THE RELATION OF A SEVENTH-DAY BAPTIST TO THE LORD JESUS CHRIST.

BY REV. E. M. DUNN.

Text.—“For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.”—Matt. 12:50.

I. These words suggest, First, that the relationship of blood and kindred is not the dearest and strongest that we know of. Not that Jesus was void of natural affection for his brothers, and sisters, and his mother; but there are relationships, affinities in this life, that are more endearing than these. There are persons whom we know better than we know the members of our own families; and there are persons to whom we are drawn more than we are to them. Sometimes we cultivate attachments, or affection for the members of our family from a sense of duty, cold duty, whereas there may be much stronger ties of affinity between us and these who are not connected with us in the bonds of family relationship—it is a divine rather than an earthly relationship that exists between us. As our relation to God is infinitely nearer than any relationship by nature, so we are in nearer sympathy with those who love God, provided we ourselves love him. We are unspeakably nearer to God than we are to “the best, loveliest, dearest mother on the face of the earth.” If we are the children of God we are born of God, and this second, this new birth, brings us infinitely nearer to God, his author, than we ever can be to the parents of our natural birth, and so we are nearer in sympathy to those who are the children of God, by a new and second birth, than we are to the children of our earthly parents. Not that we should not cherish our earthly parents, and our brothers and sisters by nature, and cherish them more than any others belonging to the household of faith, provided they too belong to the same household of faith. It is of the wisdom and tenderness of God that we come into the world as we do, that we form families,—father and mother to care for us, and for us to love, brothers and sisters to whom we are attached. I am not arguing for coldness and lack of affection between these, no, let us have more of it. I believe in members of the same family clinging together to the last, and where the family relationship is not so near as father, and mother, and brothers, and sisters, it should not be ignored. When I go East, I hope to call on my brothers and sisters, if I can reach them, and uncles, and aunts and cousins that are still left on earth; it is simply heathenish to ignore these relationships. How else would we learn to love God, if we did not love father and mother first? How else would we learn to love our neighbor, if we did not first love brother and sister in the family? The family relationship is intended to be a type of the broader family, having God as father and mother, and the universal family of humanity as a brotherhood and sisterhood. But the family of Christ is the brotherhood within the larger brotherhood, the brotherhood of the human race within the larger fraternity. There is a sense in which God may be rightly called the Father of us all, and there is a more balled, a truer, a diviner sense in which he is the Father of those who love him, who have been born into his family by his Spirit. Of this heavenly family, the earthly family is a type, and as the thing typified is more than the type, so the heavenly family with all its loves and sympathies and endearments and enjoyments are more and greater and deeper and more permanent than the loves and sympathies of the earthly family.

II. Now I want you to notice on what basis this profound attachment and stronger and closer affinity rests: we have it announced in the words of the text, “For whosoever shall do the will of my Father which is in heaven.” Christ was always talking of this. The uppermost thought of his life seemed to be to do his Father’s will. Indeed, it would seem as if he had no other thought. He says, “I seek not mine own will, but the will of the Father which I must send me. In another place he says to his disciples, “If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments and abide in his love.” And now my fellow Christian, I appeal to your inmost experience, what is it that binds you to your Christian brother as with hooks of steel? Is it not that you perceive in him an aim and purpose, however feeble, to do the will of your Father which is in heaven, and in proportion as this aim is manifest and sincere and strong, your heart is drawn to him by the strongest ties of respect and love? As I think of my own father and mother, it seems to me that holy thing I shall remember the longest and with the most satisfaction, with the most filial love and admiration, is their disposition to do the will of God. Father was kind and indulgent, mother was even more so, but I may forget their attention to me, their loving care, mother’s unsel’ish, untiring care and love,—yet I never expect to,—but of this I am sure, I never shall forget their fear of God. Now, this new relationship which we may sustain to Jesus, I respect, desire, long for, our relationship to him. Oh! I am glad to the conclusion that no one in this enlightened age and land of gospel privileges, who desires to do the will of God, need to be at a loss to know what that will is. It is true there is much that we do not know because
it has not been revealed to us, as, for example, we know that there is a distinction in the nature of the Godhead which lays a foundation for God being called in the Scriptures, the Father, the Son and the Holy Spirit, but we cannot comprehend the ground of this mode of existence. And the time has come when it has been revealed to us, but farther than what has been revealed to us we do not know. Yet as regards our conduct toward God and our fellowmen, we may know, if we will inquire, what God's will is. We fail to do the will of God, not so much from lack of knowledge, as from our careless disregard of the will of God in matters of amusement and recreation, and where in general we conform to the world in questionable things and modes of action, we come into a conflict and perplexity of knowledge and conviction about the will of God. We are in greater desire and concern to do the will of God than those who hold the matter in indifference, have we not a right to conclude that our relationship to the Lord Jesus is nearer than that of others? That the claim is made that one man in this light? Then what becomes of the aspirations of those who charge us with narrowness in sticking for the letter of the law and intimate that we lose sight of Christ and the gospel through our legalism? And here is just where I think our gain lies as Sabbath-keepers. It brings us into nearer relationship with Christ. We do show a greater interest, more carefulness in doing the will of God. This is not saying that other Christians may not be Christians indeed: We are only saying that however it may be with others, it is not the case with us. We are in accord with our course in this particular, and while our isolation from other Christians involves so much of self-denial and reproach, and seemingly in many cases pecuniary disadvantage, yet our carefulness to obey the commands of God is in accord with the will of God, and to come into nearer relationship with our blessed Lord. And will he permit us to suffer? Then, if any one ask what advantage has the Sabbath-keeper over one who is not a Sabbath-keeper? What difference does it make? Say, "much," and then say how much. There is brought into nearer relationship with the Lord Jesus, and that is every thing. I would not have believed it had I not tried it. Why, during the nineteen years I did not observe the Sabbath I did not know myself, and hardly theologically, anything about a union with Christ. As I look over that period, it seems to me I was just floundering in the quagmire of worldliness and unrest all the time; and ever since, it seems to me, I have been walking peacefully and joyfully and in places where my footing is sure, and the atmosphere is brightening, and I am learned to run eagerly and with ecstasy to do the will of my Father which is in heaven.

Then, in closing, let me urge you to be sure that you are doing the will of God. Or, at all events, be as certain as you can that you are doing the will of God. Justly have the band been brought into question and criticism, and sometimes of late, it seems I have learned to run eagerly and with ecstasy to do the will of Christ. It brings us into nearer relationship with Christ. This is not reasoning in a circle, but it is moving in a circle, and all normal spiritual movement is in a circle around God as a centre. Astronomers represent the system of solar systems as moving around a central point in the Pleiades; so all Christians have for their heavenly orbit a moving around God as the great centre of the spiritual universe, and in proportion as they are pure in heart do they see him, and all distance between him and them is annihilated, and God's presence becomes real and very a delight.

Another thought: Is there any reason why the individual members of our denomination, numerically the least, may be expected to enjoy a nearer relationship to the Lord Jesus than the members of other denominations? I would neither ask nor answer this question in a Pharisaical spirit. But, if in keeping the seventh day of the week as the Sabbath, we can come into a nearer relationship with the Lord Jesus, as believers, than those who hold the matter in indifference, then we have a right to conclude that our relationship to the Lord Jesus is nearer than that of others. That is the claim that one man in this light? Then what becomes of the aspirations of those who charge us with narrowness in sticking for the letter of the law and intimate that we lose sight of Christ and the gospel through our legalism? And here is just where I think our gain lies as Sabbath-keepers. It brings us into nearer relationship with Christ. We do show a greater interest, more carefulness in doing the will of God. This is not saying that other Christians may not be Christians indeed: We are only saying that however it may be with others, it is not the case with us. We are in accord with our course in this particular, and while our isolation from other Christians involves so much of self-denial and reproach, and seemingly in many cases pecuniary disadvantage, yet our carefulness to obey the commands of God is in accord with the will of God, and to come into nearer relationship with our blessed Lord. And will he permit us to suffer? Then, if any one ask what advantage has the Sabbath-keeper over one who is not a Sabbath-keeper? What difference does it make? Say, "much," and then say how much. There is brought into nearer relationship with the Lord Jesus, and that is every thing. I would not have believed it had I not tried it. Why, during the nineteen years I did not observe the Sabbath I did not know myself, and hardly theologically, anything about a union with Christ. As I look over that period, it seems to me I was just floundering in the quagmire of worldliness and unrest all the time; and ever since, it seems to me, I have been walking peacefully and joyfully and in places where my footing is sure, and the atmosphere is brightening, and I am learned to run eagerly and with ecstasy to do the will of the Father which is in heaven.
real to man as he has been fitted by previous knowledge and condition to receive them, just as nature’s laws have been revealed to him. They are God-taken, and thus progress is made, feelings the need of the light and a willingness to receive it, have been the necessary preparation for the mind to receive spiritual knowledge and to obtain spiritual light. Then by living up to what has been revealed, new signs are taken, and thus progress is made.

This is the law of the human mind, for all truth must be received by the intellect, and apprehended and understood by it, by reason of some property or sign manifested that reveals its influence on the impression. Now, if, in turn, if communicated to others, must be done by signs and language, and no language can perfectly communicate thought, nor can finite mind fully comprehend every thought received.

It is said that the plan of salvation is a revelation. To whom? To man with all his limitations and imperfections; and the more ignorant and sinful he is the more difficult it is to be reached. To man, when he first began to feel the need of some way of escape from the condition of sin in which he had placed himself. Then a Saviour was promised, when it was made known to the world that the serpent’s head would be bruised, and with the light that came then we find Enoch walking with God, and Noah being saved, while those who rejected the light were lost. Abraham received divine instruction because he was fitted by consciousness, and proven true or false by life’s experience and reason. For we read, “The God of nature is the God of the spirit-world, and while he has left us to find out nature only by the senses and the intellect, thus giving culture and discipline, he may have to reveal spiritual truth to the intellect through the spirit consciousness, because by our senses we cannot comprehend it. Progress in science has been through facts in working theories suggested by sense knowledge, which were proven true or false, by experience and reason. So progress in religion has been through faith in theories suggested by spirit consciousness, and proven true or false by life’s experience and reason, so that we are able to say with truth we know that our Redeemer lived, and because he lives we shall live also.

