heed how we quote the Fathers in proof of the doctrines of the Gospel. . . . The Word of God alone contains my creed."

In regard to the day on which the resurrection occurred there are only the words of the Gospel writers to guide. The so-called Fathers have no information to give us on this. One fact is determined, and that is that Christ had risen and had vacated the tomb before any one of the disciples had arrived at the sepulchre. John, in his narrative of the visit to the tomb, says: "The first day of the week cometh Mary Magdalene early, when it was yet dark." The day was reckoned as beginning with the evening of what we term

Saturday, and the dark portion could be the very first part of this day, or what we would now call Saturday evening. Matthew says of this visit: "In the evening of the Sabbath as the first day of the week began to dawn (approach)."—(Matthew 28: 1). Luke speaking of this, says: "Now upon the first day of the week, very early in the morning."—(Luke 24: 1). Mark says of this: "And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun."—(Mark 16: 2); and in the same chapter, beginning at the 9th verse, there is a statement found in the common version, as follows: "Now when Jesus was risen early the first day of the week, he appeared to Mary Magdalene."

The various writers do not agree in all of the particulars in other respects, and scholars have thought that there were two visits mentioned, one that occurred in the evening of the Sabbath, and then thereafter a visit by different persons just before sunrise on the first day of the week. The portion of Mark 16, from the 9th to 20th verse, inclusive, is not found in the early manuscript, and is left out in the more careful versions, being believed to be an addition made as late as the fifth century. (See Tauchnitz edition of Tischendorf translations, marginal reading of the revised version, Clarke's Commentary, Wilson's Emphatic Diaglott, Griesbach's and Rotherham's versions.)

To make it appear that Christ rose from the dead on the first day of the week it is necessary to include that portion of the 16th of Mark that is clearly not in the original manuscript. In the original Matthew uses the plural in speaking of the event, "In the end of the Sabbaths as the first day of the week began to approach," as though more than on Sabbath had occurred consecutively between the death and the resurrection, which was undoubtedly the case. It was the season of the Passover, and in our own time and in our country, the orthodox Jews observe two Passover Sabbaths, at the beginning and again at the ending of the Passover; although it was not so commanded by Moses, it has grown to be a custom.

That a similar custom prevailed at the time of the crucifixion seems evident from the fact that separate days were observed for the Passover meal. Christ and the disciples had partaken of the Supper, and thereafter he had been apprehended and taken before the high priest, and from there to the judgement hall; but the high priest and his class would not enter the hall of judgement, "lest they should be defiled, but that they might eat the Passover."—(John 18: 28). Here is a disclosure of the observance of the same ceremony on two different dates, and it suggests the thought that there may have been, then as now, two Passover Sabbaths at the beginning of the days of the Passover season.

This view would seem to make plain what Matthew mentions about "the end of the Sabbaths," for there was a seventh day Sabbath, then and there observed as so plainly taught, and if two ceremonial Sabbaths preceded the seventh day Sabbath, then the three days which it had been predicted by Christ himself that he should be in the tomb, were all, appropriately, Sabbath days.

He always hath something to give that is full of charity.—*St. Bernard*.

Young People's Work

OUR NEEDS AND OPPORTUNITIES.*

BY LUELLE A. CLAWSON

The object of the American Sabbath Tract Society is to promote the observance of the Bible Sabbath, and the interests of vital godliness and sound morality, by the publication and circulation of such periodicals, tracts, books, etc., as shall best conduce to the object of its organization.

I am asked to present to you some of the needs and opportunities of the tract work, with methods and means for their fulfillment by our young people.

Practical, earnest, systematic work is what is needed now on our part. Never have there been such chances for spreading the truth concerning God's Sabbath as now.

The last four years have given us rare opportunities for calling the attention of the people to this neglected truth, and for us to become better known to the religious world.

To meet the demands there is need of our being better informed as to the distinctive principles which characterize us as Seventh-day Baptists, by taking and reading our own publications. They are ably conducted and well worthy of liberal patronage.

We need to give more liberally and systematically to this work. We provide for our missions, for temperance work, and other special objects. Why not for our publication interests? Our periodicals must be regularly published, and to meet the demands requires systematic contributions, in proportion as we are able.

From 1882 to 1892 the *Outlook* was sent monthly to all clergymen whose names could be obtained. In this way the attention of the leaders of thought was called to this great question. The minds of thinking men were unsettled, and people inquiring for a Bible reason for Sunday-observance were compelled to study the question. There is abundant evidence that the leaders in religious thought have changed front in many respects, and that they now remain silent or seek some new way in which to evade the claims of the Sabbath. The prevailing tendency is strongly toward no-Sabbathism.

Now we seek to reach the masses of people through the *Evangel and Sabbath Outlook*, which is sent each week to all whose names can be obtained.

Every great reform has had its start with the thoughtful, common people.

No great cause has ever triumphed without a few who were willing to sacrifice for it. Any one who will study the history of great reforms will be kept from doubt and discouragement concerning the future of our work as Seventh-day Baptists. Great movements seem to ripen slowly, but history shows that "reforms never go backward," in the long run.

"Our Model Constitution" suggests a Good Literature Committee, part of whose duties is to obtain subscriptions for denominational papers, distribute tracts and religious pamphlets.

Most of our societies have such a committee, that does just this kind of work. But now comes an appeal for earnest, systematic effort on our part, to help our Tract Board in their great work in spreading the truth of

*This paper was read at the Young People's Hour during the Eastern Association, held at Marlboro, N. J., and requested for publication.

the Bible Sabbath. They ask for our hearty co-operation. Shall we not give it to them?

They want a working and living medium between the society and those outside our ranks, to systematically and persistently follow up every impression made, so that we may hold every inch of ground as it is attained.

They want more system, thoroughness and persistency in training our young people in the distinctive principles of Seventh-day Baptist Christianity. They ask us to appoint a "live-committee" in each of our societies to represent their work. They are putting up neat packages of assorted pamphlets, each containing about 400 pages of reading matter, carefully selected with a view of setting forth our principles in the fairest and most attractive light; and they desire, through the help of our societies, to send out 2,500 of these packages before Conference.

