NEWSPAPER REVIEW.

SEVENTY-WEEK BAPTIST WEEKLY. PUBLISHED BY THE AMERICAN BAPTIST TRACT SOCIETY. ALFRED CENTRE, N. Y.

Vol. XLVIII. No. 15. Whole Number 2460 FIFTH-DAY, APRIL 14, 1892.

DROPPED OUT.

BY REV. M. A. DRAKE.

One more, I noted in the throng,
A bright and happy pair;
And wife, so fresh and fair;
And hands so long and strong.

And with her, a hand
Clamped firm in hand of each,
And with them, a hat
Gazed in their eyes at each.

Her beauty charmed me while I gazed,
Her sweetness seemed divine;
My heart that rapt petition raised,
May she be ever thine!

Thus passed the happy pair
While I gazed upon my way,
I must now apply the influence shed
Over life by one bright ray.

Two—just a week, and in the crowd
That day, I had a self-set faith;
But with slow steps, and heads bowing low,
And eyes with alabaster sky.

They said, the distance that was lost
To mortal eye;
No scrutiny, however keen,
Its presence could deplore.

And so, alone, the parents walked,
And left the child they reared;
And only through their dim eyes, talked,
With heart and tear of each.

Till, with the sorrow purified,
With vision clear and true,
The child leaped to the other side,
With beauty fresh and new.

And realises that Heaven alone
Is the abode of the pure;
That He who knows and loves His own
Is in the world of the pure.

Ah! Heaven has need of mother's tears
And hearts of simple youth;
Yet, all our loved ones still are ours,
Though crowned with mortal dust.

However men's theological systems may differ from that of Mr. Spurgeon, they will all, if honest and earnest men, join heartily in the splendid tribute to the great preacher with which Mr. Stead closes his article:

It is difficult, nay, it is impossible, to reckon up the time—days, weeks, years, that has passed, and for those left behind dearer to the heart this rapt petition raised, and the whole of the devotion of the last letter to the sounds of this beautiful music. The engraver has failed to do his work with the precision and justice which could not have been surpassed, and that the whole revelation of the Divine Will was contained in the canonical books of the Old and New Testaments, in the verbal inspiration of which, from the first chapter of Genesis to the last chapter of Revelations, he never ceased to believe.

And this leads me to another part of my friend's letter and another part of the sermon even more important than the first. He said:

"I am resigned, contented and happy. I have a faith and hope that give me the comfort I have." I am sure that as he lay listening for the last time to the sounds of this beautiful music which he enjoyed so much, sadness was in his heart only for a life-work which he might have done, and for those left behind dearer to him than his own heart's blood. For himself he was only going out, but that faith and trust ought to be the central thing in every man's heart. Only then is he ready to die. Only then is he ready to live. If a man has his soul anchored in God, he is all right for this world and for the other. The great philosopher must have been inspired when he said, "no harm can befall a good man whether he be living or dead." There is scarcely anything in this world more uncertain than human life. On a winter evening several years ago I was listening to a sermon in a former schoolmate. We counted the names of those who used to attend the old Big Foot Academy with us who had since died. We found that in the six years intervening fifteen had passed "into
t the silent land." Some of them were weak and sickly. Some were strong and robust. In almost every case they were very much surprised as if they were coming on a shock. We cannot know what is coming, but we can be ready, for whatever it is. You cannot do better than to put down in your diary to-night these two things. I am resolved to do all I can to make my life long and useful. I have been ready to stand in such a relation to my Heavenly Father that I shall be happy whatever comes.

L. C. RANDOLPH.

A REPLY TO THE REV. N. KINNE.

BY THE REV. A. W. COON.

I notice another criticism on my paper of March 31. It comes from the pen of our good Brother Kinne, and one can but admire the very kind and manly spirit with which it seems to be an error, but I do not see the pertinency of some of the Bible texts that he quotes as opposed to views presented in my paper. I wish to reply to my brother, and in the same Christian spirit in which he offers the criticism. It appears to me that the sentiments of the criticism are at war with the Bible and its rationalization.

Of course I am human and liable to misjudge, but if I am wrong I certainly desire to be right.

1. The brother seems to make a wide difference between the causes of Adam's being and that of his posterity, that "a human race" is of secondary origin. I do not ignore the fact that the human family all spring from Adam, but in the creation of Adam, God established all the laws of generation which determined the physical status of the race, so that they are just what God ordained should be when he made the race. I do not see why He is not just as responsible for the nature of "our infant race" as for the nature of Adam himself.

2. He assumes that physical death is the penalty for sin. This of course I reject for cause.

The Bible teaches as that Adam was subject to the same conditions, physically, that his offspring were. He was made of just such material as we are. The blood coursed in his veins; he was subject to heat and cold; he was subject to drink and starve to death. Please read Gen. 1: 28-31. Who does not see from these directly enumerated circumstances, the sure marks and evidence of a law of individual decay and dissolution. What right have we, in view of such Bible teaching as quoted above, to infer that Adam could have had no experience of old age and finally of breaking down and sluffing off, this mortal body as a step to a higher and a better condition? This description of Adam's physical condition was given before he had sinned.

3. Another evidence to my mind that Adam was mortal before he sinned, is that Christ the second Adam, had a perfect human body though born of woman. He was "very man," in the same sense that he was "very God," and he had a mortal body and was subject to death and yet without sin. In the curse pronounced upon Adam it appears that his life, was determined or limited, before he fell. "In sorrow shall thou eat of all the trees of the garden." The language was addressed to the serpent, and I think it means the same as if we should use the same language; for instance, we say, "You will remember so and so, as long as you live," which clearly implies that life is a period of time limited and will end. So of Adam's physical life, he would die some time had he not sinned, the reason given is, "Dust thou art, and to dust shalt thou return." This is null of the body, but "the spirit returns to God." etc.

4. The brother quotes "In Adam all die." He leaves out the conjunctive adverb of manner and that makes it's positive proposition. "As in Adam all die, so in Christ shall all be made alive." 1 Cor. 15: 22. In the same manner that all die in Adam, so in like manner shall all be made alive. I explain the first clause of the sentence by the last, and as we know that all are not made alive in Christ only as they exercise faith in him, so there must be the intervening act of sin and the death of all in Adam, or it would follow that he made all alive, and saved in Jesus, without repentance and faith, which we know is not true. "The wages of sin is death," but it is spiritual death and can be escaped by faith in Christ. All that was lost by sin is recovered in the atonement, but it does not save from physical death. Jesus never so much as once referred to the death of the body as an evil or the results of sin, but he says, "Fear not them who kill the body." He did not refer to the death of the millions of little children to prove their sinfulness, but he said of these very same as his little child, "I cannot enter the kingdom of heaven." "If our infant race are by nature children of wrath even as others," logically heaven is made up of sinners.

5. The brother must take it for granted that if infants are not sinful they must be holy, but the very reason why they are not sinful must be the very reason they are not holy—they have no character. The Bible nowhere affirms that Adam was made holy. He was very good just as the bird, the fish, the tree, and the rock, but that one did not make it holy. Adam was made upright and in the image of God, but this does not refer to character.

6. What glory can be due to God for the plan of salvation that saves any sinner who does not belong to him, for sanctifying the infant and fitting it for heaven, or even for saving it from conditions that would surely result in spiritual death? Why then can they not join biblical interpretation. I refer the reader to the criticism. It refer to the death of the millions of little children, which clearly implies that life is not sinful. The Bible teaches as the Bible is the best source of consolation.

When circumstances occur similar to those which have culminated in our meeting here to-day, with such emotions of sympathy and sorrow as possess all our hearts, the thought will naturally occur, can anything be said to mitigate the grief or light the gloom of the present hour? The best source of consolation we find in the Word of God, to which we have already had resort. Among those passages of scripture which occur to me as affording comfort at the present time is the language of David when he was afflicted. He literally said, "If I were dumb, I opened not my mouth, because thou didst it," and the words of Christ to Peter, when the latter was sorrowing on account of his Master's humiliation, "What I do thou knowest not now, but thou shalt know hereafter." But then the words of Christ to Peter, is, "If I were not dumb, I opened not my mouth, because thou didst it," which means, he was dumb, but he was made to use the language he did, because he had sinned against God, and that the suffering which came to him was on account of this offense, but in a case like this and others, where it does not appear that there is any connection

SEMMON. *

When circumstances occur similar to those which have culminated in our meeting here to-day, with such emotions of sympathy and sorrow as possess all our hearts, the thought will naturally occur, can anything be said to mitigate the grief or light the gloom of the present hour? The best source of consolation we find in the Word of God, to which we have already had resort. Among those passages of scripture which occur to me as affording comfort at the present time is the language of David when he was afflicted. He literally said, "If I were dumb, I opened not my mouth, because thou didst it," and the words of Christ to Peter, when the latter was sorrowing on account of his Master's humiliation, "What I do thou knowest not now, but thou shalt know hereafter." But then the words of Christ to Peter, is, "If I were not dumb, I opened not my mouth, because thou didst it," which means, he was dumb, but he was made to use the language he did, because he had sinned against God, and that the suffering which came to him was on account of this offense, but in a case like this and others, where it does not appear that there is any connection

*Discourse by the Rev. E. M. Dunn at the funeral of Wm. Henry Cranfill, M.D., in Milton, Wts., April 6, 1861. Published by request of the near relatives.

