There were many of our own pointed

Young will be found in this connection. However, older people are not forbidden to read on

Woman's Building,
to learn more will, by consulting these

World's Fair. These catalogues will call spe­

Young People's Board,
in the Western Association for the purpose of

is illustrated with

Wheeler, president

...Longfellow.

folowing the “Young People’s Work,”

and only separated by a double rule, will be

for Our Young Folks. Occa-

sional stories and articles of interest to the

young will be found in this connection. How­

ever, older people are not forbidden to read on

the Young People’s page.

A neat little sixteen-page catalogue of Seventh-Day Baptists publications in America and Great Britain, has been prepared by order of the Tract Society for free distribution at the World’s Fair. These catalogues will call special attention to the Sabbath question by the titles of tracts and books; all that are interested to learn more will, by consulting these cata-

logues, find where to look for further informa-

Under the title, “A Dream City,” Candace Wheeler, president of the Associated Artists of New York, and director of decoration in the Woman’s Building, at the Chicago Exposition, contributes to the May Harper’s Magazine a paper on the buildings of the World’s Fair and their surroundings. Mrs. Wheeler is thorough-

ly familiar with her subject, and her descrip-

tion, which is from a standpoint new to peri-

odical literature, is one of the most vivid and

entertaining yet published. “A Dream City” is illustrated with fifteen engravings.

We are glad to see the President of the Young People’s Board, Rev. E. B. Saunders, Esq., in the Western Association for the purpose of visiting all of our churches, and stirring up the young people to greater endeavors. He will find a warm welcome, and we have no thought that the young people will be the only ones blessed by his visits. Bro. Saunders is out in the interests of Christ and his church, and will be very helpful to Christian living and work-

wherever he goes. May God bless him in his endeavor.

The Ministerial Conference of the Western Association held its regular meeting with the church at Alfred Centre on the 3d and 4th inst. Other duties prevented us from attending all of its sessions; and the constant rains made the general attendance very light.

Among the excellent essays presented, a part of which was our privilege to hear, was one by the Rev. J. T. Davis on the subject assigned him, viz., “Is a change from the International

System of Sabbath-school Lessons desirable, and, if so, what shall the change be, and how made?”

This paper was requested for publication in the Recorder since it contains some suggestions and recommendations thought desirable to place before the people. This paper will probably appear next week, and we ask for it a careful reading. It is our firm conviction that we should come to our next Conference fully pre-

pared, by careful thought and investigation of Bible-school methods of study, either to devise some way to infuse new life into our schools in the use of present methods, or to adopt some-

thing better. The “Blakeslee System” has its excellent qualities, but let us at least be pre-

pared to judge of its merits or demerits by per-

sonal examination. In the last issue the address was given that any of our people are not free to get specimens, and full statements of its advan-

We speak thus fully concerning the essay

Bro. Davis because of the prominence likely to be given to this special field of inquiry in the organization of our Sabbath-school work at our coming anniversaries. Other papers and exercises were equally as meritorious and full of interest.

The Montreal Convention.

The World’s Fair does not present the only attraction that will be likely to interest large bodies of people the coming season. The Twelfth Annual International Christian En-

deavor Convention will meet at Montreal, Can-

ada, July 5th to 9th, inclusive. This gathering of Christian people in this gigantic union, in the interests of Christ’s kingdom, will doubtless, like its predecessors, be an occasion of great interest and spiritual power. Many people are planning to attend this convention, and not a few, without hesitation, express their preference for this rather than the World’s Fair. The two last conventions have both been so inspiring that great multitudes would gladly follow them up

every year.

There were many of our own Christian En-

deavorers in attendance last summer in New York, and the good influence of that immense throng of enthusiastic workers cannot well be over-estimated.

There were, however, a little check given to the enjoyment of Seventh-Day Baptist Endeavorers in the noticeable fact that while all other denominations present were invited to make brief speeches as representatives of their re-

spective bodies, ours had no such opportunity. Subsequent inquiries as to the cause of this omission revealed the fact that it was not an over-

sight, but an intended difference. The reason assigned was that the committee in charge did not deem it best to recognize our people be-

cause of our attitude toward the question of opening the Fair on Sunday. Well, this was really an overlooked-for development of Christian Endeavor spirit, and struck our people as very strange, for at least two reasons. First, our Christian Endeavorers were just as

loyal to Christ and the Church as any others. We were enrolled under the same pledge and for the same objects, and had in no way violated our pledges above the ordinary failures in Christian living. And second, it was not less strange because our people had not as-

sumed any attitude toward the Sunday-opening question any way, except what was very care-

fully and wisely expressed in the Chicago Council in 1891.