In our home society, the Good Literature Committee has taken the entire charge of this, adding to the committee as they saw fit, and have thoroughly canvassed our church and society to obtain "picked names," that is, names of those they believe will accept and read the literature sent them. The committee gladly accepts a dime with each name, to cover cost of mailing these packages. This committee has also procured the names of isolated Sabbath-keepers and of those who would be glad to have good reading matter, but cannot afford to pay for it; and any member of our society who is willing to mail to one of these persons their papers, *SABBATH RECORDER*, *Golden Rule*, etc., each week, after having read them, do so, and the papers will reach the people regularly, and while they are still new.

In some of our societies the plan of having a table, provided with an assortment of our publications, placed in the vestibule of the church, has proved very successful.

This is a good way to furnish free Sabbath literature to strangers who may be at the service, and also provides an opportunity by which our own people may become more familiar with our publications, for many of them take it for granted they are familiar with our literature and never look at it. This is a serious mistake, whether made by the older ones or by our young people. New phases of our work appear every year, and no one can be well-informed or loyal to Christ and the Church who does not faithfully read what we publish week by week.

The Tract Board is busy now on new works, which they hope to issue before long. They are to be as attractive as possible, put up in neat forms, and in every way give our faith in the fairest light, in order that our people, young and old, may be able to give an intelligent reason for the faith we profess.

The Lord is waiting for a greater spirit of loyalty to truth in us, and a greater willingness to sacrifice for it, before he can give us the victory.

We, as Christian Endeavorers, need greater loyalty on our part to Christ and the Church, and to be wide awake and anxious to spread this great truth. If the truth is worth holding to, it is worth spreading. If we have light, and hide it by negligence, it becomes darkness to ourselves and to the world.

A great many failures come from want of energy, or what we sometimes call "push." May it not be so in our case.

The work must not go backward, it must not even stand still. Only by going forward are we, as Seventh-day Baptists, to see the realization of our desires, or the blessing of God.

We are to take courage from the past, consecrate all our forces in the present, trusting in God for the future, while we move forward in this line of our work with unflinching effort and tireless toil.

The Master calls for reapers,
And shall he call in vain?
Shall sheaves lie there ungathered,
And waste upon the plain?

CHRISTIAN ENDEAVOR ATHLETICS.—IV.

It was the last half of the ninth inning. The score was five to six in our favor. The other side was batting. There were two out and the bases were full. The man at the bat struck the ball and away it went up out over the center field. Imagine if you can the excitement. Should the ball touch the ground without being caught then at least two more tallies will be added to their side, and we shall be beaten, but if the center fielder can run fast enough and far enough and hold the ball when he gets to it, then the third man will be out and the game will be saved, and we shall be the victors. For the moment the whole game depends on that one man. The players all stand in silent intense excitement. He starts on the run toward the spot where his trained judgement tells him the ball will fall. But can he run so far in so short a time? Will he stumble and fall as he runs over the rough out-field, for his face is upwards watching the ball? Will the sun shine in his eyes and blind him? Will he make due allowance for the strong wind? Will he be disturbed by the noise of those on the other side who are now shouting and jeering in attempt to "rattle" him? Will the excitement and responsibility unnerve him and cause him to fail? It depends on him alone. For a moment all is silent. The ball went so high and so far the chances are against him, but he fairly flies over the field and just as the ball is about to touch the ground he makes one final bound, and though he falls forward, he clings to the ball and the game is saved. The grand-stand goes wild in demonstrations of applause, even the other side admires the effort, though it was the cause of their defeat, and before the almost dazed player can collect his thoughts we gather about him and carry him off the field on our shoulders, the hero of the day.

Anyone who has read thus far knows very well that this story has been told with the idea of drawing lessons from it for the help of the members of the C. E. team. I leave you to make your own applications. When you have thought them out carefully why not speak of them in your C. E. prayer-meeting? Why not write them down and send them to the RECORDER? And in making your applications do not forget this one. When one of your friends has done a truly noble deed don't be sparing of your words of commendation. A true Christian is never injured by honest praise.

THOUGH a hundred crooked paths may conduct to a temporary success, the one plain and straight path of public and private virtue alone lead to a pure and lasting fame and the blessings of posterity.—*Edward Everett*.

Children's Page.

THE FLOWER PARABLE.

As Fred Barlow came up the walk, he saw through the open door his pretty cousin Lois standing with a bouquet of roses in her hands, the picture of perplexity.

"Well?" he said inquiringly.

She turned quickly.

"Well," she repeated, "what do you think of that?" and she handed him the flowers.

He saw at a glance that the bouquet had been one of rare beauty, but now the flowers were withered. From many of them the petals were fallen, and the ferns and smilax were yellow and drooping. Even as he took it a shower of rose leaves fell at his feet.

"With the love of Mrs. Malden," he read from the card attached.

"She hasn't just sent it, of course," he said in a questioning tone.

"Sambo brought it in that box to the door not five minutes ago," she answered.

Fred picked up the box and looked it over carefully, as if to find some explanation of the strange gift.

"Depend upon it," he said at length, "she must have sent it by him several days ago, and the rascal forgot to bring it. Of course she wouldn't insult you by sending you such a specimen." "Come," he said, "let's have a game of tennis."

In the interest of the game Lois forgot the matter, but when she was alone again her perplexity returned.

"I don't believe Sambo could have forgotten it," she said. "How beautiful it must have been! I don't understand it at all, and when I get a chance I am going to ask Mrs. Malden."

The chance came sooner than she expected, for that very afternoon Mrs. Malden called and invited her to ride. Mrs. Malden's stylish turnout was the admiration and envy of all the Creston girls, and Lois felt quite elated as she took her seat in the handsome phaeton. For a while they talked of different matters, and then Lois said,—

"Those were very rare roses you sent me this morning," thinking as she slightly emphasized "this morning" that she would find out whether they had been sent before.

"Yes," said Mrs. Malden, "they were beautiful. I gathered and arranged them for you on Monday, but I enjoyed their beauty and fragrance so much I kept them myself as long as I could."

She spoke seriously, but when she saw the look of amazement on Lois's face she could not conceal a smile.

"If it wasn't a mistake, Mrs. Malden, it must have been a parable," said Lois decidedly. "Please tell me quick."

"Dear Lois," said her friend "I wanted to show you how you mean to treat your best friend."

If Lois was perplexed before she was wholly mystified now, and begged for an explanation.