[The Sabbath Recorder.] [Vol. XLVIII, No. 15. 1892.

V. 226. THE SABBATH RECORDER.
between the suffering and transgression, it is not so easy for one to say that the Lord did it. This is much easier if I could say, but this affliction came from God I could bear it, but I cannot see that God had anything to do with it."

This is where we make a mistake. It is clear that all events are either of God's doing or of his permission. No event, however small, escapes the providence of the Almighty. It may be difficult to draw the line between what God does actively and what he permits to be done, and God has to do with events which seem to be the result of the operation of the laws of nature, for God is the author of the laws of nature. There is no exception to this rule. He who has produced, and still produces, that which we call chance, knows that God works unseen in and between the laws which he has made, producing at different times different results, because there are unseen circumstances in the one case which do not exist in the other. We do not deny but the same laws under the same, or precisely similar circumstances, will produce like results, but there are often circumstances under God's providential arrangements which we do not perceive, and hence we cannot foretell nor account for results. So that it ought to be easy for us to believe that God is present and active everywhere and in all things.

Suppose that our dear brother whose remains lie before us was not strong in his physical constitution by nature, I cannot say—grant that there may have been a tendency, from the first, to pulmonary disease, I know not,—grant that his active temperament, his ambition and intense determination to study and work may have developed this tendency, and so the outcome was what we call, and oftentimes mistakenly call, a premature death, his friends are none the less prevented from saying, "I am dumb, I open not my mouth, because thou didst it;" and why he does these things we do not know, but the persons who are most deeply interested will know some day, for Christ says to them to-day, as he did to Peter, "What I do thou knowest not, but thou shalt know hereafter." Those of us who have been called to suffer have already lived too much to know what the other world is. Our nature of the law, that God has in calling us to pass through the deep waters of affliction. At times like this it is very common for persons to regret what has been done in the past. Nothing more common, when we are deeply afflicted, than to look back and think how it might have been avoided, and sometimes we blame ourselves when we should not. We ought not to harbor these regrets. E. g., how natural now for the dear wife to say, If I had only known the results of this illness, how much better to have encouraged him, to have given him better to have cared for him, and if he must die, what comfort would it have been to me to have held his hand in mine as he entered upon his last sleep, and to have impressed the last kiss upon those lips which are now sealed forever! But no, he died among strangers. And she should not regret that she did everything in the world she could to help him well again. Oh, the brave heroism of that dear woman who is not permitted to-day to sit among the mourners, the most deeply afflicted one of us all. Father, mother, sister, wife, all have died, and we all gladly bury our sorrow, if, by so doing, we could only assuage the profounder sorrow of her, as she clings with a mother's love to her fatherless children, who in turn will cling to her for support. But thanks be to God for the comfort of a merciful heavenly Father, he will render her equal to the occasion; and she, too, I believe, will live to see the day that she will understand the meaning of Christ's words, "What I do thou knowest not, but thou shalt know hereafter." When Abraham was climbing up that mountain in the land of Moriah, with his son Isaac and the wood for the burnt offering and the knife in his hand and the fire, to offer up as a sacrifice upon the altar his beloved son in obedience to the command of God, he did not understand why God placed such a terrible burden upon him. But when afterwards he could look back upon this great trial as the means which God used to open to his view the divine purpose to send the Son of God, of whom Isaac was a type, and of whom the church is a copy, and of whom the world could thank God for the trial through which the future had been revealed to him, so that Jesus himself could affirm after he came, "Abraham rejected to see my day, and he saw it and was glad." Moreover this bitter trial was such a test and strengthening of his faith that the spirit of the Lord could write this upon his tomb, "Here lies Abraham, the father of the faithful."

When Joseph was sold into Egypt and when his brethren took home to Jacob the coat of many colors stained with blood, neither father nor son understood what God was doing with them. But when the famine came in all that wisdom seemed to advise them was not "heirs of salvation?" And, my brother, to live but only on account of his family; except it would have been to comfort would it have been to have impressed the last kiss upon them it would be almost preferable to lie vacated in departure from earth to heaven."

Wm. Henry Crandall, the deceased son of Wm. D. and Sarah C. Crandall, was born at Nile, N. Y., July 25, 1863, and died at Thomasville, Ga., March 30, 1899, aged twenty-eight years, eight months and four days. He was educated at Alfred University, New York, and after ward at Milton College. After teaching at various places, last of all at Milwauk e, he studied in Hahnemann Medical College, Chicago, from which institution he graduated and began the practice of medicine with very flattering prospects. His physical strength was not equal to his ambition, and it was not long before his friends had reason to fear that he might be cut short in the very beginning of what otherwise seemed a most promising career. He was united in marriage to Dr. Ellis Clarke Sept. 14, 1889. It was a quiet wedding. Last autumn human wisdom seemed to advise a change of climate as a possible remedy for the disease of consumption which had already begun its deadly work, and on the fourth of November last, he started for the South. After stopping in Chicago and visiting friends there, and then in Lexington, Ky., he went to Harrisman, Tenn., and afterwards to Sisco, Fla., where he spent some months, and afterwards went some fifty miles farther south to Winter Park, Fla. Later he came back to Sisco and then back to the college and nearly two weeks ago he went to Thomasville, Ga., quite a noted resort for invalids, a pleasant city of about 6,000 inhabitants, located high, and surrounded by the health-giving pines. Here he lived for a few days only, with a re- nowned physician who treated his, and his family gave him every attention that a sick man could desire. One week ago this morning, quite early, about 3 o'clock, he was attacked with hemorrhage and died at 7 A. M. He remarked when he came to this family, it was very gratifying to him to find a temporary home where he could hear the voice of prayer in the family.

Bro. Crandall made a profession of Christianity when he was fourteen years of age, and joined the Friendship Church at Nile, N. Y. He brought his letter to unite with this church last fall, and the last Sabbath he was permitted to attend the church here, on behalf of the strength I extended to him the right hand of fellowship. When death called him he was ready to go; we have no misgivings on that point. He said before he left home, he was so weak he desired to live but only on account of his family; excepting for them it would be almost preferable to lie down and rest. He hardly dared to cherish the resignation which the Holy Spirit was affording him, lest a willingness to die might seem to avert of a lack of courage; but death had already in him for his victim, and the spirit has gone to its home in peace.

The foregoing remarks were followed by un-written, yet appropriate, remarks by President Whitford.
The Indian Appropriations.  
*By Charles T. Morgan.*

The whole amount of the appropriation (for education) for last year was $2,921,000. The amount appropriated for the past year was over $3,000,000. As to the necessity for that I do not need to argue here. I believe it is true that every dollar we have received has been well spent, and I do not believe that the schools work out a better work even than we expected. I think the educational work now in progress will accomplish wonders, if we keep on in it. I firmly believe that Amherst College will take young men for the business and adornment of professional life, and I have no doubt about that.

As to the prospects of our getting this amount, that is a question that I cannot answer. Last year we came very near being shipwrecked. I do not believe that in all the work Senator Dawes has ever done he has ever done a worse work than that. As when he said, "Gentlemen, if you do what you propose, I have nothing further to do." The Senate at once replied, "Then we won't do it; what do you want, sir?" and we got our appropriation.

I do not think the Senator knew what a magnificent thing he was doing. I do not know whether he would have had courage to do it if he had known. I tell you, the matter of this appropriation must be worked for. We shall need all the courage and brains we have got. I believe that if we will not be worth anything unless it is worth getting. I know what it costs to get the last appropriation. I doubt whether any one would say we had a right to refuse to pay that. Then it requires for salaries, for carrying on this work, $500,000. What these salaries are I have not told. If any one thinks we are paying too many salaries or too large, that is an open question. Information on this point can be had from one who will say, as Mr. S. and my judgment goes we are paying less money than is paid in almost any other branch of the Government service. The appropriation for incubators $471,257, and what these are is carefully set forth. For miscellaneous expenses $250,000, which we are taught that we give to Indians. The amount, $600,000, will compare favorably with the appropriation of any State. It includes $100,000 for the friendly Sioux, whose property was destroyed in the last "unpleasantness;" for the Sisseton scouts, $230,000; to the Sioux for ponies, $200,000, which should have been paid long ago.

We have made this summary that the appropriation for education may stand out in all its fulness. This is true for the appropriation for education. I will ask any one who wants to criticize the Indian bill to put his finger on any place where he thinks there ought to be a reduction. The appropriation can be reduced to a single dollar, and if there is such a place let him tell us.