The action of those in charge of the services has been very sharply criticised by able write-

rs, and somewhat less and secular press. It was unquestionably a very grave mistake, and utterly out of harmony with the genius and usu­

al spirit of the organization. But notwith­

standing all this, giving all necessary promi­
nence to the mistakes of leading men, it still remains apparent that this great move­

ment in the interests of Christ and his church is, in its main features and avowed purposes, under the sanction and control of the Holy

Spirit of God, and is eminently worthy of en­
couragement, and eminently helpful to all who are loyal to its pledges and principles.

What then is our relation to the general or­

ganization? Evidently it is not changed by

any supposed or real slights of individuals. We did not enter the Union for the purpose of receiving any special attention on public occasions. We can afford to bear such insinuations better than thoughtless or illiberal members can afford to bestow them. We have already derived more benefit from our connection with this great body of believers than we have suf­

fered injury. Let us then cherish the good and forget the apparent evil. Let us be char­

itable, patient, courteous and keep in step with the great Christian movements of the world, while we become also more and more loyal to the truth as we believe it and the church of our esposal.

—from L. C. Randolph.
cartoon setting forth truth in a concrete form. Its latest illustration, however, cannot be said to represent "the whole truth and nothing but the truth." "Uncle Sam," as the central figure, stands on guard at the picketed gate of the Exposition. The placard is in big, let ters, "This nation keeps the Lord's day!" A company of men stand clamoring for admission.

They are labeled respectively "anarchist," "saloon keeper," "gambler," "thief," and "stockholder." The plain inscription is that the only people worth mentioning who believe in an open-Sunday Fair, aside from the stockholders, are outlaws, or at least disrespectful people. A cartoon like that may command the applause of certain religious circles, but it is difficult to see how a representation so manifestly unfair and insipid can exalt the cause in whose behalf it is devised.

At this writing no one seems to know whether or not the gates of the Columbian Ex position will really be closed upon the first day of the week. The Directors are reticent, and some people who claim an intimate knowledge of their plans to the Western Editor believe that they will simply be no order to close the gates on Sun day, May 7th, and that the Exposition will be open by default. No official action having been taken none will accept the responsibility, and before the courts can settle the matter the Fair will be over, and the public believes that no course so unworthy will be taken.

The management accepted the gift of Congress on the conditions imposed. However desirable Sunday-opening may be, they can escape those conditions now only at the price of dishonesty.

A PLEA FOR THE FORESTS.

BY HENRY M. MAISON.

The average American, accustomed to the vast scale of all the features of his country, is wont to think of all its resources as inexhaustible. In the case of our forests, however, under careless and reckless management, our timber area is being reduced with alarming rapidity. The habitual visitor to forest tracts, like the Adirondacks, with increasing sadness notes each year the successive inroads of the lumbermen, the new area of deforestation and the dwindling area of forest.

Added to the limits of the primitive forest contracting, year by year, he scores bitterly that mercenary legislature at Albany that spends hundreds of thousands for political jobs and leaves the State's most precious heritage to irretrievable ruin.

But the average ring legislator is probably ignorant of the fact that the fate not only of the lordly Hudson but of most of the northern rivers of New York is dependent upon the preservation of those forests that are so rapidly disappearing. Forests and great reservoirs to regulate the flow of the rivers. Their destruction not only decreases the rainfall, but makes the flow of the river uneven, destructive floods in spring being followed by dry river beds in summer. This fact is strikingly shown in our western rivers.

A few years ago boats drawing six feet of water made regular trips on the Upper Missis sippi to St. Paul. Now boats with half that draught make the trip with uncertainty and irregularity. Each succeeding year sees more and more disastrous floods, while in summer many of the tributaries that were torrents in spring have but a tenth of the water they did thirty years ago. Even in New England mills that used to run regularly the year around have now longer and longer periods of idleness in summer from lack of water to turn the wheels. Such is the experience in all our States where the forest destruction has been rapidly going on. Wherever forests have been destroyed Spring floods have acquired a frequency and a destructiveness never before known. This is the forest as God made it. "How long did it take?" Who knows? A thousand years are but as a day in the sight of God.