In view of the history of the past and of what we know of the present, it may be truly said that we to-day have higher conceptions of God and of his teachings than the apostles or earlier than the early fathers, but it is very plain that we have not the whole truth, nor have we more than dim conceptions of what is to be revealed in the ages to come, of the unsearchable riches of God revealed in Christ. This knowledge is to come by study, thought, and life, according to all the lights of interpretation and science; but it will come only to those who live in accord with the light received. For we read, “He that doeth the will of the Father shall know of the doctrine.”

In the absence of any guide for the future, we may safely say, there is to be advancement in religious, as in scientific thought, which will give us clearer conceptions of God and duty, and bring the doctrines and lives of all Christians into more complete harmony with one another and with his precious Word.

**Church Sleepers.**

In the Central Baptist Rev. J. C. Hiden has found it in his heart to say some things for church sleepers. If there is a lurking suspicion that, as Rev. John R. D. said, “This is not a satire, it may do no harm to consider some of the things suggested. A man who goes to sleep, he thinks, will not interrupt either the preacher or congregation by getting up and going out during the services. He will not disturb the worship of the whole church. He will not turn round and stare at folks who come in late. He will scarcely make ill-natured remarks concerning them; these are some of the negative virtues of the church sleeper.

But—and we now quote the writer’s words—"the chief use of sleepers in church consists in burning up their valuable time. We are afraid that this word is not in the dictionary, though we are by no means sure that it ought not to be."

"Dictionaries are bungling contrivances. After all, and Garrick once said of a man, ‘The fellow is a fool, he is looking in the dictionary for the meaning of a word."

We can easily define our word, however, without a dictionary. Analogy shall guide us. A thermometer measures heat. A barometer measures the weight of the air. A barometer, then, would measure a sermon.

We have known some capital sermonometers in our time. Indeed, we believe that as a rule we have visa so good a test of the value of a sermon as is furnished to our hand by certain sleepers. By the grace of God, some of our hearers are never without sleepers? The carpenters say not. At all events, we have sleepers in our church and they are useful.

We may look at Brother X’s face before we get half through with the introduction. If Brother X is wide awake, we will greatly err if we interpret his wide awake to mean that he is wide awake during the whole sermon, and show not the least sign of drowsiness. We very often feel that we have done excellent work. If Brother X stands it through the introduction and holds out pretty well during the body of the sermon, only nodding a little about the middle, we feel encouraged and say, ‘Not so bad this time.’ If Brother X and Brother Q both fall asleep before we get into the exposition, and awake only when we are on the closing exhortation, we feel considerably discouraged. From them both the words fell down the scrolls of their pews before we got well into the introduction, and sink down into the regular somnambulism, and not even in our final exhortation, and then rouse up, rub their eyes, stretch them very wide open and assume the appearance of men who were never asleep in their lives, then we feel that we must study a great deal harder for next Sunday. In short, our sermonometers are at zero.

Now, from long and regular practice, we have learned to graduate these instruments with an efficiency sufficient for our wants. Our sermonometers usually vary from 100 degrees to zero, but occasionally we have seen them below zero, which we know has been done better if we had not preached at all.

**The Methodist Amen.**

We were examining an order of service in the pulpit of a Calvinistic church the other day; and after the usual order of singing, prayer, Scripture reading, sermon and benediction, we saw the concluding direction, “a Methodist Amen.” If we interpreted the direction aright, it meant that all the people should join in a hearty, audible “Amen,” at the close of the service. We like it, the explanation. Why should not all congregations, Calvinistic or Arminian, ritualistic or non-ritualistic, join in a hearty “Amen” at the close of every prayer? Why should not every member of a Christian family, from grandfather to little Johnny Two-year-old, join in the “Amen” when grace is said? Why should not when the morning and evening petitions are offered at family prayers? Enhance the “Methodist Amen” and it also a Presbyterian Amen and a Baptist Amen and a Congregationalist Amen,—better than all, a Christian Amen,—a word which, without any appearance of affectation, all can use to show that they have followed the devotions, and made the service their own. By all means let us have more of the “Amen” in our public and family worship—GOD’S RULE.
MISCELLANEOUS.

Bro. E. H. Soulel, writes from Carinb, Iowa, of his recent sad experience, one that will bring him much sympathy; "I have just returned from Pueblo, Colo., where I was called to the funeral of my last brother, who was shot down the world while defending us against two drunkard Scandinavians. It was a sad journey for me, and I have returned nearly sick."

FROM ELI. THRELKELD.

Chas. orchard, Ill., March 31, 1850.

On account of bad health I lost the first half of this quarter. Since that time our country has been visited with floods and storms, such as the eldest of our people have not seen before. The consequence has been that but few successful meetings have been carried on, and the great part of our work has been of a private and social character, thus keeping our cause and work before the people. I am now engaged in a series of meetings in 18 of our churches. What will be the result I am unable to say. We hope for the best. As I stated in my last report, there has never been such a universal spirit of indifference in this country as has prevailed for sometime past among the churches. I have no better way of judging of the deep-seatedness of this awful state of things, than in the manner in which the people move on the Sabbath question. In sessions of revival, seasons of heart-felt spirit work, I find the masses not only willing to hear and receive the Word, but anxiously inquiring after the truth. On the other hand, they are not only indifferent, but obstinately refuse, as a rule, to take any step that will bring them fairly in contact with the truth. Now comes a question that moves me to the very centre of my being; I love God's Sabbath, I love our dear cause. Is it all devoted to it for all life, long or short. Shall we, because spiritual death, like a moral blight, has rolled over our country and the people are slow to accept the gospel as represented by us, shall we give up our holy calling and not continue to keep in mind of the fact that we have an absolute and separate existence? Should we not rather redouble our efforts and energies, and bend with renewed zeal and enlarged desire to our work, that when the time of refreshing shall come from the presence of the Lord, we may share in the harvest? Our little struggling bands and isolated ones are generally loyal to the truth, and so far as any outside pressure is concerned, are steadfast beyond the expectation of the outside world.

Of course, losing so much time from sickness, I have failed to get over the field of work allotted me, as otherwise I should have done, accomplishing and establishing what I hoped and desired to do. And now to that all the work and workers of our beloved Zion may come blessing, favor and success, is the earnest prayer of your missionary.

OF INTEREST FROM CHINA.

Shanghai, China, Feb. 27, 1850.

Perhaps it would be of interest to some of our people to know more about our Boys' Boarding School. Concerning what I shall say a few are well informed, but they will be glad to have all share with them. The school was begun a little more than one year ago. Knowing the pressing demand our situation as a mission made for such a step, the Missionary Board made an appropriation of $300 per year for a Boys' Boarding School. This provision was to take effect when such a school should be opened. We had the house for the school, but it was not yet entirely furnished. There must be beds, tables, chairs, stoves, lamps, and cooking and eating utensils. There must also be painting, whitewashing, for health, utility, and security. Only considering these facts there first seemed to be no way to move.

To make the necessary preparations would doubtless consume the entire first year's appropriation. But it seemed no aright to abandon the organization till the school was begun. What could be done? To wait one year, or ten years, gave no promise of hope. Finally we struck on this plan: To use the $500, or what was necessary of it, in preparations, and to take scholars to study English, hoping in this way to support a few boys in a Chinese department, who should be our own, as far as government and education are concerned, for a number of years. Accordingly preparations were made, and the school started under Bro. Davis' charge, about the middle of February, 1850. At Bro. Davis' request Mrs. Randolph and myself were asked to teach the English department, which we endeavored to do, except during my illness, when Brother Davis kindly took my place. The number of English scholars has never got to fifteen. These did admirably in the language, and seemed very anxious in general to pursue the study. Considering the prospects Bro. Davis received five boys in the Chinese department. One of these did not return after the first half of the year. The other four made good use of their time, and were much improved at the end of the year.

But the year's work only deepened the conviction that our time and investment are more profitably used in the Chinese boarding school than in teaching English. So our association decided to discontinue English teaching and to take what regular Chinese boarding scholars it seemed possible to support. It was also decided, in order to relieve Bro. Davis so he could devote more time to evangelistic and other work, that the boys' school should come under our care. This is a very grave responsibility, especially considering the limited time we have. Even to this change, however, we are anxious to try to do something for the Master, and trust he will use even our feeble efforts.

But just a word about the last year's financial outcome. After necessary preparations there was left $25.36 of the appropriation. At the close of the year it was found that the school had failed to pay its running expenses by $14.90, so that from appropriation we are left with a balance of $13.55 in the treasury. Owing to the fact that boys are more highly appreciated in China than girls are, it was thought that the parents might be induced to give something toward their support. It was hoped in this way the parents might become more interested themselves, and then it would relieve all concerned of the feeling that the boys must be borne along by the mission against all odds. Last year they were asked to furnish their own clothing and bedding. This they did after their own way, but it was not very satisfactory. So this year the plan was changed a little, and that you may more fully understand, I will give the regulations under which scholars are received: 1. They shall be between 3 and 14 years of age. 2. They shall pay $7 each year for clothing and bedding. 4. The entire control of the child, including betrothal, shall be vested in the mission. 5. On entering the school they shall have good, clean clothing. 6. When they go out from school the mission shall furnish good clothing. 7. They shall first be taken on three months' trial; if at that time they are acceptable writings shall be drawn, binding them to the mission. 8. If at any time, owing to failure to meet contract, or owing to ungodly disposition of child, the mission desires to do so, they can return the child. 2. They shall be admitted to the school for the first year, except for special reasons, and at all times the one having the school in charge shall decide whether it is proper for them to go. 10. They shall work two hours each day, or one day each week, for the mission, if and when circumstances shall make it necessary. 10. If they come to believe in the doctrine their parents shall not interfere.