As to our asking for $3,000,000 for education. Can it be justified? If this expenditure of $3,000,000 cannot be justified, then we ought not to have it; we can ask for $3,000,000 for education. I will ask any one who wants to criticize the Indian bill to put his finger on any place where he thinks there ought to be a reduction. The appropriation can be reduced to a single dollar, and if there is such a place let him tell us.

**The SABBATH RECORDER.**
TO THE UNMARRIED.

In the issue of the Sabbath Recorder bearing date of March 31, 1892, over the signature of R. G. Davis, there appeared an article headed as above, which we believe contains thoughts worthy, yes, thrice worthy of careful consideration.

As a denomination we are scattering Sabbath truth in the hope that the attention of the public may be attracted on this subject and that men will examine the teachings of the Bible and thus not only embrace, but properly observe, the only weekly Sabbath of divine appointment.

This is all well in its place and way. But while this effort is being put forth we are constantly losing from our own ranks those who have been taught from infancy that "the seventh day is the Sabbath," the Lord's day, the first day of the week, or the ancient Pagan Sun-day. Not, however, that there is any Bible evidence, or authority for the observance of that day as a Sabbath, but rather that it is in harmony with the decree of his imperial majesty the pope, the self-reputed representative of God on earth, and whose decrees should be reverence to the fullest extent.

It is a very prominent feature in the faith of the Roman Church that the resurrection of Christ occurred on the first day of the week. This is the plain command of God, lest they should be deemed renegades, without the assurance that the work of redemption was a work of superior magnitute to that of creation; it was therefore perfectly legal, right and proper that the pope's decrees substituting the first day of the week as the Christian Sabbath should be honored in preference to the first day of the Lord.

This, then, if our conception of the matter be correct, and we have every reason to believe that it is, constitutes, in the main, the essential ground work of the antagonism of this subject.

But we have not one iota of the ancient days of the Israelites, as the Romish pope in the beginning of the week, that he is risen. We cannot see how it is possible for proof to be more conclusive than that adduced upon this point. For it is an infallible truth that the law of God requiring the observance of the Seventh-day Sabbath is eternal in its nature and equal in authority with all the precepts of the same law, and that there is a perceptible distinction between this and the law written upon the stone, that is, the entire religious system and superstructure of the Jewish, political and civil economy, which stood only in meats and drinks, and divers washings, and carnal ordinances imposed on them until the time of reformation. Again, if therefore perfection were by the Levitical priesthood, for under it the people received the law, who further need was there that another priest should arise after the order of Melchisedec and not be called after the order of Aaron? For the priesthood being changed there is made necessary a change also of the law. Now I am inclined to the opinion that this change would dictate to the credulous that it was the law regulating the Sabbath under the Levitical or Levitical priesthood, that was of necessity changed. Christ was not made a priest after the order of Aaron, but after the order of Melechisedec, hence the necessity of the change. It is evident then that it was the law governing the worship of the Jewish church, and that the religious polity that was abolished and nailed to the cross by the death of Christ, having abolished in his person the sins of the world, and all such ordinances contained in ordinances, for to make in himself of twain one new man, so making peace. And the tabernacle of God was established, magnified, and made honorable in the death of the Lord Jesus Christ. And may it be ours in complying with the condition of this law to receive the blessings of the redeemed in the ages to come.

Very respectfully submitted in love,

R. H. Sherrill.

April 1, 1892.
MISSIONS.

A WORD ABOUT THE CHINA WORK.

We have been thinking for several days of asking permission to make, through the Recorder, some explanations regarding our work in China.

To those of us who have been cognizant of all the struggles and earnest efforts on the part of the dispensary in their desire to make some little advancement, thus putting the work on a firmer basis and in a condition to do more efficient service—what we propose to say may seem but idle words.

By the various questions asked concerning the work one comes to feel there is not the clear understanding which would be desired even among those who are deeply interested in its success, and doing nobly for its support; and we so often regret that our friends cannot enter more into the details of the work, which we feel sure would often inspire more confidence in those who are striving to do their utmost for its success, both as regards the missionary boards and the laborers on the field.

If such were the case we should not so frequently hear the remarks: "Why this delay in the dispensary enlargement?" And when asking for help in a given direction, "It is little use to go on. The fund raised for the medical work still lies unused or has not yet been applied to the purpose for which it was secured."

Now should we not exercise more patience and confidence?

Let us tell you so far as we are able just the little we know of the history of this dispensary or hospital enlargement.

As you know, Dr. Swinney has for a long time been very desirous of enlarging her work; and knowing the ladies in the home land were also striving to raise an additional amount, she began to look about for the purchase of land on which to build. Up to the time of our leaving China, one year ago last February, all efforts in this direction had proved fruitless, as all available land which seemed suitable for the purpose was held at too extravagant a price. However among the first tidings after we reached Shanghai came very gratifying news of a prospect for buying land just in front and adjoining the present dispansary lot, which would enable an extension of that building to be made on the east for hospital work.

No doubt much to the regret of the missionaries, but which of course was unavoidable, some new development with the owners of the land prevented a purchase. Being shut off in this respect, and feeling the pressure upon her, Dr. Swinney sent a proposition to the Board for enlargement on the north end of the lot, and after much deliberation, the Board, after much discussion, decided that this was not a wise step, and finally came to the conclusion that the present plan would be to transfer the land with the school building to the medical department, the school receiving what might be agreed upon as a reasonable consideration for so doing. Here, we were not forgetful that a part of the means for erecting this school building was raised in Shanghai for the special department of school work. The sum of nine hundred dollars, gold, we understand is the amount to be put out for the purpose, to be added to the school fund in payment for the land and building. Thus three hundred dollars will still remain of the fund raised in this country, which, with more than a thousand dollars secured from the Chinese, it is hoped will enable Dr. Swinney sufficiently to cover the necessary repairs and furnishing the hospital.

Of course all this business and approval of plans between parties on opposite sides of the globe has taken time. When the missionaries write to the Board for advice they must expect that it should not interfere with the necessary financial arrangements before it is possible to receive an answer. In the present case this has necessarily occurred several times. Important matters which must wait for a regular meeting of the Board often require even a longer time for adjustment. Workers on a foreign field certainly learn the full meaning of the little word "wait," and if they do not become subjects of "patience" the fault is not in their experience or surroundings.

Our last letters from Shanghai, dated March 33, tell us the boy's boarding school has been moved temporarily into a rented building, and Dr. Swinney has proceeded immediately in her repairs and necessary changes to fit the dispensary and former school building for hospital work.

No doubt you will hear from her subject as soon as her time will allow.

The removal of this school brings us to another subject of equal importance. You notice it is only temporarily provided for until the Board can decide how and where it is best to locate it. Mr. and Mrs. Randolph have had charge of this school nearly three years and we believe all will say that they have conducted and the school has been provided with a suitable home in connection with it would cheerfully continue in care of it, doing most efficient work. It may not be generally known that some friends in the Western Association have put it on their hearts for some time to make an effort to raise means for a home for Mr. Randolph's people in China, which perhaps is better expressed by a "mission home," which they can occupy while working on that needy field. Owing to the present indebtedness of the Board, they have rightly urged that the attempt should be made in the work in the until the embarrassment is removed.

The question arises, Is this an advancement? But rather a matter which should have been attended to before Mr. Randolph entered the field, and we feel sure the Board would have gladly made appropriations long ago for this purpose if the necessary means had been at their command.

The Board and the committee having the matter in charge have been extremely desirous that it should not interfere with the regular subscriptions but come as a free-will offering from those who are willing to make some sacrifice. The idea was to encourage self-denial, thus being able to do so much more than they had previously planned. Mr. and Mrs. Randolph having both gone out from this Association it was considered best to solicit mainly within the Western Association. Yet do we not call, with the "God speed" which is so much the fashion these days, feeling sure they will most gratefully receive assistance from any one who has a free-will offering for this purpose. Surely we all are feeling more than anxious to see the Board relieved of its present indebtedness. Let us each say to ourselves if we are doing our utmost to bring this about.

Not long since a letter came to me from a young girl, one of the Y. P. S. C. E. in the East. She says, "Each member of our society has pledged a dollar, the fund for that is a dollar, and we are to earn it in some other than the usual way of earning our money." Then went on to speak of the various methods employed in accomplishing the desired end. The account was very encouraging to me, and the thought of the energy displayed by the committee would make the same determination, how quickly would our Boards be relieved of their embarrassment. The dollar from each one added to dollars which many would give would soon place our denominational work on a very different scale in the minds of the world.

Oh! Let us look to it that we each are doing our part in the great work of evangelizing the world. Truly, some can do but little, yet they are just as sure of the blessing which comes from giving as those whose circumstances allow of larger gifts, and do we not all, through gratitude for blessings and privileges enjoyed in this Christian land, feel called upon to do something for the salvation of those whom circumstances have placed in less favorable conditions?

We feel the work is one at home and abroad. A soul saved for Christ is just as precious, the work of building churches is just as urgent in every clime.

As followers of Christ we must not, cannot, be indifferent to these claims.

Yours most sincerely,

SARA G. DAVIS

ALPHER CENBER, N. Y., April 3, 1862

MY NEIGHBOR'S BOY.