"Last week," said Mrs. Malden, "I passed a group of High School girls on the street. I think they were talking about Annie Temple's joining the church the week before, for I heard her name, and then I heard one of them say: 'Oh, of course, I mean to be a Christian when I get to be an old woman, but now I am young I mean to enjoy myself, and have a good time.'"

"I said that myself," said Lois; but surely—

She paused, and after waiting a moment for her to conclude her sentence, Mrs. Malden said, "There never was a greater mistake than the idea that becoming a Christian lessens the enjoyment of life; but it was not that I wished to show you. Life lies before you, bright with promise like those budding roses when I gathered them. Beauty and health are yours, mental faculties alert and active, unnumbered opportunities, and the energy and enthusiasm of youth. And from the friend who has given it all to you, and says, 'Give me thine heart,' you turn away and

answer, 'Not yet, O Lord, not yet, wait until I am old and feeble, when bodily strength is failing, when mental powers are waning, when my life can be of no pleasure to myself and no service to thee.' Were not those fading flowers a fit emblem of such a gift, dear Lois?"

The young girl bowed her head in assent, but she made no reply.

* * * * *

The next morning Fred ran in to see why his cousin had not been at the party the evening before.

"O, I could not go," Lois said: "I wanted to think."

"To think!" replied Fred banteringly. "I was afraid you were sick, but I had no idea it was anything so serious. Have you called a doctor? Does he think you will get over it? Is it contagious?"

"Oh, I hope it is," eagerly interrupted Lois. "I was thinking about those flowers," and she pointed to the bouquet still standing on the table beside him.

"Oh yes, I see," Fred began again: brooding over the insult you have received planning for sweet revenge. If you need any assistance, remember I am at your service."

But Lois was too much in earnest to smile at his raillery.

"Do you know, Fred, when Mrs. Malden said that when she picked those flowers for me Monday, but didn't send them until yesterday, because she wanted to enjoy them herself as long as possible, I was too astonished to say a word."

"I should think so," said Fred. "Did she really say that?"

"Yes; and she did it to show that it was really like you and me putting off being Christians until we are old."

Fred whistled softly, and Lois went on—

"Don't you see, we think that while life is full of hope and promise it is too good for the Lord? but when it is almost gone, when Mrs. Malden says it is no pleasure to us and no service to him, then we mean to give it to him."

"Nonsense, Lois," said Fred.

"Oh, of course, we never put the thought into so many words, but it amounts to that. How do you think it sounds?"

"I think it sounds decidedly shabby; and it strikes me you might get left. What if he should refuse such a gift?"

"Oh no, he wouldn't," said Lois confidently. "That 'whosoever' takes in the most worn and worthless. But though he would not refuse it, I would be ashamed to offer it. I have been thinking it all out. Christ has given his best for me, and I am going to give my best to him. Will you not do the same, Fred?" and she looked at him with shining eyes.

"Oh, come, don't push a fellow so; I haven't 'thought it all out,' as you say. It seems to me it is asking a good deal," he replied.

"Asking a good deal? O Fred, it is only asking that you treat the Lord honestly and honorably! It is giving you a chance to make the best possible investment of your life. It is offering you all that gives life any meaning or death any hope."

At this moment a morning caller was announced, and Fred took his departure. But her last words followed him. All that day, and for many a day, they echoed through his brain.

Watching Lois closely he acknowledged to himself that she had gained something that filled life for her with a sweet and noble meaning; and standing a few months after at the open grave of an earnest Christian, a young man of whose instantaneous death had shocked the whole community, he realized that the religion of Jesus Christ was indeed "all that giveth death any hope."

To-day he can say sincerely and joyfully—

"My life I give to thee,
I would not be my own;
O Saviour, let me be
Thine ever, thine alone:
My heart, my life, my all I bring
To thee, my Saviour and my King."

—Free Church of Scotland Monthly.

THE "COMING CHURCH."

To the Editor of the SABBATH RECORDER:

In the RECORDER, May 30th, appears an article, "Some Characteristics of the Coming Church," by G. H. G., containing much that is to be approved and desired in that long-coming Church, but near the close of the article is a paragraph describing the esteem, or rather lack of esteem, this Church will have for some portions of the Bible that will hardly commend it in the eyes of those who believe that "in him is no unrighteousness," and that the "Word of the Lord is purer than gold tried in the fire seven times." For instance, the following: "Such parts of the Bible as represent God as a tyrant, a man of war, a destroyer of the lives of innocent men, women and children, will be regarded with disapprobation."

The writer here admits just what infidels do—Ingersoll for instance in his "Lecture on the Gods,"—that the God of the Bible is a tyrant or monster, because he commanded Israel to slay men, women and children of the resisting cities of Canaan. Now Ingersoll's charge is true if the Bible so represents God, unless the Bible misrepresents him. If it misrepresents him then it is false, and what becomes of the infallible guide? But does it represent him as a tyrant? etc. The worst charge the infidel can make is that he commanded innocent women and children to be slain. Suppose he did, would that prove him a monster? We answer, no.

1. Because "all souls are his." He created them, preserves them, and when he will, and as he will, he may demand their lives.

2. In some instances death is a blessing to both the deceased and the living. Both scripture and reason teach that death is a great boon to the righteous when God wills it. It is also a blessing to the wicked, all things considered, for two reasons: The earth will be delivered from his wickedness, and if he will die wicked it is better that he die soon, rather than live longer, and thus fill fuller his measure of iniquity and punishment. Now, if ever the earth was cursed with wicked people, the Canaanites were that people, and if ever death was a boon to innocent women and children, it was to those who would surely have grown up to live and die giants in iniquity.

3. If the Bible in the instance above represents God as a tyrant, still more does history represent nature itself as a great tyrant, for sometimes he sends a fire, cyclone, pestilence, or an earthquake on most favored communities. Cities and villages and hundreds and thousands of innocent men, women and children are hurled into eternity. Now if, notwithstanding this well-known course of nature, it may still be regarded as kind and beneficent mother nature, still more may we regard God's removal of the unspeakably wicked Canaanites, in the manner described in the Bible, as just, wise, and merciful, both to all the Canaanites, innocent children even, and to Israel and the world.

If I believed the Scriptures anywhere represent the Divine Being as a tyrant, etc., I should find it very hard indeed to love him. But he is not, nor does the Bible so describe him.