Now concerning each of these regulations there might be columns of explanation and appreciation written, but perhaps the future may call it out. For the present we must hasten to say a few things about the school as it now operates. These regulations were laid down for the scholars on these terms we calculated and recalculated many times to satisfy ourselves how many boys we could support on the present appropriation. We must not calculate one less, for we are so anxious to help all we can, and add in any additional child as fast as we can. But as for expense less. Neither dare we calculate one more, for what if we found one poor little Chinese boy bound to our mission, and not a dollar with which to buy him bread or clothing? No, you can't appreciate how anxious we were about it, till you have finally decided to send your boys. Accordingly we bought about 150 pounds of cotton prepared in proper style for Chinese beds, and over 100 yards of blue cotton cloth, and made twelve beds, at a cost of about $250. When the time we advertised to open school drew on, there was a constant tide of inquirers, and it was very evident that the Chinese want education, and will have it if they can get it. But it was a great trial. There were so many that desired to come that could not pay the required sum of $300 per year for a child. Some of these, from perhaps were the true qualities of nobility and usefulness, came time and again, hoping there might be some chance. With one of these there lingered a hope, even after school opened, that the first payment might be secured before the term closed. But this would get us, for the man who could secure the money first, and it was a great effort to meet all of them, grasped the opportunity, and for the present, at least, the door of opportunity is closed. How our hearts did ache to be rich enough, or at least have money enough to put a boy on each of those twenty beds now vacant. Perhaps not all of these we have will contract for the eleven years. If they do not there will be vacancies for others to fill. When they came there must be a change made immediately, for they must either pay the money on delivery, or be refused. Some of them wore on coming might be washed; there must be towels, handkerchiefs and belts provided; there must be books, slates, pencils, papers, pens, ink, and many other things bought, and there must be fuel and provision secured. So one of these might be found to be a great trouble and bustle. However, things are in pretty good running order now, and we can hear the hum of voices in study, the stern rebuke of the "master," the merry prattle of school children at play, the solemn voice of the teacher in Scripture readings, exhortation, and prayer, or the angle of untrained voices trying to sing the songs of
Zion. In all this we hope little hearts are being tuned to sing the true Master's true praise.

In this hastily written letter I know there are many things mentioned that are not explained, and not understood by those so far away. It is difficult, however, to know just what. So let me leave it in this way: If any friend, for personal or public information concerning the school work, or anything else connected with it, desires to do so, he or she is cordially invited to make their wishes known. I will be glad to answer any questions or make any explanations that will be of interest, or promote the cause of our Master. Your brother,

G. H. FITZ RANDOLPH.

FROM DR. SWINNEY.

TO Dr. Swinney, China, Feb. 12, 1900.

Among the sick ones was a woman with a little girl. She was constantly calling upon her to do this or that for her, as though she was a servant. After prescribing for them both, I asked if she was her daughter.

"On no, she is my daughter-in-law."

"How old is she?"

"Nine years old."

"Then you have a son, have you?"

"Yes, I have two; the oldest, the husband of this little girl, is ten years old."

"Where were they betrothed?"

"When they were infants. Her people are poor and I have taken her to care for until she is grown."

Noticing the bright eyes of the little girl and the ready manner in which she seemed to understand everything, a tract was taken down and she was asked if she could read; she was able to do so, and read the first lines without a mistake. The tract was given her, and with the asking, she promised to commit the first page to memory and repeat it when she returned for medicine. She was very happy with the possession of the little pamphlet, and left with a smiling face. After two weeks she returned again for treatment, and then very clearly and pleasantly spake, which told of the one true God and his love to sinful man.

To-day she came again and was able to repeat a larger portion, and much pleasure was experienced in the explanations of the doctrine which followed her recitation. Thus, during our busiest hours, I drop a few moments to sow the seeds of truth, a few words here and there, or to sympathize in sorrowing with the sad, or perhaps rejoice with the happy.

It is heart stirring to receive the people all the forenoon, treat their ailments, speak a word for their soul's good, and then feel that they are gone, some perhaps never to return.

This changing throng viewed in reference to eternity forms a solemn procession. They come and go, and a short space of time is the measure of our opportunities. The story of their physical and moral results are the visible tempests of anger that are so common among them, with the cruelty and oppression in their homes, make a sad tale to hear. Even now while sitting here this quiet evening, the startling events and incidents of the day return again and again in my mind. One is particularly prominent and persistent in coming; it is that of a woman with beautiful white hair, pleasant face and piercing black eyes. Her words were gentle and earnest, and when leaving, after treatment, she turned at the door and touched affectionately her thanks, and then in a moment was gone. How I gazed after her as my thoughts turned quickly to the far away land, where there is one with just such white hair, and with eyes that have lost none of their piercing blackness I know; one who I fear—at each coming mail—may even now be standing at the door with her hand upon the latch, ready for her departure.

Yet her words are full of comfort and peace;

"I am trusting in One whose promises never fail; and though the day is far spent and the night is at hand, yet with me at this eventide, there is light."

How these different scenes seem drawn together in the co-mingling of their scenes, and especially so when we remember that the same kind Father is over all, and very near to comfort and bless those that far afield put their trust in him, who are learning for the first time of his goodness and love.

WOMAN'S WORK.

"GRIEF and pain, nor any sorrow
Rende my heart to him unknown,
He to-day, and he to-morrow
Grace sufficient gives his own."

FROM DR. SWINNEY.

(Estimated from a letter.)

Jan. 31, 1900.

You speak of the poor, persecuted old lady; I have good news of her. After refusing to allow her to come here for a year and a half, the family became willing, about two months ago, to allow her to come to the service again. Oh, she was so overjoyed to come! Finally, after being present a few times, she asked for baptism. As she knows but little of the gospel it was thought best for her name to be taken, and that she wait for further instruction in gospel truths. On that day, and after her name had been accepted, she came to my room for medicine for her rheumatic wrist, and while I was preparing her she slipped out into the hall and was found kneeling there, thanking the Lord as fast as she could, for the granting of this, her heart's desire, in having her name entered as a candidate for baptism. I afterward told her how this sentiment is very interesting, but that she should give great attention to the instruction in gospel truths, and for the treatment of her eyes, when strangely enough, the family were willing she should do so. Mrs. Da-Davis had an unoccupied bed in the school and I had some Chinese odds and ends, for which I gave her a box.

She goes home each day after to-morrow, having finished a month with us. She has grown very much in the knowledge of spiritual things, and said the other night in the prayer-meeting, that there is only one thing of any value in this world, and that is, that which is spiritual.

Speaking of the need of help, and her desire for it, the Doctor says: I hope the heart of some one will be touched by the Holy Spirit, and will feel burdened and distressed by the needs of this people until she can fully and unreceivably give herself to this great work, so I know your efforts and your prayers are in this same direction, and therefore I pray our Heavenly Father to bless you all with great wisdom and courage in your plans, purposes and efforts. You are much in our thoughts and prayers.

Feb. 10th. Miss Ackerman (the second round Rough and unpublished, who has now been commissioned as a Union Organizer) has reached Shanghai. She spoke this afternoon to the women in the Union church. She is very interesting in her talks; and the people are pleased with her. But she remains only two weeks, which is too short a time for a great place like Shanghai. To make women acquaintance in public, and we hope Shanghai will be greatly stirred by the truth. With earnest wishes that the Lord will bless you in your heart and home, I am your sister in the work.

THANK-OFFERINGS.

I wish that every reader of the Advocate would commence this new year to lay aside a box for thank-offerings. I fancy I hear many say, "It is all we can do to meet the regular calls for religious purposes. This thank-offering system is too much for us!" Let me give a little of my experience. All our family but one are invalids or semi-invalids, and with so much sickness and with debts to pay, very dollars, yes, I might say every cent, is appropriated before it comes in. A few weeks ago the Lord gave us a special blessing, and I wanted to give a little something to express my thankfulness; but the little I could give was so small it did not seem worth while. Right here a little of my own experience helped me. Our family has always been accustomed to give little gifts to each other at Christmas. The children never had much money, and sometimes in bringing home their little presents, they would say, "Mother, I wish I could give something better, but it is the best I could get," and I would answer, "I should not prize it any more if it were ten times as valuable; it is the love I care for, and you have done all that you could." So I took courage to give this little present to each. I made my mite box, to hold the little gifts, knowing that "our Father" knows all the circumstances. It is but little I can give at a time, usually only a few cents, but it astonishes me how many things I have had to be thankful for (besides our regular daily merces) during the past few weeks. A dreadful fire in a building safely accounted for by an absent child, a greenhouse from a generous friend, a good night's sleep after a week of sleepless nights, and prayers from pain; these were only a few among the things that have sent me to my "mite box." The amount of many of us can give is small, but if there are only enough of the boxes the aggregate sum will be large. And I think there will be something better than money gained by the hand of the giver. With too many the creator and ruler of the universe, looking after the giver and people in the mass; but when we realize that he is our Father, right here with us, giving us every good and pleasant thing, and keeping us in perfect peace and favor; when we realize that he is our Father, and we are his children, and we are at his feet, asking for nothing but what is needed and knowing that he will supply our every need, and that he will provide for his own,—then we will give as much as we can, and do as much as we can, for his service. Let us give something every day, and with the sacrifice of the hand, let us give the sacrifice of the heart. In everything give thanks."—Gion's Advocate.

FALSE friends are like our shadows; they keep close to us while we walk in the sunshine, but leave us the instant we step into the shade.
NEW YEAR'S day found them settled in a little house which he had built upon his own land, of which he says, "I then felt a degree of independence that I had always been a stranger to. I was lord of my own premises."

In June, 1829, the Friendship Church chose him, out of the assembly, as a deacon; but because he was so young, and his wife not yet a Christian, he objected to be ordained. He finally yielded to their entreaties by consenting to serve them until they could make further arrangements. Although he lived four miles from church, they were constant attendants, his wife going on horseback and himself on foot. Being destitute of preaching much of the time, the church frequently called him to lead the meetings. During this year, his wife gave her heart to God and joined the church. For two or three years he labored at farming in summer and shingle-making in winter; with a trip "down the river" in spring, until his leadership as deacon became so acceptable that the church began to urge him into the ministry. Eld. A. Greene was obliged to give up much of his preaching on account of falling health, and Bro. Gillette was often engaged to fill his appointments at the school-houses.