I always make it a rule to get along with my neighbors without engaging in any kind of quarrels or disputes whatever. I have put up with a good deal before I will descend to the vulgarity of a quarrel with any one, and I don't think I ever did any one now. But if my neighbor's boy should disappear suddenly and never be heard of any more, or if he should be found with his neck broken, I will perhaps have been at the bottom of it all, and no honest juror in the land will do anything with me for it.

The boy is ten years old. His name is Horace Waipole Gleedstone Smith, but they call him "Teddy." He has taken to getting up at five o'clock these fine mornings, and his parents have been trying to manage him in getting up "smart" in a way "how smart our little Teddy is!"

Ten minutes after Teddy is up he is racing down the front of our house, drawing a strop over the palings of the fence under my bedroom window. Then he walks up and down, singing himself to sleep, and if I want him to be an angel now but one line of it, and he screeches that out over and over again until—well, you know what I wish as I lay in bed, grinding my teeth, with no hope of getting my beloved monopoly.

But by and by, at about 5:30, he brings out a wagon made out of a wooden box and four creaking, wooden, wheels, and he races up and down the wooden pavement, dragging that noisy, last-minute thing after him. Then he goes under my open window and begins screeching to a boy who lives half a block away. "A little old lady! O o-o-h Jim! Say, Jim Jones, I'm up and you a-i-i-i-n't!"

Then he goes through with a series of yells, cat-calls, and dog-barks, ending with frightful shouts of "Annie Becher!"

This is followed by another wildly stretched out taunt to Jimmy Jones. "S-s-s-saw, Jimmy! I'm the removal! I've beat you up, sleepy head! O o-o-o-h, Jim!"

You thrust your head out of a window, and say coldly: "Stop that noise!"

He looks up at you placidly, and says: "I can make as much noise as I want to in my father's own yard, so I can." And he made more noise than before, while you bounce back to bed feeling pretty sure that the command to "love thy neighbor as thyself!" did not mean thy neighbor's boy.
Woman's Work.

Go to work at something in particular. Interest will accrue from the effort. Out of this starting both information concerning that which you are doing will increase, and also the interest in it, in proportion to knowledge concerning it. Love for the work will follow in the path, and this excited to full measure will give you enthusiasm. That is about how people get enthusiasm in good work.

The time is coming, says an interested worker, when every Christian woman of large means will have two workers under her care, one in the home, the other in the foreign field, and if times become hard and retrospection necessary, she will give up her carriage before she gives up her missionaries.

A Returned Presbyterian missionary was on her way to the meeting of the General Assembly, and in the train was introduced to an elderly lady, who immediately showed the greatest interest in her, and upon their arrival in Saratoga, did all she could to make her comfortable. As her attentions continued from day to day, the younger woman at last asked in surprise, "Why are you so good to me?" And then came this beautiful reply: "I knew your husband when he was a boy, and when I heard that he was about to take his young wife to China, I began to pray for you by name, and have prayed for you every day for ten years, so it is no wonder that I love you." Surely this was like a little bit of heaven here below. — Sel.

Organization Service.

"A benignant spirit is abroad Which may not be withstood; that poverty Abides us this time. Be found no more; that we shall see the earth Unthwarted in her plan, yet impractical A benignant spirit is abroad. It has come into our lives in many ways. Because by unified effort we can surely work more effectually than each one by herself, we have sought to bring our women into the unity of organization. It is not the plan yet, impractical of any woman, nor any certain of them amongst us. It is the crowning even of God's present-day method of efficient service for his children. No one can in safety to the healthful, symmetrical development of her own spirit turn independently away from the good influence of such a method of service. To ignore its efficiency would be a recklessness against some of the golden opportunities of time appointed system of working for the Master."

Organization service does not displace individual service; no, not more than does the prosperity of a government ignore the honorable life of the citizen, the service of the regiment under fire, the valor of the private within the ranks, the body ignoring the functions of its vital organs, nature regardless of her separate forces, or forests without trees, a snowstorm and no snowflakes, a rainstorm and no raindrops. Why try again? The universe despoiled of its systematic giving. "You gibe de truck off o' one acre ebery year to de Lawd.

"Which acre is it?" inquired his friend.

"Wal, dat is a dibberatt question. Traf is, do acre changes most ebery season." "By what method?"

"Why, in wet seasons I gibe de Lawd de low land, and in de dry times I gibe de top acre of de whole plantation. But what case de Lord's acre is the worst on the whole farm, for in wet seasons it would be flooded and in dry seasons parched."

"Naw so," rejoiced the systematic giver; "you don't allow I goin' to rob my family ob de best acre I've got, do ya?" And he went on digging with a sturdy smile of conscious peace with God.
the occasion being the 300th anniversary of the birth of John Comenius, an eminent divine of this earnest church. "Comenius was a Moravian bishop, and was the father of public schools. He devised a method of learning foreign languages which is at the base of the most progressive methods of the present day. That first picture book for children. He was one of the most evangelical men, and his whole life was devoted to doing good. Everything he said and did was meant to promote knowledge, good morals, and religious devotion." At the celebration at the present day, often one of the duties of their pastors to see that all their families take their denominational papers. Could our own pastors do better for themselves, their churches, and the denominational work at large, than to keep this matter in some form, pretty steadily before their people? Some pastors do so, and the fruits are manifest. And some there are, alas! who will not be moved to duty under the most faithful efforts of pastors and others. We need a revival of interest in our publications. With whom shall it begin?

OUR LITERATURE AND THE PULPIT.

Every pastor knows how difficult it is to in­ cit to Christian activity professors of religion who do not take and read religious periodicals. He desires to instruct the young in those fundamental truths, a knowledge of which is indispensable to strong Christian character, but he sees before him a certain number who are not trained to give serious attention, and while he is explaining and urging upon the attention of his congregation the sublime truths of God's Word, these certain ones are as listless and unconcerned as can be. Then, too, many more who ought to receive his pupil instruction are absent, as a rule. What is the trouble? Very much, one thing more is usually noticed in this article. The pastor finds after visiting the homes of this class that they are not taking and reading our denominational or any religious periodicals. Politics, or gossip, or the novel, constitutes the reading matter of many such homes. The pastor's appeals in behalf of missions are unheeded by many because they have not read the detailed accounts of mission work. He tries to show the relation between Sabbath-keeping and holiness of life, and tries to show the necessity of loyalty to God's law and this testing truth, but some of his brethren are subjective to the Sabbath truth, especially if they happen to have first-day friends present, or if they happen to have loose views upon the question. Upon inquiry it is found that they know but little of the great question agitating the public at large. On account of the Outlook, or Reform Library, or Bacon's, is found in their homes to instruct and interest them or their children in the question. Dollars are spent for local papers full of senseless gossip, but they cannot afford religious periodicals.

There are a thousand and one details of work and a vast deal of instruction that can never be given in the pulpit. But intelligent, well-posted families that constantly read religious literature, will be found appreciative listeners to what the pastor says in regard to special religious literature. To hold, and STU1511001.1387

A people who would acquire the most comprehensive view of God and his sublime truths, who would acquire that stability of character so needful must apply themselves with humility and reverence to the reading and study of God's Word and the current religious literature of the
day. The doctrine of revealed religion are not to be viewed in a careless, cursory manner. The preaching of them is not to be received with vacant stares, or vulgar prejudice. Pulpit ministrations cannot produce beneficial effects on the state of morals and the intercourses of general society: the truth, which alone leads to atonement and the love of good in the home, is too often unheeded by a pastor's preaching unless he is appealing to their passions and emotions, and entertaining them with eloquence or rhetoric. Such people fail to think, reason, investigate, or interest themselves in the deeper things of religion. They fail to perceive the futility of their own actions. When they find it very difficult to enlist them in any enterprise to acquaint them with the history of Adam and Eve, says, "If Christ had a sinless nature, and that nature was very man, it would follow that human nature, per se, is not sinful." If Christ as the second Adam was a copy of the first before the fall, taking human nature "without sin," as the Holy Spirit aver, then I submit, whether the imputation even, that Jesus came into the world subject to the common laws that control the propagation of depraved humanity, be not a gross mistake and highly misleading. Again, my brother, speaking to deeper things, "Their prophecies were in perfect equipoise. Not so the profoundly helpless babe. Its propensities are all out of balance. It is physically deparred." Again he says, "Though the gospel does not come but as the word, yet it is often the glorious plan of redemption the Lord Jesus Christ, through his grace and the power of the Holy Spirit, does sanctify and make fit children that die in infancy for heaven." It affords me pleasure to note how these quotations support the paper he has undertaken to criticize, and that we are not so far apart as at first it seemed.

J. CLARKE.
ALPHEUS CHARLES, April 7, 1892.

GOOD SAMARITAN AND GOOD CHRISTIANS.

There is no better way to bring a perplexing problem to a wise and right solution than to keep it constantly before the people. Such is the pauper immigration problem.