Then comes man with his destructive agencies. The forest has no charm for him except as it can be coined into money. The lumberman cuts down the large trees for the saw mills. After him comes the agent of the paper maker, cutting down what the lumberman thought too small, to feed the remonstrant man of the paper mill. Then the charcoal burner takes his part in the march of desolation and works up what is left into charcoal. Such is the story of the paper mill passed by, leaving the ground bare and desolate. The sun glares down upon the soft spongy carpet of leaves and twigs, robbed of its protecting shade, and speedily dries it to tinder.

Some evil day a careless hunter or chopper passing that way leaves a smouldering camp fire. Then follow day and night dreadful with stinging smoke, and the soil, which was but by decayed vegetation, returns to the elements of which it was made. The winds blow what is left of the soil and what is left of the atmosphere begins it. Wind bare and desolate. The sun glares down upon the bare rocks, once covered with the cool, delightful shade of a luxuriant forest and how long it took? The atmosphere began. Wind bare and desolate. The sun glares down upon the bare rocks, once covered with the cool, delightful shade of a luxuriant forest and how long it took? The atmosphere began. Wind bare and desolate. The sun glares down upon the bare rocks, once covered with the cool, delightful shade of a luxuriant forest and how long it took? The atmosphere began.

In mountainous regions one finds dense forests of lofty trees growing on slopes that are simply a mass of broken rocks. Again and again does the hunter or the fisherman come upon a splendid tree, many inches in diameter, growing in the crevice of a huge boulder, sending great roots down on this side and on that side to anchor itself to the solid earth below.

Did you ever think of how it came about that those rocks, once bare and desolate in the blizzards, have ever since been covered with the cool, delightful shade of a luxuriant forest and how long it took? The atmosphere began. Wind bare and desolate. The sun glares down upon the bare rocks, once covered with the cool, delightful shade of a luxuriant forest and how long it took? The atmosphere began. Wind bare and desolate. The sun glares down upon the bare rocks, once covered with the cool, delightful shade of a luxuriant forest and how long it took? The atmosphere began.

The forests have always been a source of strength to man, for they have furnished food for larger navigation and commerce; when the trees are cut down the land is often left bare and black, as sterile as when the mosses began their beneficent work, the soil that was left by the fire washing down into the rivers to fill their channels and impede navigation and increase the destructiveness of the flood. The work of ages and ages has been destroyed in a generation. Such is the mountain forest as man has left it.

But nature has her revenge. The winter snows are no longer protected from the spring sun. With tumultuous haste they turn themselves into water and hurry of the bare rocks into the streams, swelling the rivers to surging floods that overflow their banks, carrying destruction far and wide. When summer comes the hills and mountains robbed of their spongy reservoirs have no water to give the dwindling streams, and the foaming torrent of spring now struggles along the bare earth, with its wide and desolate bed, while all along its banks the fields are famishing for the rains that ran to waste before the summer heasts began.

Such is the sight that greets one in many of our forest haunts. Such will be the fate of all our primitive woods unless the present generation awakes to a true appreciation of the connection between forests and floods, between trees and climate, and, preserving the forests that are left, sets about the partial restoration of those that are gone.

THE CALIFORNIA FIELD.

NUMBER III.

In going from Los Angeles to Oakland we pass over the foot-hills of the Sierra Madre, and a part of the great Mojave Desert, and up the San Joaquin Valley, which is 300 miles long and 100 miles wide, on the average. It is one of the richest valleys in California, and is the great grain producing section of the State. About Fresno and Tulare are some of the largest vineyards in the world. The grapes of California, I am sorry to say, are not all made into raisins, but this year and in the San Gabri el Valley, are some great wineries. These valleys, so fertile, would be but barren deserts in the summer if it were not for irrigation. The rivers and creeks, which are made from the ever-flowing springs and the melted snows of
the mountain ranges, furnish plenty of water, and the irrigation systems of reservoirs, ditches, pipes, etc., cost large sums of money. Some are owned by capitalists, and some by the land owners themselves. It is very interesting as well as instructive, to visit one of these irrigation systems and follow out the devious ways and ramifications, and see how water irrigate their fields and fruit groves.