The precious revival of 1831 added fifty to the membership at Nile, and much of the labor fell upon Bro. Gillette. At the close of these meetings the church called him to "improve his gift," and gave him a license to preach. His mind became so acceptable that the church began to call for him. Eld. John Greene became so acceptable that the church began to consider of ordaining him. His mind was so buoyed up with the assurance of divine support that he decided to take the call and with only a short time to live, to spend half his remaining months in New York, or at some nearby town. He paused at Leonardville, N. Y., and said, "I have traveled many miles over rugged hills, in storm and in sunshine, often weary and hungry, in order to preach Christ to the destitute. During the year I have seen many precious souls converted, whom I trust will shine in the glory of the kingdom of heaven.

Within the next two years, under his earnest work, the little church at Persia grew from fifteen to fifty, and the Friendship Church began to regain its former vigor.

In 1837, he was sent as delegate to the Eastern Association, which was held at the Pisgah House. After this meeting he joined here with Eld. Wm. B. Maxson, the pastor, in revival work, which resulted in the conversion of a score of souls.

After a trip to Conference, in Berlin, N. Y., accompanied by his family, and engaged in a private conveyance, he paused at Leonardville, N. Y., and preached some days, whereupon they urged him to become their pastor. But the little churches at Nile and Persia needed him so badly that he could not feel right to accept this call. He visited the East and spent seven weeks in New York, and in the remainder of the fall engaged in his work with those churches.

Early in 1838 he found himself in the midst of another revival in Genesee, which greatly strengthened that church. This work being closed he began revival meetings in Nile; and upon his invitation, Eld. N. V. Hull came to help, and preached the gospel faithfully, resulting in several additions to the church. Under the auspices of the Missionary Board, he labored some weeks in that year in Erie and Niagara counties. About this time he received an urgent call to become pastor of the First Brookfield Church, but the Nile Church promptly refused to release him, offering him for half his time $100 and all his fuel. Whereupon he agreed He was several times deprived of the privilege of baptizing converts because he had not received his license to baptize. He refused to release him at every point. In Woodbridge, the church became sorowful that they took a new lease of life, and made the first record upon their books for twenty-two years. There was then a good house of worship at this place, but the church has long since become extinct.

He had the misfortune to lose his horse by a fall while there; and as he was about to start for New Jersey on foot a good brother offered to trust him for another, and he accepted the favor. Spring found him preaching in Shiloh and Pis­gah. J., for some weeks, and his good wife again reached Nile, their home, the Yearly Meeting was in session. Eld. John Greene had left them, and Bro. Gillette found the church ready to ordain him and make him their pastor. This was a great encouragement to the ministry by Elds. John Greene, Joel Greene, and Spencer Swift, in May, 1839. Before giving the Nile Church an answer regarding the pastorate he felt it to be his duty to visit Canasawago and ask their call made in the preceding autumn. He made a trip to Canasawago, and the First Presbyterian Church, where he broke bread to the people of God for the first time. His first baptism was at Hayfield. The question of pastorate was settled in favor of the Church of Nile, where he remained, with the idea of spending much time in
study. But the fields opened before him so that he never realized this hope.

After four months of constant preaching and baptizing in Genesee, R청소년, and Os-'

ways, he found that the ground was made for his labor. A little stock of earnings had dwindled out until want stared him in the face. Greatly discouraged, he attended the General Conference at Brookfield, N.Y., where he engaged to go as a circuit preacher among the churches of Central New York. He traded his farm in Priscilla for a village lot at Nile, and entered to stay with them. Among those baptized at Nile in those years were many of the fathers and mothers of the present membership.

Some of the notes in his journal are strangely interesting to those of us who have lived years, some of the men he mentions. He speaks of "James L. Scott, who was licensed to preach" by his church at Nile; also of "a visit from James B. Irish, a student from Hamilton, who was intended for the ministry," and for whom he ventured to make an appointment, whereby the present "renewal of great acceptance." Etd. Henry P. Greene was often named as a faithful co-worker with him in those years. The names of N. V. Hull, Stillman Coon and Joel Greene are often met in his journal. While upon one of his preaching trips over the West, he then composed, with the village of Dunkirk, and finding "not over one hundred buildings" in that now prosperous city.

In 1838 he terminated his labors with the Persia Church. "Tired of so much journeying" he urged them to secure a pastor. He speaks of the pain it gave him to close his labors where he had preached one-fourth of his time for five years. He had found them in the wilderness, only five families strong. He was the first minister to visit them, and some of the first fruits of his ministry were there. He assisted on this occasion by Eld. Joel Greene, organized the church with eight members; and after five years mission work of one fourth of the time, he left them with a membership of over sixty. They had arranged with Eld. N. V. Hull, then at Clarence, N.Y., to take his place, he bade them farewell, feeling that they were in good hands. In October he was doing for the love of right and righteousness. A between the church and the Nile, and the promotion of interests in the work and labors and trials of the world-wide Church of which they were a part and which, in fine, will take them as it were, out of their isolation and solitude in the remote townships still backwoods of the country, and make them partake of the all life. The Catholic press has a great and glorious mission to fulfill in this country, and it should be encouraged and fostered by all who have the sacred interests of the Church at heart.

OCCURRIBILITY IS DUTY.

"Too many people define duty as something which must be done with a certain definition, that which we are permitted to do for the love of right and righteousness. A still more important consideration is found in the fact that the privilege of doing brings the obligation to do. Real success turns upon the improvement of opportunity. It is an essential that many opportunities
come but once; unused, they pass forever. Without comparing the present time with any previous period, it is not too much to say that the special opportunities waiting for improve-
ment at the present time are greater. Many converging lines of opportunity have already centered upon the last quarter of this century. These have focused at many points during the present decade. Powerful in-
fluences are everywhere at work, compelling attention to the Sabbath. The Sabbath, much that has been said and attempted, has been superficial and evasive. So far as the demands of the Sabbath are concerned, most men have sought more to evade than to examine. The issue has been held as trivial; many still hold it thus. False notions of Christianity are held to bene-
ficial lawlessness among Protestants as well as Romanists. Each year reveals more clearly the absolute necessity of a divinely ordained Sab-

THE SABBATH RECORDER.

FOR "CATHOLIC," READ, SEVENTH-DAY BAPTIST.

This is meant especially for the people who seldom, if ever, read this department; who never read the Recorder. "Too dry, too dry" to interest them; who never read tracts on the Sabbath question; who refuse to buy books touching this question, or who buy and lay them away with leaves uncut; who educate their children by such examples, and then complain of their children's Sabbath ideas as soon as leaving the Sabbath. There are such people; may some kind providence bring this before their eyes. We have just clipped the following from the Church Progress and Catholic World, of St. Louis, for March 30, 1900: you read, supplied such words as will place Se-

venth-Day Baptists in place of Roman Catholic; 'And may the Lord bless the reading thereof.'
of our people in Florida, and so will devote this article to that subject. Considered with respect to the objects
had in view, there are at least three classes of Sabbath-keepers who have possessions in the State. In the first place, there are those who
have bought land with or without groves, chiefly as an investment, with little or no expectation of ever making a home on them.
These places are bought with reference to their desirability as investments, and hence are
scarcely win the man's mind as to the incurring judgments of the purchasers, and are
furnished without much regard to the possibility of building up any Sabbath-keeping interests
about them. In the second place, there are a few persons who have come to Florida with a view to
raising of pines and family winter homes, where they may enjoy immunity from the rigors of the northern winters. These,
so far as we observed, have chosen locations where, among other good things, they may
find the society of at least a few persons of like
prejudices. And in the third place, there are those who are making for themselves permanent
homes in Florida, some on account of their health, and others simply as a matter of
choice as to where they will live. Of these we
designate chiefly as Sabbath-keepers. It was our privilege to visit nearly, if not all of our people who are permanently
settled in Florida, except those at St. Andrew's Bay. This exception was made, not as a matter
that might imply, the remote place being only about one and a half miles from the railroad station, where three passenger trains each way daily pass, nearly all of which stop, there are peculiarly
attended. It is 15 miles from Palatka, where
nearly all lines of travel, north and south, east and west, meet. In fact, it is easier to get to
and from Sisco, than to and from Alfed
Centre and that is at the very center of things
some times.

The societies, Daytona and Sisco, are the
only Seventh-day Baptist societies in peninsula Florida, so far as we know. In their
location and general features they are widely different. At Daytona, the water fronts, sea
and river, are an attraction to those who are
fond of the water, or who are benefitted in health by the sea breezes. At Sisco the elevation
above the sea gives a dry atmosphere, and the pines which everywhere abound are thought
to impart to it an agreeable and healthful tonic
for sensitive throats and lungs. Daytona is one of the centers of the religious
advantages, of any kind in the State, and, therefore, has taken on many of the
conditions, conveniences, etc., of a well
established city, and which if one would enjoy as
a permanent or temporary home, he must, of
course, pay for at fair city prices. Sisco is a new
place, the lands for the most part are
still uncultivated and homes are being built up,
with room for others, at prices within the reach
of persons of moderate means. In and about Daytona the lands devoted to gardening and
orange culture are what is known as the ‘hammock’, and are the most productive, requiring
the least fertilizing of any lands in the State, though costing more for clearing and first
preparation for planting. At Sisco there is some hammock, but the greater part of the land is
pine, distinguished as low-pine and high-pine, in need of cultivation, but costing more for fertilizing.

Thus it will be seen that each locality has its
own peculiar advantages, and disadvantages
according to the standpoint from which one is
compelled to view the situation. Both places are within easy reach from the railroad, north to come and see them, and will give them as cordial entertainment when they come. All Sabbath-keepers who may decide to locate either at Daytona or Sisco, will, we are confident, find pleasant homes, and abundant opportunity to aid in building up

THE SABBATH RECORDER.

CORRESPONDING EDITORS.

Rev. A. R. T. McCoy, New York, N. Y.