How serious to the life of our churches, and to the purity of our homes, as well as to our national standing, we who sit watching the stream of disease, disability, and poverty pour in, are far, far better able to judge than are they who do not see what means to die in the free air, if they may not live,—better than they could possibly understand.

But we are taught, "The earth is the Lord's and the fullness thereof." If America, if the United States, were ours, it seems to me we would have a right to vote upon the issue, to decide whether we should receive or reject the expelled Hebrews, or superfluous Chinese. Since, however, the whole earth is the Lord's, where people are driven out by cruel rulers, and manage to reach,—by assistance or in any way—unoccupied land or labor waiting for hands, they must have an acknowledged right there.

The good Samaritan was evidently in comfortable circumstances. In riding through an alien land he found a man robbed, beaten, nigh to death, lying by the road. A poor man who had lost property, hope—all but life,—and was extremely his heart to "take pity on him," he cared for him, carried him to an inn, and after generous personal service paid his bill until his recovery.

Here is a Christian nation, sitting with closed doors by the cheerful hearth-side, with "bread enough and to spare." A people plundered, beaten (literally), driven forth, not by mere laws but with arms and brutal force, come heart-broken to these doors. We do not want to mit them, because we are better than they, perhaps. But are we better than the good Samaritan? If not, we know already who our neighbor is, and have the admonition, "Do good." M. E. H. EVEL.ETT.

RECORDE ARRRAEGES.
TO EACH READER.
The Committee appointed to consider the matter of Recorder arrearages, desires to lay the following facts before the readers of the Recorder:

1. There is now due on subscriptions about $4,000. This is due in small sums, and from many persons, but the aggregate constitutes a real burden upon the Recorder.

2. The men who do the work at the office, and those who furnish the material for the paper, must be paid, or be personally and unjustly embarrassed.

3. We are sometimes asked why the Recorder cannot be afforded for less than two dollars per year. A few facts will answer this question:

(a) Five thousand subscriptions, promptly paid at one dollar each, would barely cover the cost for five thousand copies.

(b) If the price was $2.50 per year, the Recorder was barely self-supporting. When it was reduced to $2, it was hoped that the list would be materially increased; but that hope has not been realized, notwithstanding earnest efforts to accomplish it. Experience shows that every reduction in the price would result in still greater embarrassment.

4. The publishers are anxious that all who desire the Recorder shall have it; they are not inclined to "push" the settlement of these accounts unkindly. On the contrary, they feel assured that all will see the necessity for it. The paper is imperious. It is impossible for us to be disposed of that those who are in arrears make settlement before, or at the time of, the approach of the various Associations, of which the Recorder is the representative of the Recorder will attend each of these meetings—in order that the annual report of the Recorder may be made.

The publishers also desire that all who are now subscribers shall continue as such, and that the list should be much increased.

In behalf of the Board,
C. POTTER, JR.,
A. H. LAMPH. 
L. E. LIVERMORE,
PUNFIELD, N. J., March 20, 1892.

RESOLUTIONS.
WHEREAS, Our sister, Nancy Rogers Green, has been called from the threshold of a useful and beautiful earthly life to enter into the life everlasting, therefore,
That in her death we have lost an earnest follower, the church and Sabbath-school to which she belonged a faithful worker, society a brilliant ornament, and her associates much encouragement.

Resolved, That her gentle and womanly character, her firm convictions of what she believed to be truth and right, and her steadfast adherence to every known truth, is a lesson to us to live by, and that her death will be mourned by her friends, and that by her death we have not a deep and peculiar loss.

Resolved, That we tender our heartfelt sympathy to the husband, parents and associates, in whose great sorrow we also share, and that we hope they will bear the consolation of her death, and that she trusted may be theirs and ours.

Resolved, That a copy of these resolutions be sent to the husband and the parents of the deceased, and also the Recorder.

On behalf of the New York City Seventh-day Baptist Church.

P. J. B. WATL, 
H. A. V. BABOCEK,
T. G. BURDICK,
SYMPOSIUM

On the Sabbath question. By students in the Theological Seminary, April 6th.

Why I observe the First-day.

CONCLUSION.

1. The fundamental idea of the Sabbath as instituted by the Creator is rest—rest out of respect to God's ordinances.

2. The measure of this Godly observance was a period of forty-eight hours, or a lesser period of daytime, or a creative period was meant, we know not. Revelation has not been made on the question of duration of a Sabbath. As creating a precedent in favor of the first, we quote the Mosaic instruction "from even to even."

3. But if an exact twenty-four hours were observed in Eden that period of time is unknown to us and cannot now be determined.

4. The view that a particular twenty-four hours of absolute time was set apart and made holy would require an earth, not spherical but flat—one on which the day began and ended simultaneously at all points.

5. From 2, 3, and 4, as well as from the language used describing the origin of the Sabbath ordinance, we conclude regarding the time of the Sabbath that the essential thing is that we observe the recurring "seven days." God blessed and hallowed "the Sabbath-day." As he did not make it possible for us to keep an exact period of time, nor preserve to us the knowledge of the particular day in seven that was first observed, we are compelled to conclude that he did not hallow the "day" but rather "the Sabbath," i.e., the "memorial rest of obedient people," and that those who keep the recurring seventh day which their conscience selects, in the manner prescribed, have fully obeyed the original command and may expect the full blessing, whether they have kept Saturday, or Sunday, or some other day.

We do not know that the Mosaic Sabbath was identical with the Edenic. It is not unlikely that the Mosaic was dated from and became in part a memorial of the deliverance.

6. The fact that Jesus lay in the grave on Saturday would prove either, (1) that he did not regard Saturday as identical with the Edenic Sabbath, (2) that he did not regard the Edenic Sabbath as intrinsically worthy of respect.

The fact that Jesus did lie in the grave on Saturday is substantiated by (1) the obvious meaning of the narrative. We submit it to the decision of our Seventh-day friends whether attempts to deny this do not require a sacrifice of the obvious reading. (2) The great majority of authorities so regard.

7. I observe the first-day then for two reasons: Because (1) I deem, from the foregoing, that Saturday is not binding on me. (2) The Holy Spirit has indicated that God is best pleased by the observance of Sunday.

The latter statement is shown to be the fact by (1) the appearances of Jesus after his resurrection in the period after his redemptive work was accomplished. (2) The practice of his inspired apostles. (3) The practice of the early church which they taught.

(1), (2), (3) are all substantiated by the obvious reading of the narrative and also by the majority of scholars.

We find, moreover, the early church observing Sunday as an established institution. The question arises, How shall we account for the fact? A denial of the fact that the Holy Spirit moved the choice of the Lord's-day must, in the face of its general observance, furnish another adequate reason for its choice by a church which Christ promised should be guided by the Holy Spirit and which was so guided.

The infant church had none else but Jesus Christ. That he was the Son of God was their peculiar and prominent belief. Loyalty to Christ has always been the sign of a pure Christianity. Christ is the center of all human duties; loyalty to Christ the key to all human problems. I keep the First-day because it is the Lord Jesus Christ's day. Saturday is the Sabbath that rejected him, the Sabbath of formalism, the Sabbath of a temporary creed, of a false hope, of a dead Jesus, of a unbelieving and lost race. Sunday is the Sabbath of spiritual obedience, of a risen Christ, of a triumphant Saviour, and of a race redeemed in his glorious resurrection!

H. TOPPING.

COMPARISONS.

BY MR. A. ROBB.

The Roman Catholic Church distinguishes two grades of morality. The lower morality consists in keeping the ten commandments and the general laws of the church. The higher morality is marked by the renunciation of the right of possessing property, the right of marriage, and so on. The latter statement is substantiated by the Protestant's answer to the the evangelizing of Europe. It was from these sources that en: and come, follow me." Matt. 16:21. R. V.

They emphasize the word perfect. But this is plainly an exceptional case.

The New Testament teaches the right to hold property. If the Greek Christians had no right to their own possessions, Paul would not have asked them to give for the necessities of the saints at Jerusalem. If marriage were not permissible, Paul would not have instructed Timothy to select for deacon whose husbands were of one wife. As for the matter of personal liberty of the Christian there seems to be no question. Paul speaks of himself as the bond-servant of Jesus Christ; but neither he nor any other Christian is mentioned as rendering absolute service.

Therefore we as Protestants utterly reject this Roman Catholic doctrine. We would not, however, fail to honor the monks of the early centuries of our era who did so much toward the evangelizing of Europe. It was from these monks that our ancestors heard the Word of life. Again, we would not neglect to give credit to those who in our day have made especial sacrifices for the kingdom of God.

But in the matter of personal service each man must judge for himself. God does not judge us by the same standard by which our fellow-men judge us; and it may happen that the man who looks to be doing less for the Lord than another is really doing more. But for the most part a good rule by which to judge is, "By their fruits ye shall know them."