We arrived in Oakland on a Monday noon, and were met by Dr. B. W. Rogers, Brother Emmon, Dr. Leon Dawson, L. T. Rogers, of Milton Junction, Wis., in whose hospitable home we were a guest during our stay in the city. The Doctor, having a fine horse and buggy, and some leisure hours, took us around to some of the most beautiful parts of Oakland and the magnificent views of sea and land from the foot-hills about it. In Oakland lives Mrs. Eliza Potter, formerly of Alfred Centre, N. Y. Her son Otho and family, now live in San Francisco. Also Mrs. Linnie Nelson Fryer is making Oakland her temporary home while Mr. Fryer's three sons and a daughter are pursuing their studies in the excellent schools in the city and the State University at Berkeley. We had some excellent visits with these stanch Seventh-day Baptists, and they did all they could to make our visit to Oakland a pleasant one. We found San Francisco pleasant and profitable. From Mrs. Fryer we learned much about mission work in both inland and seaport missions in China. Accompanied by Mrs. Fryer we visited the Pacific Press Publishing House of the Seventh-day Adventists, and were shown every room through the various departments, from the compositor's rooms to the bindery. This publishing house is doing a large business, both in denominational publications and job work, making good profit. It proves that Sabbathkeepers can successfully earn their way in a city, not only live but make money. We attended several services of the Seventh-day Adventist church, but did not meet their pastor, as he had not returned from the Conference just held at Battle Creek, Mich. Eld. Brown, one of their ministers, who had been in Japan, went from the congregation, preached an excellent sermon, full of gospel thought and spirit, Sabbath morning and in the afternoon there was one of the best prayer and conference meetings we have attended in all of our travels. The meeting was held in Oakland and San Francisco, who used to keep the Sabbath, but have left it for business. How often in traveling I unexpectedly meet with some one who knows me, or I know. The morning Dr. Rogers and myself were going over to San Francisco for my first visit to the city, a lady came to me on the ferry boat and inquired if I was not Eld. Whitford. The lady was Miss Hatch, a daughter of a sea captain, who, with her mother, was going over to the city. They formerly lived in Green- manville, Ct., and knew Bro. O. D. Showers and myself, and we knew them. They are now living in Alameda, a town adjacent to Oakland. I had a very pleasant call on them afterwards at their home.

I visited, while in Oakland, the State University at Berkeley, a few miles out of the city. It has a charming setting, being situated on a fine hillside facing the Golden Gate. Prof. E. Green, teacher of Botany and having charge of the University's fine gardens, was one of our people from Albion, Wis. I called on Mr. and Mrs. G. W. Haigis, in Berk- ley, who are old graduates of Alfred University. Mr. Haigis is a lawyer in San Francisco. I had some opportunities in doing San Fran-

cisco, so grandly situated on the foot-hills of the Coast Range as they come to an abrupt point at the Golden Gate, and lying so snugly between the Bay and the Pacific Ocean. The Bay affords a deep and grateful etude to the sea. On the northern side of the Cliffs, the Seal Rocks covered with seals sunning themselves, the grand view from Sutro Heights, the Palace Hotel, the palatial residences of the Californian millionaires on California street, other buildings and sights, and not least, the strip of the great Golden Gate, and growing State of California, with its unsurpassed climate and varied resources, make San Francisco one of the most desirable cities in our country for residence and business.

Bro. Maxson and Mrs. Potter called on Charles Burchhalter, Astronomer, who has charge of Chabot Observatory, Oakland. He is a Sabbath-keeper, and had written Bro. L. A. Piatt for our publications, and inquired of him whether there were any Seventh-day Baptists in Oakland. Bro. Piatt referred him to Mrs. Potter. We had a short interview with him. He and his wife are members of a Methodist Church. His wife does not keep the Sabbath. He wishes there was a Seventh-day Baptist Church in Oakland. He used to be an Adventist.

From Oakland we returned to Fresno, thence to Sanger, fourteen miles to the south-east, where Bro. Charles N. Maxson, brother of Holly M. Maxson, of Alfred Centre, met me and took me to his home, some twenty-eight miles up in the Sierra Nevada Mountains, east of Sanger. His address is Trimmer, Fresno Co., Cal. He came from Lost Creek, W. Va. Near him is his brother-in-law, W. W. Lowther, from Ritchie, W. Va. These Seventh-day Baptist families went up in the mountains where they built a little California settlement, with springs of rain water, and threw the land in, as some put it. However, there are good cattle ranges up in these mountains. Bro. Maxson went up there chiefly for his health, and has regained it. We held service in Bro. Maxson's house Sabbath afternoon, to which the neighbors round came, especially a number of young people. It was the first sermon our people up there had heard from a Seventh-day Baptist minister since they came into the State, and the first minister of that faith the people about there had ever seen. After a good address by Bro. Maxson and his brethren and their families, and a good sermon on the mountain side and along the river, we bade them "good bye," with "God bless and keep you," and made our way back to Sanger, thence to Fresno, from there back to Los Angeles, thence to Ames, as a starting point for another missionary trip.