"How gentle his commands,
How kind his precepts are."

M. HARRY.

INDEPENDENCE, N. Y.

Home News.

New York.

ALFRED—Where is there a cool place? The weather at Alfred, for the time being, is very dry and hot. A good rain would be of great help, as the frost seemed to set fruit and grain back, and unless we have rain the crops will be light. Hay is a poor show now; much of it is seemingly dead; the forests remind one of autumn, and indeed a beautiful sight to see the variation in colors.

The people have made many improvements, by painting and laying flag walks, preparatory to the coming of the Association.

We hope every reader of the RECORDER had a copy of the *Extra Sun*, or if not, will send and get one, as it was rightly named "Extra," for it is of extra character, and we feel that it would not be praising the women of this town too much to say that it has brought great honor to them. It contains the best description of our school ever published, and, by the way, we might suggest to the old students that a good way to preserve the history is to obtain two copies and make a scrap book of it.

Memorial services were held at the church on Sabbath-day, with a sermon by President Main, and also on Thursday afternoon, when our pastor gave an able address. A good programme was provided, and in the evening the old veterans, with some others, gave a play, entitled "Between Two Fires."

On Wednesday, May 29th, we listened to the third lecture of the course by Prof. R. A. Waterbury, of the Genesee Normal School. The address was to the point, and very interesting. His subject was, "The Eye of Sense and the Eye of Reason." Q.

JUNE 2, 1895.

THE CHURCH AND THE FESTIVAL.

BY C. A. S. TEMPLE.

[Concluded.]

But you assume that "the Church" has authority to legalize such observances. You even claim that the fiat of the Church can make such observance obligatory on all her members. You say, "We Churchmen hold that in all questions of this sort, the National Church has full control, and that the bishop, acting in conjunction with the presbyters and laity, as represented in our General Convention, have authority, by virtue of Christ's appointment, in such matters." You add:

"It is a matter in itself indifferent, whether we observe a holy day, or not; but when that day is appointed for us by competent authority, then it is our duty to observe it. For example: The General Convention of 1886, added to our festivals the Feast of our Lord's Transfiguration, to be observed August 6th. In itself indifferent, it became, for us, an obligation, after 1886."

Can it be that you claim infallibility for "the National Church (the bishops, presbyters, and laity) as represented in your General Convention?"

I would not misjudge your motive or intent, nor would I question your sincerity or integrity of purpose, but the claims you have thus set up for that Church, would, in themselves, at least, seem to imply a good deal more than infallibility. If, as you seem to assume, "the Church," as thus constituted or represented, is "competent authority" for the appointment of observances which the Master has not commanded, but which, as we have

seen, he has forbidden, then your assumption for the Church would invest her with even the attributes of "him that hath the Key of David, who openeth and no man shutteth, and shutteth and no man openeth." Rev. 3: 7.

Strangely enough, you insist that this appointment of the festivals, by the Church, is "by virtue of Christ's appointment!"

Where, how, or when has he made such an "appointment?" You have assumed it, but you have not shown it. How can it be? Did he commission his disciples to teach what and only what he had taught them (Gal. 1: 8) only, in after ages, to eat his own words, to constitute his Church a "competent authority" to make such "additions" to his ordinances as her own will or caprice might desire? The idea is monstrous! It sets Christ against himself, makes him deny himself, and makes "confusion worse confounded," throughout the whole system of divine appointment and administration.

But it is time that we look up the true *status* of the Church, and learn from Divine authority just what, "by Christ's appointment," her rights and her powers and prerogatives are. We will begin with Deut. 12: 32.

"What thing soever I command you, observe to do it. Thou shalt not add thereto, nor diminish from it." These words refer, exclusively, to "ordinances (or observances) of divine service." See Isa. 29: 32.

They insist, most peremptorily, that only positive, divine law and command shall dictate and rule "in things pertaining to God." They may, therefore, be called a Divine, Constitutional Guide for the Church of God, in her interpretation of his Word, and in all her domestic and devotional duties and concerns.

WHAT THINGS SOEVER I COMMAND YOU.

God alone is to be her law-giver, and "what thing soever he commands" is to be her only law and guide.

OBSERVE TO DO IT.

The meaning of these words is self-evident. Comment thereon is therefore unnecessary.

THOU SHALT NOT ADD THERETO.

These words cut off at once all right or power of the Church to prescribe or appoint any right or observance for divine service—which God himself has not commanded. The appointment of the festival therefore, (of whatever name, or whatever pretext) is thereby a forbidden addition to divine arrangement and rule, a deliberate violation of that divine prohibitory—"Thou shalt not add thereto." It is an equally deliberate assumption of prerogative which God has reserved for himself, and which he has absolutely and explicitly denied to his Church. More and worse—it is a profane imitation of the scheme of the apostate Church of Rome, by which she seeks to amalgamate and fuse the rites and ordinances of Paganism with "the ordinances of God."

NOR DIMINISH FROM IT.

Equally peremptory is this requirement that no construction of any divine precept, or utterance of any kind, shall lessen its stringency, license the neglect of any duty of divine appointment or hinder the acceptance of any truth which God has revealed in his Word. In substance, all this has its duplicate in the words of Christ to his disciples (already quoted) in Matt. 28: 19. "Teaching them to observe all things whatsoever I

have commanded you." Now mark, His "teaching" to them was to be the rule and limit of their teaching to others. This was the prefix and the absolute and always indispensable condition of the promise, "Lo I am with you alway, even to the end of the world." Any introduction by them, any insinuation even, of anything into their teachings which he had not taught them, whatever that might be, would have been a violation of their divine commission, and so would have forfeited the fulfillment of the promise.

Note. From this great rule of both the Law and the Gospel it is clear that the duties of the Church do not lie in the direction of adding new ordinances of divine service to those which God himself has already commanded.

Her duties are simply:

1. *Of the Church.* Obedience to divine Rule and Law.

2. Diffusing the light of divine truth around her. Matt. 5: 16.

3. *Of her Ministers.* (a) "Preaching the word" to all men. Matt. 28: 19, Mark. 16: 16. (b) "Feeding," *i. e.*, teaching the Church of God," (Acts 20: 28, 1 Peter 5: 2,) but never as lords over God's heritage. 2 Peter verse 3. "It shall not be so among you." Matt. 20: 25, 26.