"Enough to know that, through the winter's frost
And summer's heat, no seed of truth is lost,
And every duty pays at last its cost." — Whitfield.

A correspondent asks how and when the day
can be kept from home to midnight, instead of from sunset to sunset. Will someone who is able to do so kindly furnish the desired information.

We would call especial attention to the article in the Witness, New York, N. Y., of 1st March, of our
reader, G. T. Shedd, D. D., of the Union
Theological Seminary, has resigned his
professorship in that "school of the prophet-
est on account of failing health. Prof.
Shedd is one of the clearest thinkers and most
self-consistent reasoners of this age. If his
students could not always accept his conclusions, it was simply because they could not accept his premises. These once granted, there was no escaping the conclusions. As for his own mental processes, when once he has laid his
foundations, he builds his superstructure in perfect
harmony with them, no matter what the result
may be. In Shedd is also a voluminous and
charming writer. His books always possess the
three-fold charm of an earnest Christian purpose,
clear, logical thinking, and elegant, graceful
diction. His retirement from
work to which he has devoted more than forty
years, principally at the Union Seminary, will be received with regrets by the many who have been permitted to sit under his able instruction, and pleasure or labor, about as his inclinations.

The oldest community of
Baptist Church has been
Established at Daytona, on the Halifax
River. The location is near the mouth of the river, and the land is
rich and healthful atmosphere, and the
situation above the sea gives a dry atmosphere, and the pines which everywhere abound are thought to impart to it an agreeable and healthful tonic for sensitive throats and lungs. Daytona is one of the centers of the religious advantages, of any kind in the State, and, therefore, has taken on many of the conditions, conveniences, etc., of a well established city, and which if one would enjoy as a permanent or temporary home, he must, of course, pay for at fair city prices. Sisco is a new place, the lands for the most part are still uncultivated and homes are being built up, with room for others, at prices within the reach of persons of moderate means. In and about Daytona the lands devoted to gardening and orange culture are what is known as the "hammock," and are the most productive, requiring the least fertilizing of any lands in the State, though costing more for clearing and first preparation for planting. At Sisco there is some hammock, but the greater part of the land is pine, distinguished as low-pine and high-pine, in need of cultivation, but costing more for fertilizing.

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THE SABBATH RECORDER.
truth. Each one must hold such belief about these things as appeals to his conscience and reason. That is his truth, his faith.

It is most likely that Dr. Silverman includes the Christian religion in the number above mentioned. Dr. Croker correctly represents, one cannot but wonder that a preacher or writer bearing the title of D. D. should allow such statements to escape his lips, much less to present them as part of a formulated and studied dissertation. Is there any other logical conclusion in which he will accept his own conclusions? Or is a person expected to use common sense in everything but religion? He says: "All religions contain ideas of God, of the soul, of the origin of the world, of inspiration, and revelation of a future world of some form or other." Well, it would be very wonderful if they did not contain ideas of some sort. But it makes a material difference what kind of ideas they contain. It is not wonderful that they "contain ideas of a future world of some form or other." But it is quite important to know what kind of a future world these ideas represent.

"It is impossible," the Doctor declares, "to say which is superior to all the rest." He acknowledges that he is incapable of distinguishing between them so widely. The rule given by the Lord Jesus Christ: "By their fruits ye shall know them," is not sufficient, notwithstanding the heathen mother costs her babe to the crocodile in obedience to the requirements of her religion, and the convolutions of an unenlightened conscience; notwithstanding many of these religions lead their followers to choose their gods from among the lower orders of the brute creation, and enjoin the immolation of human beings; notwithstanding that wherever the Christian religion is unknown, there is no man who can be said to believe the brute, which might be right, and cannibalism is the order of the day.

Again, Dr. Silverman asks: "And who will say what truth is? Who can claim to possess the absolute truth? Truth is only relative." According to this argument, depend upon something else, and is made conformable to whatever it is applied to, and not the fundamental or foundational principle in everything, whether in physics, morals, or religion. We do not lay claims to "absolute truth" in any system of morals; but we believe that it is possible to determine the principles with such a degree of certainty, as to satisfy the "conscience and reason" of every candid and intelligent inquirer. According to the Doctor's teaching one man's views may be the direct opposite of those of another, on the same subject, and yet both at the same time be true!

He says: "That is true to me which appeals to my conscience and reason." You may have another, and I cannot quarrel with you about it. Then, not only can two opposite views upon the same subject be true, but it is only necessary, in order to be true, that the thing appeal to the conscience and reason of the individual, no matter how dark and degraded the conscience and reason may be! Truly this is wonderful. I wonder if the Doctor believes in his principles to practice. Supposing he has gripped and calls in his family physician, and instead of a dose of quinine, the good man leaves him stricken by malaria, would the "conscience and reason" of the confiding patient change the nature of the poison? Or would he be soon found out that there was an essential principle of "truth" which all his sincerity could not change, and the effects of which it could not prevent? But the Doctor might answer that there must be a difference made between the laws of physics and those of morals and religion; the first are determinable and immutable, the second are indeterminate and uncertain. Well, we have heard people claiming to be orthodox say just such things, but we have never yet been fortunate enough to see any proof of it. But supposing that the laws of metaphysics or morals are not determinable, does it follow that because they are mutable, or variable? This would make a very uncertain state of affairs indeed. The very idea of law implies fixesness and unchangeableness, otherwise it would not be a law. For example, according to Webster's "fixed point of motion or order;" "a fixed method of action in nature." And common sense and common intelligence would teach us that if the nature of things the law of physics must be immutable, it follows as a self-evident fact that in the higher realms of metaphysics and morals it cannot be less so, to say the least. Furthermore, it follows as a logical conclusion that if the laws of science and philosophy are determinable, and they prove not a truth, but the truth in these departments is that the law of truth, no less definite and demonstrable in morals and religion; consequently it is not a truth of a religion, but "the truth as it is in Jesus." And this not only "appeals to conscience and reason," but to an enlightened conscience and a cultivated reason. And the higher the individual rises in the scale of moral being, and the more cultured his mind becomes, the more the truth of the Christian religion commends itself to his understanding.

Again, Doctor Silverman says: "Each one must hold a belief about these things, as appeals to his conscience and reason." That is his truth, his faith. Now I wonder if the author means that truth is just what you may imagine or believe it to be, in any case, in every case? That is, if a person believes one thing to-day and to-morrow he believes the opposite; and we are to believe that it is truth in each case? If the Doctor does not mean this it is impossible to determine what he does mean; and if he does mean so it is sublimated nonsense. If he is correct, then education and investigation are of no use, and there is no such thing as a certain or satisfactory conclusion in respect to anything; and it is just as well to remain in whatever condition the accidents of birth may place us as to make any effort to better our circumstances in a moral point of view. If, according to this metropolitan luminary, we are as likely to be right in the conceptions of the truth in matters pertaining to morals and religion, as those who may seek to know if there is anything better for mankind. Indeed, the Doctor makes a sure thing of it to his hearers, that whatever they may choose to believe is true, whether it is that the earth is flat and stationary, or that it is spherical and revolves upon its axis? Now is it any wonder that there is an increase of skepticism, when men occupying the position of this learned teacher of religion believe that their antipathies talk such puerile and unqualified nonsense? If this is the stuff with which the people are fed, what results may we reasonably look for? "If the blind lead the blind, both shall fall into the ditch." A. McLellan.

The Sabbath Recorder. April 17, 1869. Good Sabbath-keeping societies to the honor of God, the happiness of mankind, is de
ted to those who devote which is the best. All religions con
tain ideas of God, of the soul, of the origin of the world, of ethics and metaphysics, and a dozen more of some form or other. It is impossible to say which is su-
perior to all the rest. That would require an inconsist-
table act of truth. And who will say that truth is
Who can claim to possess the absolute proof? Truth is only relative. That is true to me which appeals to my conscience and reason. That is my interpretation, my revelation. You may have another, and I cannot quarrel with you about it. Furthermore, who can claim that his ideas of God and the soul, are the absolute and eternal...
LAWBER IS LIFE. Labor is life! "Tis the still water falls, labor ever downs, bellowd; keep the watch wound, for the dark night shall cost. Flowers droop and die in the stillness of noon. Labor is glory! The tinsel light is splendid. Only the waving wind changes and brightens. Idle men, only the dark future frightens. Play the sweet keys, would shun them in tune.

In truth labor is life. They who labor not live not. This is not a poetical sentiment merely; it is a plain fact. Labor is also the expenditure of self, of soul, of one's very being. This also is life. In healthy life the tissues are continually wearing away and being replaced. Existence may be prolonged in two ways, by checking the waste of tissue, and by repairing the wasting tissues. The latter is healthy life; the former is disease akin to death, mere existence.

RECOLLECTIONS OF CANTERBURY. By Mrs Annie R. Feyer.

One of the most interesting places to visit in "Old England" is the city of Canterbury. It was here that St. Augustine settled when he first came to England to preach the gospel, during Ethelbert's reign in 596.

Canterbury Cathedral is worth travelling many miles to see. It stands on the spot where the church used by St. Augustine once stood. In the reign of William the Conqueror, Archbishop Lanfranc destroyed the old church and built on the site of it he was burned in 1174. In rebuilding it was enlarged, and it has since undergone many changes.

The large nave with its massive pillars and beautiful stained glass windows always impressed me, when a child, with feelings of awe and reverence. After the murder of Thomas a Becket, in the north transept of the cathedral, Henry II. had a costly shrine erected to the martyr's memory. Becket was canonized by Pope Alexander II. and for many years people from far and near made pilgrimages to Canterbury to visit his shrine, which still lives in English literature in connection with Chaucer's "Canterbury Tales." At the Reformation, Henry VIII. ordered the shrine to be destroyed. There are many monuments to be seen, one of the bishops of Canterbury in Henry IV. and two of the archbishops. The crypt of this Cathedral is larger and loftier than any in England. A part of it was set aside by Queen Elizabeth for services the French Protestant refugees, and services in the French language are still held there on certain occasions. Once on two occasions, choirs from many of the churches in England unite with the Cathedral choir in giving a choral festival. The nave and transepts are crowded on such occasions. Some of the oldest parts of this building still remaining are the cloisters, the library, two entrance gateways and in the precincts, the chapter house, cloister, and kirkyard, and of buildings where pilgrims were entertained in those olden times. Words would fail to describe the beautiful interior, and the grand sculptural and architectural beauty of Canterbury Cathedral, witness that the towers rising above all surrounding buildings—and which—is so renowned in English History.