O. U. WHITFORD.

THIS BODY OF DEATH.

It was the custom of the Apostle Paul, in preaching the gospel and in his epistolary writings, to illustrate its great truths by familiar objects known to his hearers and readers. Thus, to state the image of death in sin, and the certainty of death from sin, unless delivered from it, in his letter to the Romans he refers to a practical instance of that time. He says: "Likewise also the law, when it shall have put it. However, there are good cattle ranges up in these mountains. Bro. Maxson went up there chiefly for his health, and has regained it. We held service in Bro. Maxson's house Sab-

AUGSBURG, Cal., April 23, 1860.

The body of death is no longer dragging down to destruction, but the chains are broken, faith and hope illuminating the life, for our lives, being "hid with Christ in God, when he, who is our life, shall appear, then shall we appear with him in glory" (Col. 3: 3, 4); and our lives now bright with hope reflect the spirit of Christ in our lives, influencing us to follow in his example and teach-
SABBATH REFORM.

THREE DAYS AND THREE NIGHTS.

On what day of the month Nisan was the paschal lamb slain, and on what day did the feast of the passover begin? We find the record of the origin of the passover in the 12th chapter of Exodus. It was instituted to commemorate the deliverance of the firstborn of Israel from the destroying angel. They were to keep up the lamb from the first day of Nisan until the 15th of the same month, the 15th being kept with unleavened bread. God said (verse 22), On that night none of you shall go out at the door of his house until the morning. Verse 23, For the Lord will pass through to smite the Egyptians, and when he seeth the blood upon the lintel and upon the two side posts, the Lord will pass over the door and will not suffer the destroyer to come in unto your house and smite you. Verses 17, 18, And ye shall observe the feast of unleavened bread; for in this self same day have I brought your armies out of the land of Egypt; therefore shall ye keep this day as a holy convocation. In the first day shall be a holy convocation, ye shall do no manner of work therein, but shall offer a sacrifice made by fire of a burnt offering unto the Lord, two young bullocks, and one ram, and seven lambs of the first year. This was to be on the fourteenth, and the preparation for it. Verse 24, In the morning of the fourteenth, after having eaten the paschal lamb, and the first born of Egypt have been slain, Israel commenced their hasty preparations to depart because of the urgency of Pharaoh, asking of the Egyptians what they needed, and tying up their dough, unwrapped, or want of time, they delivered up their dough, unleavened, for want of time, they devoted the morning of the morning of the fourteenth, and the preparation for it. Verse 24, In the morning of the fourteenth, after having eaten the paschal lamb, and the first born of Egypt have been slain, Israel commenced their hasty preparations to depart because of the urgency of Pharaoh, asking of the Egyptians what they needed, and tying up their dough, unwrapped, or want of time, they delivered up their dough, unleavened, for want of time, they devoted the morning of the morning of the fourteenth, and the preparation for it.

So, the following day, the first day of the week, after the firstborn of Israel from the destroying angel, was kept as a Sabbath, but was a preparation day for that Sabbath of the fifteenth. John 19: 14, 31, 42. In Egypt it was used in preparing for the march that commenced on the following night.

The seven days feast included the fifteenth and twenty-first, both of which were to be days of holy convocation, which marked the two most striking events connected with their flight. But if this feast began at the end of the fifteenth, as some contend, instead of at the beginning, then the seven days would have included the twenty-second, contrary to divine instruction.

In Num. 28: 16-19, we read, And in the fourteenth day of the first month is the Passover of the Lord. And in the fifteenth day of that month is the feast; seven days shall be kept as a Sabbath, but was a preparation day for that Sabbath of the fifteenth. This was to be on the fourteenth, and the preparation for it. In the first day shall be a holy convocation, ye shall do no manner of work therein, but ye shall offer a sacrifice made by fire of a burnt offering unto the Lord, two young bullocks, and one ram, and seven lambs of the first year. This was to be on the fourteenth, and the preparation for it. In the morning of the fourteenth, after having eaten the paschal lamb, and the first born of Egypt have been slain, Israel commenced their hasty preparations to depart because of the urgency of Pharaoh, asking of the Egyptians what they needed, and tying up their dough, unwrapped, or want of time, they delivered up their dough, unleavened, for want of time, they devoted the morning of the morning of the fourteenth, and the preparation for it.