In the light of such teachings of both the Law and Testimony of Jesus, your claim of *carte blanche*, in substance at least, for what you call the National Church falls to the ground. That one invariable rule, "What thing soever I command you. . . Thou shalt not add thereto. . . Teaching them to observe all things," etc., prescribes, defines, and limits the functions and the duties of the whole Church of God.

Beyond that, or short of it, she may not go. No "addition," or diminution, no turning aside to the right hand, or to the left. Like a sharp, two-edged, flaming sword, it hedges about, sanctions, defends and enforces every utterance of divine law, whether proclaimed from Sinai, or by patriarch, prophet, or priest, or, in later ages, by Christ, or his inspired apostles. It disposes effectually and forever of the assumption that any ordinance which God has not explicitly commanded can be made obligatory upon the Christian by mere *fiat*, decree, or any other form of requisition by the church. Thus too it relegates to its native, original, pagan fountain, that foul smirch upon the escutcheon of the Church of Christ, the ancient pagan Festival of whatever form, or profession, or name. "Whatsoever God doeth it shall be forever. Nothing can be put to it, nor anything taken from it." Ecc. 3: 14.

In view of all these teachings from the divine fountain itself I can only say that until your claim of such high prerogative for the church is proved (which you have not done) I must still consider "what thing soever God has commanded," quite competent authority, quite sufficient instruction for me. His yoke I will cheerfully bear, as he gives me strength, and grace, and wisdom, therefore, but not the burdens which a mere unauthorized ecclesiastical caprice may assume to add thereto.

SMOKING CLERGYMEN.

One reason why there are so many victims of the tobacco habit is because so many ministers of religion smoke and chew. They smoke until they have bronchitis, and then the dear people must send them to Europe.

[Laughter.] I can name three eminent clergymen who died of cancer in the mouth, an evil caused by tobacco. There has been many a clergyman whose tombstone was all covered up with eulogy, who ought to have had an inscription, "Killed by too much cavendish." Some smoke till the room is blue, their spirits are blue; everything is blue. The clergymen who are indulging in the habit should repent. How can a man preach repentance when he indulges in such a habit? I have known Presbyteries and General Assemblies and General Synods where there was a room set apart for ministers to smoke in. . . . There are ministers of religion to-day indulging in narcotics dying by inches, and they don't know what is the matter with them. My experience was that it took ten cigars to make a good sermon. A generous tobacconist of Philadelphia offered to keep me in cigars if I would settle in Philadelphia. But I said to myself, "If I smoke more than I ought now, how much more would I smoke if I had an unlimited supply?" That was twenty years ago. I quit then, once and forever,

TOBACCO; ITS USES AND ABUSES.

I shall not be offensively personal on this subject, for you nearly all use it. You say that God made it, and it is good. Yes, it is good to kill moths, to kill ticks on sheep, to strangle all kind of vermin. You say that God created it for some particular use. Yes, so he did henbane, nux vomica, and coperas, and all those poisons. You say men lived to be old who use it. Yes, in the sense that the man lasted well who was pickled. Smokers are turned into smoked livers.

You should advise your children to abstain from it, because the whole medical fraternity of the United States and Great Britain pronounce it the cause of wide-spread ill-health. Drs. Agnew, Hamilton, Woodward—the whole medical fraternity, allopathic, homoeopathic, hydropathic, and eclectic denounce it.

The use of tobacco tends to drunkenness. It creates unnatural thirst. The way that leads down to a drunkard's grave and to a drunkard's hell is strewn thick with tobacco leaves.—*Talmage*.

A FRAGMENT.

Some three or four generations ago some people came from Holland, and settled in the Carolinas; later quite a large number of them came to Monroe County, Alabama, where some of their descendants still remain. The wife of Brother Thompson, with whom I am now stopping, came from this colony of people. She tells me that they were Seventh-day Baptists, and those of the original stock were of the strictest type in that faith and practice. They had no pastor, and although there was quite a large number of them, when they died there were none left to represent their faith, for those of the younger generation were all absorbed by the First-day world.

I have been trying to get all the reliable information I can find on this interesting bit of history, but am unable at this writing to gain much beyond the bare facts as herein stated. I intend to continue the investigation, though the prospects at present for much more information are not at all encouraging.

There were also some settlements in the Carolinas and Georgia in an early day; the

settlers coming from states farther north in this country. But there are so many difficulties surrounding such investigations, I have as yet been unable to get much reliable information with reference to them.

Fraternally,
GEO. W. HILLS.

TO FAULT-FINDERS.

BY W. S. TARPLEY.

In speaking of a person's faults,
Pray don't forget your own;
Remember those with homes of glass
Should never throw a stone.

If you have nothing else to do,
But talk of those who sin,
'Tis better you commence at home
And from that point begin.

You have no right to judge a man
Until he is fairly tried;
Should you not like his company,
You know this world is wide.

Some may have faults, and who has none?
The old as well as young;
Perhaps you may for aught I know
Have fifty to their one.

I will tell you of a better plan,
You'll find it works full well;
To try your own defects to cure
Before of others tell.

Though I sometimes hope to be
No worse than some I know,
My own short comings bid me
Let the faults of others go.

Then let us all when we commence
To slander friend or foe,
Think of the harm one word may do
To those we little know.

Remember curses sometimes like
Our chickens roost at home,
And do not speak of other's faults,
Until you've cured your own.

THE ART OF PLEASING.

The art of pleasing which used to be considered quite enough of a profession to satisfy the soul of any female, seems to-day in the reaction against such an extreme view in some danger of being thrust into a place dishonorable.

True, it takes time to acquire this gentle and valuable art, and true, it takes money indirectly, for time is coin for the modern woman, whose work is worth its hire. But no amount of direct money earned or inherited can buy the genuine art to please. It is born with some women, intangible as a gossamer web, seemingly a nothing until it clings about the face in a forest walk, not to be lightly brushed aside. To deliberately acquire and weave so delicate a fibre takes, not coin, but heart and hand labor. "Now," asks the modern woman, "is it to be demanded of me to keep up my public career, my home life, my social duties, my power to dress well, and cultivate also the art of pleasing?"