There are but few remains of St. Augustine's Abbey, but an old gateway is still used as the entrance to a College of Theology, built on the site of the ruins of St. Martin's, called St. Augustine's College. Many of the students go from this college as missionaries to foreign countries, thus following in the footsteps of St. Augustine.

Canterbury contains many old churches. St. Martin's church is the oldest in England. It is a queer old building partly covered with ivy. It is supposed that Queen Bertha used to attend this church and that King Ethelbert was baptised there.

A part of the old city wall forms one side of a public garden called the Dane John. This garden is surrounded by flowers and flower beds is well kept. It is a favorite resort of children, and on summer afternoons is alive with their noise and laughter. Near the centre is a conical shaped mound, supposed to be of Celtic origin. By means of spiral paths one can easily reach the monument of which may be found in many sketch books.

One of my pleasantest memories of Canterbury and one which will never be forgotten is hearing the beautiful cathedral chimes when the old year was dying.

Ring out the old, ring in the new.

OUR FORUM.

THAT AWFUL SEMICOLON!—OR WAS IT A PERIOD?

We have all heard of the little boy's composition on "Finnucane and the Fox" containing how pins have saved the lives of a great many people—by not swallowing them! Well, this composition is on 'Semicolons' and 'Periods,' how they spoil the Corresponding Editor's little paragraphs—by being left out of them! The Corresponding Editor thought he would moralize a little last week in an off-hand sort of way, and the whole point of his nice little sermon was lost by one little semicolon which was not there. He was talking about the bad habit of discontent. When he came to the turning point and began to contrast conquering the wicked habit, he exclaimed—or intended to exclaim—"How break off the habit? Don't; form another, the opposite one. It is easier to form habits than to break them," etc. From the way in which it appeared in print the luckless Corresponding Editor.faces that he intended to have a semicolon as above, although a period or note of exclamation would perhaps have been better. But whatever it was, it spoilt the sentence by not being there. The Corresponding Editor does not know whether he left it out, or whether the composer did put it in, or whether the *devil*—blasphemous is always right!—ran off with it. When the paper came out it was gone. Hence these tears!

COX. ED.

GOOD LITERATURE.

CHAUCER.

When Edward the Third sat upon the throne of England; and the mere system of chivalry—for its deep first purpose had almost sunk out in sight—was at its height; when war had become a series of brilliant and glowing spectacles, although not the less bloody on that account; when lack of real respect for women was concealed under the many fantastic and servile vows of fidelity made by the knights to their ladies; when gorgeous trappings and light amusements occupied the chief thoughts of the nobles; the hour had struck without pleasure or hope filled up the sum of life for the lower classes;—when, in short, an age of extraordinary brutality and atrocity was made to masquerade under a dazzling and beautiful exterior, then it was that Geoffrey Chaucer sang his gay roundelay, and wove his light hearted romances. He was of noble extraction, and by birth and education his place was among the courtiers who surrounded the King; he married the woman of his choice; he became wealthy, and after seven or eight years of exile, his life was one of singular luxury and ease. His poems are what might be expected from these circumstances and the age in which he lived, extravagant adventures of love or war, question-able intrigues of the nobles, and the more vulgarities of the mind in progress. Not many years before this time there had died in Italy another great poet of a very different nature. High born and high in trust in his native city, his life, too, seemed full of promise, but it was a promise never to be fulfilled.

Too sensitive ever to have been perfectly happy, he was called upon to endure more than his share of the ills of this life,—disappointment in love, misapprehension in regard to his noblest purposes, ill health, political exile, and, what he himself has told us was the most exquisite suffering of all, the torture which memory of happier days kept bringing to his crushed heart and broken spirit. The sad, stern face, the mournful, sorrow-haunted eyes, how familiar they are to us to-day! And yet he was almost as happy with one as with a hundred, but a figure in a hazy dream. It may be instructive for us to pause and inquire why it is that to the majority of English readers Chaucer is one of those writers much talked of and but little read, while the Florentines great work is far better known than many more modern poems.

The names of Dante and Chaucer are seldom mentioned together. Indeed a comparison would be impossible in this case. Excepting that they lived in the same century no two men could be farther apart. When we seek to compare Dante with anyone, we instinctively select Milton, a poet of a more cultivated age. Still, it will not do to assume that Chaucer is not so great a poet as Dante, even though he may not be so much of a creator. There are reasons why Chaucer is not much read while Dante is. The first lies, no doubt, in the difficulty of the language. The Divina Commedia exists for us in excellent translations, but the Canterbury Tales are written in English, albeit in English which cannot be read gracefully by hand, and all modernized versions of the poems have spoilt the true beauty of the lines of the verse. This difficulty, however, is not unaccountable. A little practice will enable one to read Chaucer without the aid of the glossary, and, if read aloud with the proper accent given to each word, the real music of the poems will be perceived; and some of Chaucer's lines are indeed exquisite poetry. But the greatest bar
to an enjoyment of Chaucer may be found in his choice of subjects coupled with the generally licentious tone of that time, rendering most of his poetry unfit to be read without thorough expurgation, while in many cases expurgation is practically impossible. Dante was one of those whose attention in any age because his theme is one which always has been and always will be of profound interest to humanity, that great mystery of the other world about which we all long to know something, and which is no clearer or more easy of approach to us than it was to those who lived in the fourteenth century. This cannot be the case with love songs and songs of war unless such songs are intrinsically worthy of preservation and unmarrred by serious blemishes.

In speaking of Chaucer's poems we cannot use the same defense as for certain parts of Shakespeare's works. The cases are different. In Shakespeare's characters the proprieties are usually those of speech only (and, as has been remarked before, speech which is very much as they may have been perfectly rectified in the one preceding), but in Chaucer's characters the vulgarities are ingrained. Chaucer is not intentionally wicked any more than Shakespeare, but nevertheless many of his mean and unseemly sayings are not suitable to receive as friends. There is a certain childishness about them, but it is not an innocent childishness, and it will make no one any better nor add to anyone's happiness to contemplate it. Moreover there is not often in these poems any high purpose or noble thoughts which would make us willing to pass lightly upon minor defects. The poet who sings only for the idle thought of many an earlier and less worthy poet. It is all well as sweet melodies if he is to be cherished by such songs are intrinsically worthy of preservation.

Moreover there is not often in these poems any such songs are intrinsically worthy of preservation.

PRESBYTERIANS.-18 per cent Congregationalists, an attempt was made to resist the authorities by a display of revolvers, and to deceive them by flooding the press. To make it boil one pound of peeled potatoes, mash, dilute with water and pass through a sieve; then add two pounds of Spanish white in four pounds of water. Different colors can be had by the use of the ordinary mineral powders.

The Austrian sculptor, Friedrich Beer, in Paris, has discovered a process for making marble fluid and moldable as a bronze inscribed. The marble which is bisected is said to be of a kind not the discipline of powers, but the formation of a character; not familiarity with principles, but the perfection of manhood. This is a demand which no method can ever satisfy, a task for which no method can ever be adequate.

The slave-trading Moslems have recently held an anti-rum congress at Khartoum. They propose to capture every vessel that attempts to carry the abominable fire-water into their country. We cannot help wishing them success, though we know they are seeking simply to preserve material for their own horrible traffic.

Temperance.

—OUT OF 3,000 Hebrews in New York City, it is said that one is the keeper of a liquor saloon.

A PARISH in a hospital at Pittsburgh, Pa., got drunk on some alcohol left within her reach and shocked the nurses by her profanity.

—In all Egypt there is but one Instances. The prohibition of the use of alcohol, which is forbidden in all Mohammedan countries, undoubtedly accounts for the comparative rarity of insanity in Egypt.

—THE ROUSSEAU STAFF--France has any boy under sixteen found using tobacco in any form. Four of the United States have forbidden anybody to sell tobacco to children under thirteen, or any one but the parent or guardian to give it to them.

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—The slave-trading Moslems have recently held an anti-rum congress at Khartoum. They propose to capture every vessel that attempts to carry the abominable fire-water into their country. We cannot help wishing them success, though we know they are seeking simply to preserve material for their own horrible traffic.

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—Mr. Dewey, chemist of the State Dairy and Food Commission of Minnesota, recently made a careful analysis of thirty-nine samples of whisky and brandy. Thirty-nine samples of whisky and brandy, and the greater part were unfit for use either medicinally or as a beverage. Of the thirty-nine samples examined, twenty were of no value whatever.

—In speaking of temperance, it is but justice to establish in Iowa a State industrial home for the blind, where sightless persons who have learned trades can work and be of some use to society. There are about fifteen hundred blind persons in the State, and it is absolutely necessary to give them some kind of occupation. Probably most are aware that light consists of the set of colors which we see so beautifully displayed in the rainbow. Now, if you hold the end of the rainbow near water and enter it into any body, and is neither reflected or transmitted to the eye, a certain portion of it, consisting of more or less of its colors, is reflected. This, being reflected, strikes our visual sense, and whatever color that may be, the object seems of that color. Now it is characteristic of any color to be reflected from masses of transparent fluid is the blue, and hence it is that the air and the sea both appear this color.
INTRODUCTION.

After the events narrated in the last lesson our Lord made what is called his second circuit through Galilee. This circuit being completed, including many important events as narrated by the other evangelists, our Lord returns to Caesarea, near which place the events of our present lesson occurred. The place was probably at a little cove or bay about a stone’s throw from the seashore, not far distant from the city of Caesarea. The explanation of the parable, which was given to the disciples, might have been given in the open fields, yet to other hearers it would direct their attention to the significance of this parable. All the hearers would alike hear the parable, yet to some of them it would seem to mean nothing. The seed sown in such places would, with thorns and with fowls, and the winds, and would be devoured. This they were not disposed to admit for this purpose or it might be true that seeing they might not understand.