There is no reason in the nature of things why two men with practically the same natural endowments should not be equally good Christians. Suppose that the man who was called of God to be a minister of the gospel and the other conclude that he could serve God in business. They have each chosen an honorable vocation, and shall they not be equally blessed with progress in their Christian experience if they hold true to him as they advance in life? It would appear that the minister of the gospel has a little advantage in the race for Christian perfection in that his business requires him to be thinking so much concerning God and his dealings with men; but the man of business may be tempted to become formal in his service to God and to the flock under his care. Suppose they both resist these and other temptations, at the end of their Christian life as at the beginning they will stand alike before God. The merchant has perhaps made many thousand dollars and given generously by his will to the aid of many charitable enterprises. The minister of the gospel has very little of earthly goods to leave, but he has left that which is of equal value to the thousands of dollars. We are taught that he that is wise; but we cannot say that one of these two men is better than the other. We shall conclude, then, that it matters not at all what business we engage in if we are only believers on the Lord Jesus Christ. It does matter. If God has called you to be a minister of his gospel or an especial worker in the harvest of souls, woe to you if you go persistently about some other business. If God had called you to go to the heathen, woe to you if you remain at home, even for the purpose of Christian work here.

If God has called you for your money to maintain your work at home or abroad, woe to you if you keep it back.

To sum up. One man is just as good as another if he is only doing his duty. The man who leaves home and friends and goes away to live amidst danger and privations, while spreading the knowledge of Jesus Christ in the world, is no better than the minister of the gospel who is called to stay at home and care for the souls in this land; more, he is no better than the Christian man of business who is serving Christ at his work; he is no better than the housewife, the farmer, or the little family, who is nevertheless doing a work for the Master that may count for a great deal.

Although we may serve God in these various ways, let us not be content with the lesser service when we can render the greater. Shall not the need of the world inspire us? Shall the wofe be content with her influence on her own household? Shall the man of business be content to earn money for the Lord and not serve him also by personal testimony? Shall the men who can go to answer the cry of the heathen who are perishing without a knowledge of the Saviour refuse to go! If one young man is ready to go, can there not be found another who can support him? The man who gives his life for earning money for the Lord stands on the same plane with the man who gives his life for working for the Lord. And the man who does both souls in Christ yields himself to the direction of the Holy Spirit, whether that Spirit shall impel him to go abroad or to stay at home, to work in this way, or to work in that way. God alone is in a position to determine as to the merits of his servants. Before his own Master each man standeth or faileth.

NEW YORK CITY.

WHENEVER we vary from the highest rule of right, just so far we do an injury to the world.
OUR MIRROR.

The Rev. J. L. Huffman has given the Permanent Committee the following summary of his work for the year ending April 1, 1892:

"During the year in which I have been in the employ of the Board, as the Young People's Missionary, I have held revival meetings with eleven different churches, and have also preached at the pulpits of three churches, having preached three hundred and seventy-six times during the year.

"At every place where meetings have been held the churches have been revived and strengthened. One hundred and twenty-five have been baptized in the various churches; one hundred and seven by baptism, (a part of these have not yet been baptized but have made their offerings and have been accepted,) and fifteen by confession of faith or by letter.

"Have organized four Christian Endeavor Societies, numbering in all about eighty active members. These are all reported as doing a good work.

"Traveling expenses have been $1272.72; collections on the field, besides what was previously pledged by the young people towards my salary, $45.

"The year has been one of hard work, but by the grace and goodness of God, worker and people have been blessed.

"The figures both as to dollars and numbers of additions would have been much larger if the work had been among the most industrious. But with two exceptions the entire time has been given to the very weak churches where results as to money or additions could not be expected; yet these feeble churches are the ones that need the help and that this mission is designed to benefit.

The quarterly report from our missionary can not fail to bring with it encouragement to us. Mr. Huffman's untiring efforts are bearing rich fruit; but if his work continues it will be necessary to have the united aid of all our young people toward his support.

Let us each see to it that in this our part is not neglected."

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1892.

SECOND QUARTER.


LESSON IV.—THE LORD MY SHEPHERD.

For Sabbath day, April 3, 1892.

SCRIPTURE LESSONS. — Pss. 23:1-6.

INTRODUCTION.—The element of gladness distinguishes the sabbath from other days. In great measure it expresses itself in song and appeals to the musical instinct as universal among the races. Burrell classifies as follows—1. Songs for the home; Lamen's, Gen. 4:25; 2. Songs from wedding to the marriage; the song of the bow, 2 Sam. 11:17-27; 3. the most exultant, the battle hymn of Deborah and Barak, Judges 5; 4. the song of Solomon, the song of Songs, 1:1-6; 5. from nature; the songs of birds, Luke 11:16-28; most joyous of all, songs of celestial joy, Luke 2:8-14; most peaceful death song, Simon's, Luke 2:35-32; the corona tion hymn of all ages, Rev. 10:1-18. The song of today, upon which we comment is Confidence in God's Grace. It has the faith and hopefulness of youth such as Dav-
The Walworth, Wis., Sabbath-school reports for the 1st Quarter, 1892, officers, 7; teachers, 9; scholars, 96; total membership, 75. Average attendance of officers and teachers, 12-13; of scholars, 37-6-10; of the membership, 45 x 1-13. Number of visitors, 47. Present during every session, 12. Nine were absent only once. Mrs. Lillie Greene is the Superintendent, Josie Higbee, Secretary.

The Sabbath-school at Dayton, Fla., reports a membership of 13; officers, 4; teachers, 1; average attendance of officers and teacher, 3-3-10; of scholars, 9-5-10; collections, $6.67; visits, 1. Superintendent, O. L. Harvey, Secretary.

C. H. Greene.

NEW YORK CITY.—On Sabbath-day, April 9th, the New York Church was greatly blessed by the presence and words of Eld. Velthuysen. In his sermon our dear brother said that the most important question of all is this, "Are you saved?" Each one from his own consciousness must be able to answer this question. Salvation is obtained by grace only. We should abound in good works and should pray daily that God may bless the good works of others. Bro. Velthuysen spoke of the origin and progress of the Seventh-day Baptists in Holland. The Midnight Missions in Holland were started by two young men, members of the Seventh-day Church in Hasliren. Two young men, one of whom is also a member of the church, are also engaged in special efforts for Christ. Bro. Bakker, pastor of the little Dutch Church of Rotterdam, is enabled to work among the sailors coming to that important harbor. The Seventh-day Baptists in Holland are now thirty-two. By engaging in missionary and temperance work they are enabled to show that obedience to the law of God in no way prevents the full development of the fruits of Christianity.

E. S. M.

Kansas.

NORFOLK.—The weather thus far this spring has been anything but fine, storms have held sway. Two Sabbathdays during the past quarter were so bad that there was no service at the church. April 1st came in with a raging wind-storm, doing much damage in the Western States. Among the rest of the casualties it blew over all of our church sheds. We have had the pleasure of hearing a sermon from Pres. W. C. Whitford, who was with us recently.

We have suffered the loss of one of our largest and best working families in the removal of R. J. Maxson to Smythe, South Dakota. Our loss is the gain of the brethren in Smyth. There has also come among us recently Wm. Hurley and family, from Humboldt, Neb., for whom we wish a pleasant home among us.

O. N. C.

WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., April 8, 1892.

The war clouds that hung about the horizon have hid their heads and local political storms of more pleasant character now attract attention. A tremendous "low" has developed in Rhode Island. That little State has proved big enough to be the center of an electioneering cyclone. Huge popular gatherings, enthusiastic outpourings of voters, vast intelligent, and highly-appreciative audiences addressed by distinguished gentlemen and masters of debate, with remarkable power, learning, and stirring eloquence; all on our side of course. A regular hie-up of business men, editors, agitators, importers, etc.; a howling, artificial, brass-band excitement, with stock arguments and economic fallacies, worn-out policies and stale logic; that's the other fellows' side. Both sides have been proclaiming that the enlightened and self-respecting yeoman, little duct, would not suffer the wool, whether free or not, to be pulled over their eyes. Picket firing on the tariff question has been the order of the day in Congress, while the battle has been raging among the factories of Rhode Island. Congressional orators here at the front have been blazing away at the enemy all along the line, one part insisting upon the beneficient, practical success and necessity of a discriminating, high-protective tariff, and the other denouncing such a tariff as an oppressive robber-tax, making the poor poorer. Each in his earnest, sincere, abounding in logic and sure that it is right. But if the tariff provokes picket shooting prel­iminary to the great struggle next fall, the sil­ver question is fruitful of deep strategy. The Republicans are engaged in the Democratic silver crusade, but the Democrats have now masked their position and are watch­ing for the Republican Senate to walk into the free silver ambush. In the meantime, sincere men of both parties declare free silver to mean the destruction of the governmental repub­li­cation of debts and financial ruin; and on the other hand others declare it essential to the prosperity of the country and justly demanded by the people. Amid these arguments and con­clusions what can the poor fellows, and there are a good many of us, who confess they do not understand the tariff and silver questions, do but vote as our respective fathers did, with the old party, weary as we were of some of its wrongs, disgusted, with the "foolish and unlearned ques­tions which minister disputes;" so one day on entering his desk and facing us students, he clasped the little Bible lying there to his breast and with the deepest emotion said: "Young men I do love this book, it is such a common­sense book!"