Unless you do all this and more, madame or mademoiselle, you are not a typical modern woman. The blown feminine flower of this decade must have the broadening influence of a public career, the sweetening of home life, the power which social influence undoubtedly gives, and the arts of dressing well and of pleasing must be included under the general heading "womanly."

How, one human body can support this many-sided strain is an end of the century marvel, but women are noted down the ages for their powers of endurance, and certain it is if they now let slip but a single one of all these gradually acquired attributes, they will miss it sadly at every turn.—*Harper's Bazar*.

GIFTS THAT BENEFIT THE COUNTRY.

President Low's example, or some other equally happy incentive, has proved potent with an unknown giver, who has promised to put up another fine college building in upper New York. This time the college that is benefited is not Columbia, but the University of New York. The building which is promised will be the central building on the new site on University Heights. Mr. Stanford White has drawn plans for it, which will probably be ac-

cepted. They call for an expenditure of \$250,000, and provide for a museum, library, commencement hall, and administration offices, all in one building. Among the buildings already erected on the University Heights site are the Hall of Languages, the Charles Butler Hall, the Havemeyer Laboratory, Association Hall, laboratories and lecture-rooms for Physics and Engineering, Geology and Biology, and the Gymnasium. Harlem promises to be architecturally the show end of the city. With so many notable halls of learning, piety and charity rising actually or in prospect on far uptown sites, it is comforting to remember that within two or three years the bicycle has made upper New York both attractive and accessible to thousands of New Yorkers who do not live there, and except for the bicycle would seldom go there. As it is, they ramble around the Harlem avenues by the thousand, and rejoice in all the mighty works they see.—*Harper's Weekly*.

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 XII.—THE SAVIOUR'S PARTING WORDS.

For Sabbath-day, June 22, 1895.

LESSON TEXT.—Luke 24: 44-53.

GOLDEN TEXT.—Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

INTRODUCTORY.

Since the time of our last lesson, Jesus has, probably, appeared to his disciples several times. The doubts and questions which have greatly disturbed them since the crucifixion, are about to give place to strong faith and great rejoicing.

EXPLANATORY.

"Reviewing Past Instruction." v. 54. "He." Jesus. "Them." Disciples. "The words." My teachings. Matt. 17: 22, 23, Mark 8: 31. "Yet with you." Before the crucifixion. Much of the Old Testament Scriptures center in Christ. v. 46. "Behooved." Was necessary. R. V. gives, Thus it is written that Christ should suffer. v. 47. This also "is written." "Repentance." Turning from sin. It involves confession and remorse. "Remission of sins." The removal of sin or deliverance of the soul from the penalties. Forgiveness. "Preached in his name." All gospel preaching should be in the name of Christ. "Among all nations, beginning at Jerusalem." The offer of salvation was to be made to the Jews first, as they had been God's chosen people, then to all the nations of the earth. Although this work has been going on for nearly 1900 years, yet all nations, including the Jews, greatly need the gospel.

"The Great Commission." v. 48. "Witnesses." From the Greek word here used we have martyr. They were not merely observers, but those who would testify for the truth even in the face of death. Many disciples have testified by their death, as well as by their lives. This commission is given more fully in Matt. 28: 19, 20. They obeyed by faithfully preaching, and by writing the books of the New Testament. v. 49. The Holy Spirit had been promised, and they must wait his coming to equip them for the work. See John 14: 26.

"The Ascension." v. 50. "Led them out." From Jerusalem. "As far as to." Better until opposite. Probably just over the summit where the mount sloped toward Bethany. v. 51. What a beautiful scene: Jesus ascending to heaven with arms extended and blessing his disciples!

"Worshipping while Waiting." v. 52. The disciples now see the divine character of Jesus, and worship him as never before. When he was taken from them at the crucifixion, they mourned, but now they rejoice. From Acts 1: 10, 11, we learn that two angels appeared to them at this time, and instructed them. v. 53. While waiting for the baptism of the Holy Spirit, the disciples continue to worship God in the place dedicated to him. We learn from Acts 2. that they had not long to wait.

Popular Science.

TAKING the Atlantic Ocean for a base line, the highest point on the face of the earth is the top of Mt. Everest, in the chain of the Himalayas, being 29,002 feet high, above the base line. The lowest place on the face of the earth is at the bottom of the Dead Sea, near the northern end. The surface of the sea is 1,312 feet below the Atlantic, and the water is 1,308 feet deep, making the distance 2,620 feet below the base line. The whole distance, then, from the highest point on earth, to the bottom of the big hole under the Dead Sea, is 31,622 feet, equal to six miles, nearly, in a perpendicular line, thus showing the extremes of inequality on the earth's surface.

THE nations of the earth, by treaties, have established a law, called the "Law of Nations," that any vessel sailing the ocean more than three miles from land, shall not be molested in any way by any nation with which they are at peace. This distance is known as the "three-mile limit." This limit of three miles from shore was established, because at that day there was not a cannon made, if placed in battery on the land, that could throw a ball that distance, and, therefore, a ship's safety was insured. Such have been the improvements in the science of war, and in the manufacture of large guns, that if a treaty was to be made on the distance at which a vessel would be safe from a half-ton shot, that "three" would now have to be multiplied by eight, and then the ship would stand a good chance of being sent to the bottom by a single shot.

ONLY think of a gun cannon, just now completed, and tested, that has a bore 13 inches in diameter, and carries a solid steel shot weighing 1,100 pounds (over half a ton) at a velocity of 1,942 feet per second, having a striking force of 28,800 foot tons* at 3,900 feet distance, going through a Herveyized solid steel plate, 18 inches in thickness, smashing it into smithereens; then on through a heavy oak plank backing and into a sand bank. When the shot was dug out, the head was found to be whole, but had been somewhat melted, the rest was broken in pieces. The largest gun made before this one has a 12-inch bore, carried a shot weighing 850 pounds, at a velocity of 1,926 feet per second, with a striking force of 21,885 foot tons. This shot only entered the plate 10 inches, then going to pieces, the head or point welding into the plate. We have three war ships—the Massachusetts, Indiana, and Oregon. Each is to have one of these 13-inch heavy guns. There is not an armored ship in the world that could resist a shot from one of these guns. The one I have described above is called the "Peacemaker." It certainly seems that any man in his senses would rather come to peaceful terms than to have the "Peacemaker" send a bullet, weighing over half a ton, through him. Just think, how many nice steel plowshares, or pruning-hooks could be made out of one single shot weighing 1,100 pounds. Go on thinking of the number of shares, mold-boards and all that the 100 tons of steel would furnish the farmers out of which the rifle was made. How soon will the time come when "nations

*A foot ton denotes the energy expended in raising 2,240 pounds one foot against gravity.

shall learn war no more?" We answer, when the engines of war are so perfected as to make it certain that ninety-nine out of every hundred will surely be annihilated, if they enlist, and we seem to be rapidly approaching that time. We wish we were there now.