EXPLANATORY NOTES.

4. V. 8. And some fell upon good ground, and sprang up, and bare fruit, some sixty, and some thirty, and some twenty. What might be the reason for the various results? The seed was sown, but the sower knew not, and the hearers were not disposed to think of this seed as having been sown with such vast and different results as these. They might be surprised to hear that the sower could know nothing of the rock under the soil, he must not be a sower at all. The soil in such places would be warm and dry as soon as the clouds passed away, and, of course, the seed would sprout up at once and would be withered away by the want of depth of soil in which to take root.

5. V. 11. All these things spake the parable to the disciples. The explanation of the parable, which was given to the disciples, might have been given in the open fields, yet to other hearers it would direct their attention to the significance of this parable. All the hearers would alike hear the parable, yet to some of them it would seem to mean nothing. The seed sown in such places would, with thorns and with fowls, and the winds, and would be devoured. This they were not disposed to admit for this purpose or it might be true that seeing they might not understand.

6. V. 14. And that which fell among thorns are they, which, when they heard, go forth and are choked with cares and riches and pleasures of this life, and their hearts are drowned down in the love of other things. What was the result of the reception of new truths, but they have no perseverence, no deep trust in God, and hence are easily tempted and turned away, even from that which they had received as true and worthy.

7. V. 15. But others, when they heard, received the word with joy: and these were they, which in an honest heart, kept the word, and have good fruit in patience. This seed sprang up and bore fruit. The good and faithful heart bears fruit in this world, and lives the great spiritual life. Good fruit is seen in the life of the saved man. His happiness and prosperity, his moral and intellectual development, his moral character, his services to his country, and all that he can do, the spirit of which he is. It is the spirit of the world, the spirit of the soul, the world, the spirit of the world, the world, the spirit of the world.
dier, when at the white heat of their righteous indignation, his more than worthless life and head were knocked out of him at the rope's end, without the aid of judge, jury, or officers of the law.

It was not the privilege of his aged parents, living in the same town, to learn of the sad news by telegram, to his late home, and look once more on the face of this loved one before he was laid away in his last earthly resting place. His brother and sister, living at different points in Iowa, started for the funeral, in the train of the same day. A telegram from Pueblo, where they arrived in time to look upon the lifeless form of the loved brother, and to share with the stricken wife the sore trial and sad services connected with the burial of their dead. The funeral services were held at the Great Avenue Church on Tuesday afternoon, the 23d. Sermon by its pastor, Rev. Mr. Murphy. The burial services of the Order of the Woodmen of America were, it is said, rendered with imposing and touching effect, under the direction of the Deputy Head Counsel, F. A. Falkenberg. These services were characterized by the most impressive and the largest in attendance ever held in Pueblo. Nearly three hundred Woodmen of America led the procession, followed by sixty carriages and a large concourse of the citizens of Pueblo. The street was filled with the air of that sunny afternoon with the subdued, sweet and solemn strains of the funeral dirge, as they bore, with measured tread, their honored brother and friend to the resting place of his departed spirit.

The people generally seemed anxious to avail themselves of the opportunity to express, in some fitting way, not only their heartfelt sympathy for the deeply afflicted family, but also their appreciation and esteem for a worthy friend and fellow-churchman, who had been, in their very midst, so cruelly robbed of the precious boon of a useful and happy life.

Herman A. Socwell was, at the time of his death, nearly forty years of age. He has been from childhood remarkable for his personal integrity and conscientiousness, straightforward and masterful in thought and action. For years, he has been a worthy and esteemed member of the Seventeenth Street Church, of which St. Alphonsus Church, of which he was a member, was formerly the Associate Church. He did not, like too many others, when passing beyond the influence of early associations, leave his mother, and find him, but a humble Christian life in his western home; conscientiously maintaining his convictions of right, and, by the observation of the Sabbath of his honored Lord, and the humble worship of God in his family from day to day. In their midst, and in their hearts, he was an owned companion, aged father and mother, brother, sister, and kindred are remembered in prayers by many loving Christian hearts and in the heartfelt sympathies of a wide circle of friends.

West Hallack, Ill., April 8, 1890.

S. BURDICK.

TO BREAK OFF BAD HABITS.

Understand the reason, and all the reasons, why the habit is injurious. Study the subject until there is no lingering doubt in your mind.

Avoid the places, the persons, and thoughts that lead to the temptation. Frequent the places, associate with the persons, indulge the thoughts that lead away from temptation.

Diffidence is the strength of bad habits. Do not give up the struggle when you have broken your resolve once or twice. It is only shows how much need there is for you to strive. When you have broken your resolution just think the matter over and endeavor to understand why it was you failed, so that you may be your guard against a recurrence of the same evil, and think of it as a thing that you have undertaken. It is folly to expect to break off a habit in a day which may have been growing strength in you for years.
The Sabbath Recorder

(Miscellaneous)

The Spare Room

"Now, John." Little Mrs. Beecher was guilty of button-holing her husband, just as she was all ready to go for a drive."

"Oro moment, dear." He didn't say, "Hurry, then!" He was too astonished, as she never hindered him—when she had said, "Yes, do it in the back room." "Bless her for it; she is a woman of sense?" he had always said to himself on his unimpressed way. In the back room, just like other women.

What could it mean?

"You say you are willing I should arrange the house as I think best?"

"Perfectly."

"That's all; good-by. I won't stop you again."

"Good-by, dear."

The little woman stood a moment lost in thought, just where he had left her. Then she started with a laugh: "That's the last time I will ever listen to the tempter. The spare-room shall be the back chamber."

Running upstairs, she just stopped to kiss Roly-Poly, the baby, and give him a toss, returning him to Adaline's care, who had him in charge. That thriftful vivrant.

For the next two hours there was no busier woman in all Briarfield than Mrs. Beecher. A nurse of the girls and called the head of the stairs, where she leaned over, her pretty brown hair all tied up in a sweeping-cap.

"If you aren't settled yet?" exclaimed the neighbor.

"All to rights except the spare-room," called Mrs. Beecher as she ran.

"I always fix that first in my fall cleaning," observed the neighbor. "My!—supposing anybody could find you all sizes—and souls!"

"I should rather be caught by chance company than have my family find me napping," laughed Adaline.

This was such a new idea that the neighbor had nothing to say, only, "I'll drop in again when you aren't so driven," and Mrs. Beecher was free to hurry back to her "settling up" once more.

It wasn't very attractive, certainly, this little back room with its one window. And all the pretty furnishings in the world could not make it a fine place. But Mrs. Beecher, bustling around, setting the bureau in one corner, putting a gay rug here and a bright sofa pillow there, sang at her work, out of a satisfied heart.

"Yes, said Adaline, and the supper of clean bed linen and towels put in the drawer ready to be arranged on the arrival of the chance company, the little woman gave a sigh.

"It's different like the change; I'm only sorry I kept Adaline in here so long."

But vain regrets not being in Mrs. Beecher's line, she hurried off to the large sunny room just around the hall.

Adaline was already there with the baby wild to see her own things in the new room.

"I'm going to be perfectly happy, honey, don't you know?" she replied in a burst of confidence to Roly-Poly.

"And I'm going to be awfully good too."

"Um," said Roly-Poly. Mrs. Beecher paused by the open door.

"It's the most beautiful place," ran on Adaline; "the sun shines always here, and I never saw a bit in the other room—never the least bit shaded, never shaded at all."

The little mother's heart had a pang just then, and like a flash the pale cheeks that had greeted her her first meat last table every morning came back to her now.

"Don't you ever tell, Roly," cried Adaline, in a strange whisper, "but I used to cry in there, and with my nose close to the window to buy a lark from where the sun danced all around. Now promise; don't you ever tell; say 'no' real loud."

The team now came into the eyes of the little woman hearing the unpleasant truths out there in the hall. But there was more to tell.

"I'm a big girl," Adaline was saying; "I'm company now, and I'm going to behave nice. I wonder why people don't always do so, and give the children who live at the house all the year round a good place to go?"

"Ar—goo," said Roly-Poly.

"I wonder too, so," said Mrs. Beecher, softly, with all her heart burning in her breast, for she had finished felt well repaid by Bridget's warm thanks and a satisfied feeling of duty well done.

"You're a wise woman," said John, when he came home to dinner, peering into the spare-room. "You didn't close this room for the spare-chamber, instead of giving it that splendid sunny one to people who only drooped been in the back room.

"Oh, John! Why didn't you say so?" cried Mrs. Beecher. "There I've been worrying, afraid you'd be different from other people, who always have one handsome room.

I'd rather be hospitable to my own family first," said John, "and give them sunshine instead of doctor's stuffs. It's the best thing you've done in one spell, Martha.—Come, there's my dinner-bell."

Eyes Open.

Rachie went off to school, wondering if Aunt Amy could be right.

"I will keep my eyes open," she said to herself.

She stopped a moment to watch old Mrs. Bert, who sat inside her door binding shoes. She was just now trying to thread a needle, but it was hard work for her dim eyes.

"What's the matter for me?" exclaimed Rachie. "I never should have thought of it, if it hadn't been for Aunt Amy. Stop, Mrs. Bert; let me do it.

"Thank you, little lassie. My poor old eyes are worn out, you see. I can get along with the coarse work yet, but sometimes it takes me five minutes to thread my needle. And the day will come when I can't work, and then what will become of a poor old woman?"

"Mamma would say the Lord would take care of you," said Rachie, very softly, for she felt she was too little to be saying such things.

"And you can say it, too, dearie. Go on to school now. You've given my bit of help, and your comfort too.

But Rachie's not hold of the needle book, and was bending over it with busy fingers.

"See!" she presently said, "I've threaded six needles for you to go on with, and, when I come back I'll thread some more."

May the sunshine be bright to your eyes, little one, and the old woman, as Rachie skipped away.