But to the subject; morally and religiously, what is man? Is it in any sense natural for human beings to sin? Why so? We begin life, begin willing or choosing, before reason is much developed. It is not wonderful that when habits of choosing from low instincts have been formed the babe does not find that he can change them. Other instincts begin to awake, hold its attention to higher motives, andbrace itself to choose the better way which it imperfectly conceives and feebly approves. Then it falls of that moral self-satisfaction, that perfect, highest peace which is needed, and is ashamed, cowed, before a moral superior. Oh, what a little sin!

No doubt the instinctive perception of ouch­ness, obligation to choose, that is, do the worthier, is earlier or later, awakened in differ­ent constitutions and different surroundings; but when it is awakened, in so choosing, the moral nature is harmonious; in refusing, there is breaking of law, sin, guilt, condemnation. Now whether attending to self-respect, to the judgment of others, or perhaps to the higher conceptions of God, there can be no peace without some. Pllilosophy, or common sense, must not here discuss the desert, and sense of choice of punishment, although so important in all moral and religious service.

To return; we see why men sin. Why yield to temptation? Temptation is inevitable in our nature, well-balanced or ill-balanced, and in our surroundings. Unless we are exceedingly morally strong, we shall fail, miss the mark, sin. Exceedingly morally strong! Nothing but faith in God can make us victoriously strong. We need, not merely knowledge, but choices of the wise and loving will of God as our rule and will. This is Christ's peace. This is eternal, natural life, a new birth from above. "That which is born of the flesh is flesh; ye must be born again." Man needs this divine birth. Because he by nature is capable of morality and religion, he is not complete without it. He is created to be new created, born to be born again. Otherwise he is lost. "This is eternal life, that they should know the only true God, and Jesus Christ whom they have not seen." No person, older or younger, can be really saved without it. Repeat that! Repeat it again! People can be saved without working out as God works in him "to will and to do." This life is not by natural inheritance, it is God in us, the Eternal Life abiding in us, hugging the Spirit, being born of God.

To recapitulate; needed character is to cor­rectly (not perfectly) know God, and in choice
love him above all. Man is not physically born with choice, with faith. He naturally sins, but supernaturally repents, believes, loves, obeys. Whatever better or worse tendencies he may have inherited, he must be born again, must rise to the True Life.

A LAYMAN'S VIEW.

To the Editor of the Baptist Recorder:

I did not read the article "Sin," referred to under the heading "Friendly Criticism," in the Recorder of March 31st, last. Nor do I know who wrote it. I had supposed, however, that "As in Adam all die, so in Christ all are made alive," and that thus all imputation for Adam's sin, so far as relates to his posterity, was erased, by the "Lamb slain," "foreordained," (virtually accomplished) "before the foundation of the world," and revealed when "the fullness of time had come;" and therefore that all children are born in grace, their imperfect physical condition only being a consequence of Adam's transgression, and subsequent sins of progenitors predisposing them to transgress, and fall from grace, even more than Adam's perfect body did, but that they are accountable only for sins committed after coming to the age of accountability; that dying in infancy, they are saved by the general stoning of Christ, who is "the Saviour of all men," in this general sense. But, dying after accountable age, having committed sins, fallen from grace, they must be born of the Holy Spirit, through repentance, faith and a life of holiness, becoming like "little children," for "of such is the kingdom of heaven," in order to attain to it; thus becoming partakers of the special grace intended for them, just as behooved them, as the apostle has it, "Who is the Saviour of all men, and especially of those that believe." If this is the correct view, infants, having committed no sin, receive all the benefit necessary or possible, if dying; and adults, having become sinners but born of the spirit, anew, dying, may receive all the benefit of the special, as well as the general stoning of Christ. LAYMAN.

BRUTAL ASSAULT UPON ELD. J. F. SHAW.

Upon my return home I learned that false and most scandalous reports concerning the assault upon Bro. Shaw have been published in the Texas, charging upon him that he assaulted Smith for rebelling against his authority. Therefore I think it is but right to place facts before our people.

To present the matter as clearly as possible I will say that before I came here, which was Oct. 3, 1890, Daniel W. Smith, then living at Pine, was "deposed" by the officers of the Seventh-day Baptist Church of Texarkana, and had entered a homestead one mile from Fouke. After I came he and his wife came and built upon his claim.

When he came here he received a cordial welcome in the home of Bro. Shaw. He returned to Pine Bluff and remained several months. After coming here he decided to stay with his family he was a faithful attendant upon our church appointments until last November or December, at that time he ceased to attend and was reported to have said hard things about Bro. Shaw. Brethren called on him and he said to them, "Don't let us make trouble."

The church invited him, through a committee, to appear before the church and prove these allegations. He refused to do so. The church could not learn that he had any just cause for making such statements. He had worked for a company which burnt a brick-kiln. Bro. Shaw being one of the company engaged him to do the work, and Smith claimed that Bro. Shaw was personally responsible for his pay, while at the same time he held the company as a whole responsible. The company proposed to hire help only on the condition of their taking bricks for their pay or waiting for their pay until the brick were sold. At the time he was complaining about Eld. Shaw's not paying him he had received a larger proportion of his pay than the amount of brick then sold called for.

After refusing to come in and discuss and sustain the charges he had made, he met Bro. Shaw at Boggy, a little town two miles from Fouke, where they had some talk. Bro. Shaw says that it was all in a friendly manner.

Smith returned home, half way between the two places, and when Bro. Shaw came along walking on the railroad, he came to him and after a little further conversation he knocked Bro. Shaw down and pounded him in a most brutal manner. He then went to a Justice of the Peace and swore out a warrant for Bro. Shaw on a charge of assaulting him. Bro. Shaw reported to the Justice's office before Smith got away, and got a warrant for his arrest, but Smith left the office on the arrival of Ed. Shaw, and was arrested the other side of Texarkana. He was taken to the house of Bro. Shaw where the Justice held his court on account of the arrest, and Smith was taken closer to Fouke where, Smith, although he had sworn out a warrant for Bro. Shaw, pleaded guilty to assaulting J. F. Shaw, for the purpose of giving him a thrashing. He was fined twenty-five dollars and costs.

The news, as nearly as I can learn, the facts, but some of the newspaper reports are scandalous in the extreme. Bro. Shaw is now able to be around, but yet suffering from his injuries.

At the regular business meeting of the Fouke Seventh-day Baptist Church, held at Fouke, Ark., April 3, 1892, the following preamble and resolution were unanimously passed:

WHEREAS, Daniel W. Smith, a member of this church, did say that Elder J. F. Shaw was a liar and a scoundrel, and that thus all imputation for Adam's transgression, kindly send it by express, to my address.

MRS. MINNIE HILL, Church Clerk.

But for the scandalous reports which have been published and which may reach some of our brothers and friends, I would not enter into these details for publication, but now think it best that the full facts shall be published.

Eld. S. I. LEE.

Fouke, Ark., April 5, 1892.

CENTRAL ASSOCIATION RECORDS.

I am very anxious to obtain the record book of the Central Association containing the records of that body from its organization down to 1870. I have obtained them since that time. But the matter which I wish to obtain is bound up in this book. Now, will whosoever has that record book in his possession, kindly send it by express, to my address at Berlin, Green Lake Co., Wis; I will gladly pay charges, and will return the book in as good condition as I receive it.

J. M. TOWN.

HOW SHE KEPT HER BOY.

"Mamma, may I make some candy?" said Willie Jones to his mother.

"Yes, my son, if you'll clean everything up in front of the house, and come before you get your hands all dirty,

So Mrs. Jones measured out a cupful of sugar and a cupful of molasses in the pan in which the other ingredients were to be added. She lit the fire, and while the mixture was heating she left the room for a few minutes. But when she came back she found that the mixture had burned, and after several attempts she was unable to clean it up.

"Mamma, must love noise and boys," said Mr. Jones to his wife one evening when he came in and found three or four boys with Willie around him, about to play a game of hide-and-seek. The boys, however, were quite busy, and they did not seem to notice the sound of the door opening, and Mrs. Jones was quite surprised when she found that the door had been opened by her son.

"It is a good book he's reading, isn't it?" said Mrs. Jones.

"Yes, indeed; it's 'The Boy Travelers in Japan,'" replied Mary.

"Well, then, don't disturb him; he's happy and comfortable and well employed. Let him alone.

And so Mrs. Jones kept her boy near her, and made it pleasant for him to be near her. She was polite to him, as polite as if he had been the only child in the house, for her own only boy. She always said, "Please, Willie," do so and so, and when she wanted anything done; she always thanked him. And so the boy grew up pure and unspoiled, and when he was ready to go to school, she said, "Willie, I want you to be good and not to make trouble, but to work for others while you are able to do so." Willie was always ready to do so, and was always happy and polite and intelligent and manly.