So, the following day, the first day of the week, after the firstborn of Israel from the destroying angel, was kept as a Sabbath, but was a preparation day for that Sabbath of the fifteenth. John 19: 14, 31, 42. In Egypt it was used in preparing for the march that commenced on the following night.

The seven days feast included the fifteenth and twenty-first, both of which were to be days of holy convocation, which marked the two most striking events connected with their flight. But if this feast began at the end of the fifteenth, as some contend, instead of at the beginning, then the seven days would have included the twenty-second, contrary to divine instruction.

To keep that passover was to commemorate the deliverance of their firstborn from Egypt, which occurred at midnight. The fourteenth is the title date, beginning and ending the weekly days, beginning and ending the first month, and the first half of that day; all of Egypt, therefore, the Lord promised to be dealt with in a manner that would have in it some abrupt termination of what was promised to be a violent eruption from the summit crater of Mauna Loa, after its usual period of quiet, places the people of Hawaii in a state of awful suspense, fearing, as they have every reason to from past experience, that an underground lava flow is in progress, and may, at any moment, burst forth beneath them. Several powerful earthquakes shudder the earth in expectation, which is always considered to be a premonition of a flow. There can be little doubt but that a violent outbreak of lava along the dome of the mountain is impending.

This summit crater, known as Moku-weo, on an elevation of 8,000 feet, from which it has come most of the lava flows that have brought destruction on that island, its gently rounded top, a dome, a short distance, affords not the slightest indication of the fires which slumber within, and which, when they do awaken, cause such terrible earthquakes and lava flows, the like of which are unknown elsewhere.

The crater of Kilauea or, more properly speaking, the pit or lake of Mauna Loa has been unusually active for some months past. The summit crater or caldron is nine miles in circumference, with vertical walls, and a depth of from 400 to 1,100 feet, according to the rise and fall of its molten tide. At present intense action is confined to its western portion.

Visitors and tourists who have witnessed it in its recent action of late have enthusiastically in their description of its fiery fountains tossing their red-hot spray high in air. The waves surge and roll in low curling waves, and again dashed like wind-driven surf against lava cliffs, which fall, rearing a cream of red and white foam, again in its blood-red tide, while dreadful detonations and earth tremors add sublime terror to the awful scene. In erupting grandeur and intensity of action, Kilauea is unrivaled among volcanoes. —Scientific American.

Volcanic Activity at the Sandwich Islands.

Mr. S. D. Macdonald, F. G. S., of Halifax, N. S., who is wintering on those islands, writes as follows:

"The somewhat abrupt termination of what promised to be a violent eruption from the summit crater of Mauna Loa, after its usual period of quiet, places the people of Hawaii in a state of awful suspense, fearing, as they have every reason to from past experience, that an underground lava flow is in progress, and may, at any moment, burst forth beneath them. Several powerful earthquakes shudder the earth in expectation, which is always considered to be a premonition of a flow. There can be little doubt but that a violent outbreak of lava along the dome of the mountain is impending."
MISSIONS.

Bro. L. D. Sager has removed to Lost Creek, W. Va., to Berea, in the same State, in order to become missionary pastor of the Ritchie and Bear Fork Churches. He has gone to a field where hard work will be required, but, also, where that kind of work will be rewarded. We wish him great success in this new and important undertaking.

The following additional statistics will be of interest: Horace Stillman, 13 weeks with the First and Second Wysterly Churches, with regular Sunday night services at Niantic, R. I.; 26 discourses, congregations from 6 to 60; 8 prayer-meetings, and 8 visits.--J. J. White, 13 weeks in revival work with the First Hopkinton Church, R. I., and the Berlin Church, N. Y.; about 200 discourses, congregations from 20 to 300; 25 afternoon prayer-meetings and about 125 in connection with other meetings. While the apparent results have not been all that was expected, many souls have been greatly blessed. We have received during the holidays, $10 from the Ladies' Society of Rockville, R. I. Alfred and Alfred Center have furnished our family with the greater part of our clothing for two years, and the Ladies' Society of Leonardville, Ark., and another us for this year. To them, and to Bro. Daland, I shall ever be under obligation for books and instruction which we can only repay by a more faithful application to the Lord's work. I am pained to see the great need of means on our field. As our circumstances are such that it is hard to help ourselves, I can only say that I will do what I can for the service of God, and ask that our friends who have been so kind and helpful to us send their contributions for some one more worthy and more competent to do God's work.