H.

WHICH LOVED BEST?

"I love you, mother," said little John.
Then, forgetting his work, his cap went on,
And he was off to the garden swing,
And left her the water and wood to bring.

"I love you, mother," said rosy Nell;
"I love you better than tongue can tell."
Then she teased and pouted half the day,
Till her mother rejoiced when she went to play.

"I love you, mother," said little Fan,
To-day I'll help you all I can;
How glad I am school doesn't keep!"
And she rocked the babe till it fell asleep.

Then, stepping softly, she fetched the broom,
And swept the floor and tidied the room;
Busy and happy all day was she,
Helpful and happy as child could be."

"I love you, mother," again they said—
Three little children going to bed.
How do you think that mother guessed
Which of them really loved her best?"

—Selected.

If God made the world you need not fear
that he can't take care of so small a part of
it as yourself.—*Rev. Edward Taylor.*

Special Notices.

ANNIVERSARIES.

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.

NORTH-WESTERN ASSOCIATION.

The North-Western Association will convene with the Church at Jackson Centre, Ohio, June 13-16, 1895. The following is the programme.

FIFTH-DAY—MORNING.

10. Devotional Exercises, led by Eld. E. A. Witter.
10. Words of Welcome by the Pastor of the Jackson Centre Church, and Response by the Moderator.
- 10.45. Call to order by the Moderator, and Report of the Executive Committee.
- 11.30. Introductory Sermon, Eld. T. J. VanHorn.
12. Adjournment.

AFTERNOON.

- 2.30. Appointment of Standing Committees, Communications from churches, Communications from Corresponding Bodies.
- 3.30. Devotional Exercises.
- 3.45. Sabbath-school Hour, conducted by Dea. Wm. B. West.
- Adjournment.

EVENING.

- 7.45. Praise Service, conducted by Eld. L. C. Randolph.
- 8.15. Sermon, delegate from the South-Eastern Association.

SIXTH-DAY—MORNING.

- 9.30. Annual Reports.
- 10.15. Essay, Eld. E. A. Witter. Subject, "How to Promote Spiritual Growth Among Our People."
- 10.30. Devotional Exercises.
- 10.45. Tract Society Hour.
12. Adjournment.

AFTERNOON.

- 2.30. Miscellaneous Business.
3. Woman's Board Hour.
4. Sermon, delegate from the South-Western Association.
- Adjournment.

EVENING.

- 7.45. Praise, prayer and conference meeting led by Elds. L. C. Randolph and T. J. VanHorn.

SABBATH—MORNING.

- 10.30. Sermon, delegate from the Central Association,

to be followed by a collection for Tract and Missionary Societies.

11.30. Sabbath-school, conducted by the Superintendent of Jackson Centre Sabbath-school.

AFTERNOON.

3. Junior Hour, Conducted by Mrs. W. D. Burdick.
4. Sermon, Eld. O. U. Whitford.

EVENING.

- 7.45. Praise Service, conducted by Eld. D. K. Davis.
- 8.15. Sermon, delegate from the Western Association.

FIRST-DAY—MORNING.

- 9.30. Business.
10. Missionary Hour.
11. Sermon, delegate from the Eastern Association, followed by collection for the Tract and Missionary Societies.

Adjournment.

AFTERNOON.

- 2.30. Business.
3. Y. P. S. C. E. Hour.

EVENING.

- 7.45. Praise Service, conducted by Eld. E. A. Witter.
8. Sermon, Eld. S. H. Babcock.

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.

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

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

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

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

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 6 A. M. or 3.35 P. M., and arriving at Jackson Centre about fifty 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.

THE MISSIONARY CIRCUS.

"Make a n'Indian out of me, mamma, quick. All the fellows are something, and I've got to be a n'Indian."

"An Indian, Tom, dear," said the mother, putting down the mending-basket and coming, mother-like, to face the situation. "How can I? What do you want?"

"Oh! anything to look like Buffalo Bill, you know, or Sitting Bull, or the old fellow that shot General Custer."

Mrs. Ellis was rapidly cutting some red and blue paper into a rough imitation of feathers, and fastening the strips around various portions of Tom's restless body.

"Stand still, Tom," she said, with her mouth full of pins, and inwardly wondering that she should waste her breath in giving such an order to a boy of six, who had never grasped the meaning of the word.

In a few moments, Tom, now a very fair likeness of Sitting Bull, rushed out of the house, and disappeared in a big white tent that had that morning taken up its position on the lawn.

Just in front of the house stood a large elm, and to one side of this some one—presumably the Indian—had affixed a huge poster, announcing the speedy arrival of the

"Greatest Circus in the World
And a Menajerry
Run by Tom and Ned
Show at 3 o'clock
Tickets one cent
It's for our mission boy"

Within the tent was a great noise of preparation. Mrs. Ellis looked a little troubled, and was half inclined to tell the boys to be more quiet, knowing that Miss Wilson, who lived next door, had been ill, and was now both nervous and irritable. But she refrained, for just then she saw the performers issuing from the tent.

Tom, being the oldest, and half owner of the "Greatest Circus," had said that there must be a parade; every circus had a parade; it wouldn't be any good without one. First came Tom himself, warlike in paint and red and blue paper feathers, lustily blowing "Yankee Doodle" on a paper-covered comb. Next came Ned, a very presentable clown, who incurred his partner's frequent wrath by trying to live up to his profession, and breaking up the onward march of the great procession by occasional summer-saults. The twins followed, hand in hand, dressed just alike in trailing red shawls and yellow sun-bonnets, for one of which the cook was at that moment vainly searching. Their little faces were very solemn, for this was the first time they had been allowed in the boys' games, and Tom had said that if they cried or fell down they must go right in to mamma. Not for worlds would the twins have uttered a sound, although the heavy shawls threatened to trip them up, and the flapping bonnets every little while compelled them to walk in darkness.