We cannot keep our children too near our hearts, if our hearts are as they should be, for kindness and care and happiness. — The Christian Advocate.

It is rather remarkable to find the question of dis-establishment of Wales made a subject of debate at Oxford Union, as happened last week. After members of several of the colleges had spoken, Mr. Osborne Morgan, M. F., addressed the meeting, and put with a hearty and honest speech.

He could not, he said, help thinking that a man must be either blind or very prejudiced who did not see that there were forces at work which were social, moral and material forces, which were very slowly, but very surely, loosening the bonds which united the Church to the State. On a division, 87 voted in favor of Welsh dis-establishment and 109 against. — Ex."
EDUCATION.

NEARLY 500 women are attending Boston University. Seven are in the law school, 43 in the medical department, and 11 in the school of theology. By the gift of $2,200, M. Q. A. French, of Cambridge, founded the College of Liberal Arts, which bears her name.

PAROCHIAL SCHOOLS.—The report of the Massachusetts Board of Education says: "Private tuition in the case of any individual child or for a special purpose is one thing, but when a large number, or any co-sizable portion of our school population for organisation and instruction by private persons, and upon a radical plan, these things are at once un­wise and prejudicial. It is a provision of nature which may involve consequences that in a more developed form the State will not be wise to accept or even consider."

"How I Was Educated."—Timothy Dwight, in an article in the Forum on this subject, says: "My simple story is told. If there is any suggestion which it offers, it is, I think, that of the importance of the family life in giving the impulse to intellectual growth. Education is like religion in many respects. It is so in this. A household of children grow most easily and naturally in the religions life of the parents are always talking about it, and forcing it upon them, but when the atmosphere of the house is so full of religion that they do not think of living any other life. And, in the same way, parents make their children sharers in a true intellectual life possessed by themselves, and make the house full of the sense of the blessedness of knowing, that God is full of knowledge, and will be educated as the years go on. My own mind was awakened in this way. The years of manhood had been occupied in study, and sometimes, in my youth, in the making of music; in the study of physical powers, and whatever I might do, or fail to accomplish, to the view of others, I had found so much delight in this working, and in observing it, that I shall never intellectually go to sleep. And so my answer to the question, "How I was educated," ends where it began. I had the right mother."

A RESOLUTION has been offered in the House of Representatives at Washington looking to the spelling reform of which we have heard not a little of late. It proposes that the public printer be and hereby directed, in all books printed for the department, begun after the passage of this resolution, to adopt the following rules for amended spellings, except in education, law, and similar branches where a different or etymology may be required.

1. Drop "oo" at the end of words like "dialogue" or "cata­logue," etc., where the preceding vowel is short. Thus spell "dialogues," "catalogues." Where the preceding vowel is long, as in "prongue," rogue, miserable, re­tain final letters as at present.

2. Second, drop "oo" in words like "define," "infinite," and the remaining vowel long. Thus spell "definitions," "infinities." Where the preceding vowel is long, as in "polite," etc., do not retain present forms unchanged.


4. Fourth, drop final "e" in words like "program," "crifam," etc. Thus spell "programs," "crafsman," etc.

5. Fifth, change "sh" to "ch" in words like "phantom," "tele­graph," etc. Thus spell "albumen," "paraph," "bio­logy," "foetos," "photograph," etc.

SPECIAL NOTICES.

THE Quarterly Meeting of the Otseco, Linck­laan, DeRoyler, Cayley and Stroots churches will meet with the Dailey Church, Sabbath and First-day, April 30th and May Ist. Let there be a large attendance and a good meet­ing.

FRIENDS and patrons of the American Sabbath Tract Society visiting New York City, are invited to attend the Society's last publication sale, to be held in the Bible House. Office hours from 9 A.M. to 4 P.M. Special appointment made if desired. Elevator, 8th St. en­trance.

A CALL FOR VOLUNTEERS.—If there are any per­sons who are willing to give a few days' time to the American Sabbath Tract Society, will they please to signify the same by post? Direct to Depot Tractor, Room 100, Bible House, New York.

SEVENTH-DAY BAPTISTS in Providence, R. I. hold regular service every Sabbath, in Room 5, at No. 58 Weybosset street, Bible school at 2 o'clock, P. M., fol­lowed by the regular preaching service at 3 o'clock. All strangers will be welcomed and Sabbath-keepers having occasion to remain in the city over the Sabbath are cor­dially invited to attend.

On or after the 20th of Dec., 1921, the Mill Yard Seventh-day Baptist Church meets for worship in the Baptist Chapel, 230 S. Broad Street, Broad Street Railway Station. The Pinner's Hall Sev­enth-day Baptist Church worshipped in this chapel nearly 50 years, from 1873.

N. Y.

COUNCIL REPORTS.—Copies of the minutes and re­ports of the Seventh-day Baptist Council, held in Chi­cago, Ill., and the Baptist council at 130 P. M. and 8 o'clock, in Michigan Avenue, Ontario Building, will be sent postal free, by sending 75 cts. to this office. They are on sale nowhere else. No Seventh-day Baptist minis­ters are eligible to attend and be seated in every home. Address John P. Mosher, A. Q. Alfred Centre, N. Y.

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Methodist Church building, corner of Clark and Washington Streets, at 2.45 P. M., Sabbath-school following preaching service.

TAXCHICAGO Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church building, corner of Clark and Washing­ton Streets at 2.45 P. M., Sabbath-school following preaching service.

Alfred Centre, N. Y.

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Clark and Genesee streets, at 2.45 P. M., Sabbath-school following preaching service.

A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath.

J. T. DAVIES, Pastor.

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Terrific cyclones have recently visited some parts of Kansas and Nebraska. Four or more French anarchists have been expelled from Spain. A dispatch published at Sorel, Canada, has declared in favor of annexation to the United States.

All the steamerboats along the lower Mississippi have ceased their trips for the season last Monday. The recently discovered deposits of asphalt in California are said to be the most extensive in the world. By the collapse of a floor in the baracks at Foix, France, recently, twelve soldiers were seriously and forty-two slightly injured.

April 4th was the hottest day on record in New York for this season of the year. The mercury reached seventy-four degrees.

Kansas produced nearly 100,000 bushels of wheat last year, and the acreage this season promises to exceed that of 1871 by fully twenty-five per cent.

The statements of the New York Central Railroad and leased lines for the quarter ended March 31st, that shows gross earnings $10,404,505, increase $1,613,385. A dispatch from Montevideo says that Emin Pasha is advancing from Wadelci. The most of Bro. Babcock's life has been spent in the vicinity of the Brookfield Church. Lewis of blessed memory. Mrs. Lewis, whose wife was her only child, was a worthy member of the Baptist Church of Verona for many years. Bro. Babcock's last residence was with his brother.

DIED.

MARRIED.

JULIA—SHERMAN.—In Scotia, N. Y., March 31st, 1872, to Miss Julia Sherman, sister of the late Bro. Babcock, by the Rev. E. W. Norton, of Scotia. It is hoped that this engagement will be as lasting as the union of the parties. Many of Bro. Babcock's friends in this vicinity will be cordially interested in the marriage.

The house and lot in Alfred Centre, N. Y., formerly the home of Wm. H. Lewis, whose wife was her only child, were sold at public sale in Buffalo for $99.

The house and lot in a few, since which he made his residence with his brother.

A bill appropriating $89,000 for surveying the State of New York, and promoting the lines of attack and defense of the Union and Confederate land and naval forces in the operations against Mobile, Ala., in 1863 and 1865, has been passed by the Alabama Legislature.

A Sabbath-keeping boy, having some knowledge of shorthand and type-writing, who is willing to make himself generally useful in an office. Address in own handwriting, "D. C. sox Emerson office, Alfred Centre, N. Y.

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May 23, 1872, to Mrs. John Brown, by the Rev. E. W. Norton, of Scotia. The marriage was performed in the home of Mr. H. Lewis, whose wife was his only child, and a member of the Baptist Church of Verona. The marriage was performed in the presence of many friends of Bro. Babcock, including his brother.

He has gained victory over the force led by his former officers who rebelled against him. He has pursued them to Lindea, the white Nia, where he captured and shot the unfaithful officers.

The government is preparing for hostilities. The last stone on the Salt of the Mormon Records.

The most of Bro. Babcock's life has been spent in the vicinity of the Brookfield Church. The last known engagement of his existence as the records of the West Edmonston Church have been destroyed, but for a long time he has been a member of that body. His wife died eight years ago, breaking up his home, since which he has lived in quiet seclusion with his wife in Smithtown. He has been a resident of his home in Rochester, and from there he went to the house of a brother, at Newport, N. Y., where he was married to the widow of a brother in Smithtown. Bro. Babcock was of a quiet disposition and a faithful believer, as he had lived at Leonardville, West Elmsford, and South Brookfield, he had a large circle of acquaintances. Funeral services will be held April 1st at the church, North Alfred.

The SABBATH RECORDER: 1984

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

EMIL F. PASHA is advancing from Wadadel. His voyage over the telegraph lines will be charged to the department of state.