I have taken up land near Bro. Body I have concluded to try one more year to have a church house built. I intend, if it be the Lord's will, to stay in this country one or two years more, then to go perhaps to Florida if the Lord will give us enough to pay our creditors and take us there. The Open Letter is before me. I have one for each family and shall take pleasure in delivering them. The "Jubilee . . . Papers" are a treasure; thanks to that dear sister for it.

Yours as ever,
J. L. HULL.

De Leon, Ark., April 18, 1893.

FROM GEO. W. LEWIS.

We have recently returned from a trip to Bearegard, Miss. Truly it was a visit that gave us feelings of joy mingled with grief. Of joy, in that the little church there was strength-ened, and of course cannot be with our home, especially to one who had made such complete preparation as our brother and councillor had. During the quarter just closed that church has also met with the loss, by removal to Calihan, Colo., of the two large and strong families of VanHorn and S. A. We have remained one, however, are holding on with commendable zeal, believing that yet a Seventh-day Baptist society can and will be built up at that place, and they are aiming to prove their faith by their workings in a careful observance of all the appointments of God's house. Though weak in numbers they are strong "in the Lord."
people thus escaping so much that is unpleasant and laborious. But also, if we gather for our preaching service on a different day than most denominations, yet we have had fully our share of this outside and transient population. But many of them have returned, and as a result our congregations have been somewhat smaller. But these are truly the losses that one must consider when a small body has to put up the loss by the greater zeal we put into our work. Just now the church is negotiating for a bell, which, no doubt, if secured, will aid us much in calling those who do not usually meet with us.

We are now in the midst of our busy season—the strawberry harvest. The yield is not quite up to the usual amount, owing in part to dry weather. The price is also below that of last year, notwithstanding the excitement and increased population of the World's Fair City, our usual best shipping point. But even with present prospects we think there will be sufficient for the necessities of life, and we hope a sufficient margin that we may aid our various Boards, and perhaps several of us get up to our General Conference at Milton, Wis., in August next. As soon as the meetings begin I will try to encourage the church here to hold the church away from its main service, but he has two public discourses with him. Now people seemed to have no objection against our meeting-house for it was filled with the chairman gave him twenty minutes; and then I got the same time; afterwards each of us ten minutes, and farther on each five minutes. At the end of the second meeting my opponent refused to have a third meeting and so I said to the people: Next Friday evening I will give a lecture, subject: "The Credibility of the Bible confirmed by testimonies of Deists and Atheists." Many of those who we call here Social Democrats came up.

It is our duty and our privilege to give testimony to the truth and show the people the untruth and falsehood of the testimony of the church. We cannot bring it farther than on the heart. With deep regret I learned that our dear Bro. Potter, Adams Centre, and soon after him our dear Bro. Williams, Alfred Centre, left us, both of whom I must say the fathers of the churches, whom we already have in our church. They are now with Jesus and freed from all sorrow, sin and trouble, and God be praised for this great comfort. But nevertheless, we mourn; be it not like them who have no hope.

Dear brother, excuse my brevity. As soon as possible I hope to write you again. I hope you and your dear ones and all the dear friends may rejoice in God and enjoy temporal blessings. May God bless all their labors for his name's sake abundantly. Give them all our love. Accept my fraternal salutation.

FROM S. I. LEE.

In connection with my statistical report I will say that circumstances have not permitted me to do much more than give the results of our missionary work. Financial embarrassment prevented my traveling as much as I desired, but within the quarter I have visited Camden, Fordyce, Stuttgart, Harrisburg, Hydrick, DeLace, and traveled some miles in the country. At several places I could make no arrangement for preaching and two appointments were failures on account of unfavorable weather.

At Harrisburg I heard of a Sabbath-keeper, Robt. J. Ellis, near Hydrick, and visited him. I found him and his wife, and a Sister Wright all Sabbath-keeping Baptist. Sister Wright has kept the Sabbath for 30 years. Brother Ellis is a man of influence in his community and has kept the Sabbath several years, and had often told the people that he expected to live to see a minister come among them who would preach the Bible as he understood it. He told them he did not know where the minister would come from but he believed God would send one. When I introduced myself he called his wife from another room and said, "Well, that Seventh-day Baptist minister has come." They received me as one sent of God to them. The first time I preached there was under which I learned of him when on my way to the depot, intending to go the other way, appeared indeed providential.