Harold was the ringmaster, and divided his time between hurrying the twins and keeping

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the "menajerry" in order. But the menagerie was doing nobly. They had old Maltie, the cat, and her three kittens. For the time being Maltie was an elephant, and the kittens were camels,— "Not surely ones, you know," explained Ned. Harold's mongrel puppy, rescued the week before from a street fight, was now a noble lion, in spite of a rather noticeable lack of hair, and no tail to speak of. The old hen was a mighty ostrich, and, because she refused to walk in the procession, she had been tied in the express wagon, drawn by the goat. Harold was very miserable. The camels kept running away, and once the goat, which was really a fiery Arab steed, got loose and butted the twins most unmercifully. So the procession broke up. The Indian disentangled and soothed the twins, to the dismal squawking of the imprisoned ostrich.

The owners felt relieved when once more the menagerie was safe within the tent, where the performers' tears were dried, and when the hour had come for the show to begin. But where was the audience? It was after three, and not a soul had appeared. Tom, peering out through the curtain, felt very much like crying. And they had tried so hard! They had practiced for three days, and all to get money for the Chinese boy they had heard about in their mission band.

Presently the tent flap lifted, and the ringmaster flew to take the "gate money." Tom could hardly believe his eyes. It was the sick Miss Wilson and her white-capped maid. They sat down quietly in the only two chairs the tent boasted, and amid great excitement the performance began.

First, all the animals went round the ring, and the appreciative audience laughed itself to tears. Then there were great jokes by the clown, great feats of tumbling and walking upside down by the Indian, great tricks by the mongrel puppy, and, last of all, a song by the sleepy twins, who staggered out in their bonnets and shawls, and, standing solemnly hand in hand, sang in their sweet, shrill little voices, "There is a happy land"—all the verses. And then it was over.

Miss Wilson, who looked better and brighter than when she came in, called the Indian to her side, and put her arm around him.

"What is it for?" she asked.

So Tom told, in his eager fashion, all about the mission boy who wanted to study and could not, all about the rehearsals and his trials with the twins and the ostrich, and finally, because Miss Wilson looked so kind and sweet, the long-suppressed disappointment broke out; no one had come, they had made only two

cents. Tom was tired and discouraged, and he cried, red feathers and all, on Miss Wilson's shoulder.

"Tom," she said gently, "I have never, in all my life, worked so hard for anybody as you and the others have worked for the mission boy. I have been selfish and cross and forgetful. Now I am going to pay you what your circus has been worth to me, and you may feel that you have really earned it all."

"How much is it, mamma?" asked Tom, later, as he held up the shining gold piece.

"Ten dollars, dear. Miss Wilson was very generous, and now the boy can go to school."

Tom thought a moment.

"Yes," he said soberly, "she was good, and I'm glad about our boy, because we did try. I don't think it was worth ten dollars, maybe not more than five,—but it was a dandy circus."—*Grace Duffield Goodwin, in Sunday School Times.*

MARRIAGES.

DOWMAN—HAMILTON.—At the residence of James Main, in East Portville, N. Y., May 23, 1895, by Eld. G. P. Kenyon, Mr. Edward Dowman, of Union City, and Mrs. Emma Hamilton, of East Portville, N. Y.

DEATHS.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

DECKER.—In Walworth, Wis., May 6, 1895, Mrs. Marie Decker, in the 77th year of her age.

She was a native of Holland, and a member of the Presbyterian Church, and very devoted to her convictions of Christian duty. Funeral services were conducted at the Seventh-day Baptist Church, May 8th, by the pastor. S. H. B.

CARPENTER.—In Austin, Potter county, Pa., May 22, 1895, of malignant jaundice, Emeline W., wife of Arthur Carpenter, aged 64 years.

She became a member of the Little Genesee Church nearly 38 years ago. She has lived a consistent Christian life. She leaves a husband and three sons. Funeral at Little Genesee, May 25th. G. P. K.

PIERCE.—At Calhan, Colorado, March 16, 1895, Mrs. Eliza Smith Pierce, wife of Deacon Lewis Pierce.

Our loved mother passed from the trials of earth to the joys and rest of heaven—truly a Sabbath of rest to her. She was anxious that the Lord should come and take her home, where she has longed to go, even from her childhood, when she learned to know his love. Seven children and her aged companion mourn her absence. They had been spending the last two years among their children, and had but recently arrived in Colorado to make their home with their daughter, Mrs. L. R. Davis. Mrs. M. J. P. HARRISON.

SWINNEY.—Mrs. Lue Bagley Swinney, in Walworth, Wis., May 27, 1895, aged 44 years, 4 months and 23 days.

She was born in Elmira, N. Y., Jan. 4, 1851. In the following year her parents moved to Illinois, where most of her childhood was spent in Marengo and Rockford. At the age of 18 years her parents came to Walworth, Wis., where in the 11th of December, 1873, she was married to Joseph Swinney. Eight years of her married life were spent in Harvard, Ill., where she united with the Presbyterian Church, of which she was a member at the time of her death. The remainder of her married life was spent in Walworth, Wis. Since she had resided in Walworth, she had been a regular attendant at the services and Sabbath-school of the Seventh-day Baptist Church, and will be greatly missed from those services. She was a woman of superior worth, and her loss will be deeply felt. She was a faithful wife, an affectionate mother and a true friend. S. H. B.

Literary Notes.

A New Art Editor.

WILLIAM MARTIN JOHNSON, who illustrated the "Garfield" edition of "Ben Hur" for the Harpers, and also their editions of "The Cloister and the Hearth" and "Hypatia," became the art editor of "The Ladies' Home Journal" on June 1st, leaving New York to reside permanently in Philadelphia. Mr. Barton Cheyney, a clever newspaper man who has been attached to the press of Delaware and Pennsylvania, is also added to the Journal's editorial staff as one of Mr. Box's principal associates.

Julia Magruder's New Novel.

MISS JULIA MAGRUDER, whose story of "The Princess Sonia," in the Century, is attracting such favorable comment, has given her new novel to "The Ladies' Home Journal." It is called "The Violet," and deals with the question of second marriage. Mr. C. D. Gibson, the illustrator, is making a series of pictures for the novel.

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