"Come and play, Rachie," cried many voices as she drew near, "What's the matter, Jennie?" asked Rachie, going up to her.

"I can't make these add up," said Jennie in a discouraged tone, pointing to a few smoky figures on her slate.

Let me see; I did that example at home last night. Oh, you're a good cook, aren't you?"

"So I did," the example was finished, and Jennie was soon at play with the others.

Rachie had a big day, and was surprised to find how many ways there were of doing kindness, which went far towards making the day bright for Rachie, for girls and boys, and you will see for yourselves.

"Will you look here, Miss Rachie?" Bridget was sitting in the back porch looking dolefully at a list of to carry ten—so?—it.

"It's a letter I'm writing to my mother, and it's foolish of me, for she'll miss me the most to read it, because I can't write it myself. Can you read it at all, Miss Rachie? It's all the afternoon I've been doing it.

Rachie tried with all her might to read poor Bridget's queer scrawl, but she was obliged to give it up.

"I'll write one for you some day, Bridget," she said; "I'm going over to Jennie's to play I'll say now."

The fresh air and the bird songs and soft winds made it very pleasant to be out of doors after being in the house all day, and her limbs fairly ached for a good run. But she turned at the gate for another look at Bridget's won-elonged face.

"I'll do it for you now, Bridge," she said, going back.

It was not an easy task, for writing was slow work with her, but she formed each letter with looking little and showed all who had finished felt well repaid by Bridget's warm thanks and a satisfied feeling of duty well done.

"Our Master has taken his journey, to a country where he has been keeping my eyes open, Aunt Amy, and there's plenty and plenty to do."

—Christian Secretary.

Books and Magazines.

The Century for April has for its frontispiece a lovely Madonna and child, illustrating "Italian Old Masters," by W. J. Stillman. "The Autobiography of Joseph Jef- ferson," by a number, together with Mrs. Barr's "Friend Olivia." There are many finely illus- trated papers, among which we notice Le Farge's Letters from Japan, "The Old Poesy Guild in Ireland," "The Italian Woman," by George- Kenman writing of the "Late Siberian Tragedy," in a way that should arouse universal indignation. Poems, stories, the departments, etc., complete the number.

Home-maker for April sustains its reputation for variety and interest. The first story, by Beauch- man, "The Doll's Room," by J. Davidson's hearts and its beautiful loyalty. Mrs. Custer's "To the Victor the Spoils," is concluded, and we have chapters eleven and twelve of Marion Harlent's charming "Day by Day" series. A series of business papers is begun. In the "Home-work for Home-makers," we have, among other things, some cunning little "Housekeeping Books." The fourth volume begins the fourth year. Two dollars a year. The Home-maker Co., 19 W. 23d St., New York.

Special Notices.

Elder Wm. M. Jones requests his correspondents to address him at No. 11 Northampton Park, Cambourne, London, N. England, and they will find this address midway between Mildmay Park and Cambourne railway stations, only a five minutes' walk.

Jones' Chart of the Week can be ordered from this office. Fine cloth mounted on rollers, price $1.25. A plan of the world is supposed to be the world of our people should be—ought to have one of these charts within reach. It is the most complete answer to the theory that any day of the seven may be regarded as the Sabbath, provided people are agreed in doing so, and all that class of theories yet made. The uniform testimony of the languages is that one particular day, and that the last day of the week—is the Sabbath. Send for the chart.

To complete the proposed set of Conference and Society Reports for Bro. Veltman the following numbers are needed: Conference 2, 3, 6, 11, and all previous to 1921. Missionary Society, 1845, 46, 47, 1846, and 47. A full set of Denomina- tional Reports would be of great value to Bro. Veltman, and we are anxious to send "The Har- monist" and all that class of theories yet made. Persons who can help us may send the needed numbers to the Corresponding Sec- retary of the Missionary Society.

The Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washing- ton Streets. The Mission Sabbath-school meets at 2 P. M. The preaching services are at 2 P. M. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's address: Rev. J. W. Morton, 793 W. Van Buren Street, Chicago Ill.

The New York Seventh-day Baptist Church holds regular Sabbath services at the church, 427 42nd Avenue, corner 4th Avenue and 23rd St.; entrance on 23rd St. Meeting for Bible study at 10:30 A. M., followed by the regular preaching services.

Pastor Rev. J. G. Burdick, 1209 10th Avenue.
THE SATURDAY EVENING PUBLISHING CO.

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LADIES! Send us your name and correct post-office address on a postal card and we will send you FREE TWELVE SAMPLES of our Black Silk Dress Patterns, and also Silk Dress Patterns, Silk and other goods delivered all express; mail or freight charges prepaid.

SAMPLOES FREE. Send your full address on a postal card and we will send you a pattern of this paper.

FINANCIAL STATEMENT of The Alfred Mutual Loan Association. For the year ending April 8, 1900.

BALANCE SHEET.

[Table with various figures and calculations]

CONDENSED NEWS.

Domestic.

The Secretary of War estimates $75,000,000 for various improvements at West Point Military Academy.

Southern California has sent out, this season, nearly 1,000,000 boxes of oranges.

The Hallinan Salesmen have made a record of sales of Revolutionaries, under the name of Assembly Hall, and named Hallinan Hall in 1856, in honor of Alexander Hamilton, has been destroyed by fire.

The Remington armoir, at Illon, N. Y., is making 25,000 Spanish military rifles on order.

It is said that the cyclone of March 27th, traveled from Evanville, Ind., to Galtinian, Tenn, a distance of 150 miles in twenty-three minutes.

Unless there shall be additional heavy rains throughout a large portion of the Mississippi valley, the highest stages of water in the Tennessee, Cumberland, Ohio, Mississippi and Arkansas rivers have probably been reached; but it will be several weeks before the floods have entirely subsided.

A great popular agitation has been started in Wisconsin, by the decision of the Supreme Court, that the Bible must not be read in the public schools.

A Philadelphia charity, which provides relief to the poor and invalids, the hardest hit during the summer, gave “free food” to 10,035 children and care-takers during 68 days of last summer. Such good work makes a refreshing item to the public against stories of discontent and anarchism.

The Rev. Philip Schaff, the well-known German historian, and prof.-essor at the Union Theological Seminary, New York, has sailed for Italy, for data with which to complete his history of the church. He will try to get material in the Vatican at Rome, and takes with him many letters of introduction to the Pope.

Foreign.

Another attempt was made on the life of President Garfield last week.

Emil Pahs has entered the German service, and will receive a salary of about $2,500 per month.

The Turkish ambassador at London, and the British Prime Minister, are negotiating for a convention looking to the withdrawal of the English from Turkey.

An expedition is about to be organized under authority of the Dominion Government to explore the Canadian west in quest of oil. The indications are said to be favorable.

Kinocho Cooke, a barrister of an author- ity on the Samson Islands, will be moun- ted to the office of a Judge of the Supreme Court of Samson, created by the tripartite party.

Thieves entered the office of a navigation company at Vienna recently, and en- gaged in conversation with the cashier. Suddenly one of them threw pepper into the cashier’s eyes. They then seized a large sum of money and escaped.

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MIDLANE—In Independence, N. Y., Aug. 6, 1890, by Eld. J. Karr and Mrs. Emma Miller and Miss Mary J. Drumling, of all of Witten- ville, N. Y.

JOHNSTON—At the residence of the bride’s aunt, Mrs. Edelmann, Brookfield, N. Y., Aug. 11, 1890, by Rev. C. A. Boyd, of Suffern, and Miss Anna R. Johnston, of Ashland, Ohio.

MADISON—At the residence of Mr. R. H. Ford, 119 West Eighth street, Aug. 12, 1890, by Rev. B. C. Nichols, of New York, and Miss F. M. Ford, of Madison.

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LADIES! Send us your name and correct post-office address on a postal card and we will send you FREE TWELVE SAMPLES of our Black Silk Dress Patterns, and also Silk Dress Patterns, Silk and other goods delivered all express; mail or freight charges prepaid.

SAMPLOES FREE. Send your full address on a postal card and we will send you a pattern of this paper.

FINANCIAL STATEMENT of The Alfred Mutual Loan Association. For the year ending April 8, 1900.

BALANCE SHEET.

[Table with various figures and calculations]

CONDENSED NEWS.

Domestic.

The Secretary of War estimates $75,000,000 for various improvements at West Point Military Academy.

Southern California has sent out, this season, nearly 1,000,000 boxes of oranges.

The Hallinan Salesmen have made a record of sales of Revolutionaries, under the name of Assembly Hall, and named Hallinan Hall in 1856, in honor of Alexander Hamilton, has been destroyed by fire.

The Remington armoir, at Illon, N. Y., is making 25,000 Spanish military rifles on order.

It is said that the cyclone of March 27th, traveled from Evanville, Ind., to Galtinian, Tenn, a distance of 150 miles in twenty-three minutes.

Unless there shall be additional heavy rains throughout a large portion of the Mississippi valley, the highest stages of water in the Tennessee, Cumberland, Ohio, Mississippi and Arkansas rivers have probably been reached; but it will be several weeks before the floods have entirely subsided.

A great popular agitation has been started in Wisconsin, by the decision of the Supreme Court, that the Bible must not be read in the public schools.

A Philadelphia charity, which provides relief to the poor and invalids, the hardest hit during the summer, gave “free food” to 10,035 children and care-takers during 68 days of last summer. Such good work makes a refreshing item to the public against stories of discontent and anarchism.

The Rev. Philip Schaff, the well-known German historian, and prof.-essor at the Union Theological Seminary, New York, has sailed for Italy, for data with which to complete his history of the church. He will try to get material in the Vatican at Rome, and takes with him many letters of introduction to the Pope.

Foreign.

Another attempt was made on the life of President Garfield last week.

Emil Pahs has entered the German service, and will receive a salary of about $2,500 per month.

The Turkish ambassador at London, and the British Prime Minister, are negotiating for a convention looking to the withdrawal of the English from Turkey.

An expedition is about to be organized under authority of the Dominion Government to explore the Canadian west in quest of oil. The indications are said to be favorable.

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