I preached in their neighborhood (Union Hill), 5 times to congregations of from 20 to 50. Several declared their determination to live for Christ, and 3 more pledged themselves to keep the Sabbath. I preached at Hydrick Sunday.
morning and night. On my return I visited Brother Hull and Monroe, of the DeWitt Church, and preached 3 times a at a school-house near them, to small but attentive congregations. I desired to make another tour which would have taken 2 or 3 weeks, but circumstances were unfavorable. I hope to be able to visit the church at Ellicott, Tor., next month.

In the past quarter I have met many discouragements, but my visit to Cross county was one of the most pleasant occasions of my missionary experience.

In looking back over the year I can see many things that I believe will be the best and most satisfying to my soul.

THE CLASSES of '19 at Yale have raised $3,000, the income of which is to be used by the University in encouraging the art of extemporaneous speaking among the students.

The Christian Inquirer tells of a clergyman to whom a certain "college" offered the degree of D. D. He declined to accept the degree, however, until he knew more about the institution. On inquiry he found that the faculty consisted of the president, his wife and daughter, and that there were half a dozen students; but he had no sacrificial, feeble-minded students and outside parties than there came a letter saying the trustees had just met and voted to confer the degree upon him, and all that was necessary was to send a donation to the college.

POWER OF PERSONAL INFLUENCE.

Solomon tells us that there is nothing new under the sun, and many others have referred the secret of a good form or another into the character of a man. I was to speak of my experiences they would be but those of the present generation.

One of the questions often discussed in my group of associates in our school days was in reference to large and small colleges, and "fine and abhorred" as compared with the coarser ones of the more rustic colleges. Such questions still agitate the young, and in dropping a few thoughts on educational matters it is simply in the hope of aiding some young student who may be where I once were in thought.

First, personal influence is the law of mental and spiritual growth. Even God himself moves the world through persons in whom his spirit works, through Moses, Paul, and highest of all, Jesus Christ, and the same law appears in the pagan religions, those based on a personality like Buddhism. Mohammedanism or Confucianism far out stripping in power and influence the non-personal ones.

In the smaller colleges the closeness of contact between teacher and pupil, giving far more personal influence, under sweeter and sweeter influence, balances many advantages the larger and richer colleges possess. This is no doubt one of the reasons that most of the men who have done the most in the practical work of the world have been graduates of the smaller colleges.

Young people often mistake as to what is most valuable in education, and are blinded by the glitter of a course of study of the real character of which they do not understand. The accumulation of facts is not in itself education; great libraries, cabinets and collections of apparatus do not necessarily educate. Some one has said that if Shakespeare had been a Senior Wrangler he would never have written his immortal drama. He would have been so weighed down by his accretions of knowledge, his burden of facts, that his creative power would have been snuffed out and perished under the weight. Physiologists tell us that over-eating destroys the power of work, that nervous and physical energy are lost by the labor of digesting and assimilating so much food. This is, with them, an example of mental feeding and mental work. The men who do the most real work for the world, as a rule, are not men of great erudition, but men who know everything in every department of knowledge, but men who have the power to grasp principles and the general laws of mental forces, and not the active, energetic exercises, to think rather than simply to know.

The course of study, then, that energizes the mind, the entire soul rather, that puts a man into the realm of thought rather than simply the realm of facts, that brings out his own resources most fully, is the best,—that college best that does it most fully.

Let me refer to my own experience, for instance in illustration of my thought. I read my first Latin under Prof. Kenyon and shall never again have the same mental life I then felt; Cesar was one of the most inspiring authors I ever read of any kind or any time. I read Cypriedia and Homer to Prof. Williams with a similar feeling. These books were not merely historical, but literary; I have certainly studied the grammes and historical allusions, but we studied that we might read Cesar and Homer rather than read those authors that we might study grammar.

The life in the class manifested itself elsewhere. The literary societies were full of life, the debates were spirited and manly, the students were preaching and lecturing in the school-houses, and in many other ways were manifesting a genuine intellectual activity. I contrast that life with school life where the entire energies of most of the students were absorbed in the effort to get at, and remember facts where the texts of authors seemed to be merely a web into which to weave grammatical, philological and historical questions. The general life of the school corresponded. The literary societies were full of life, and the most real existance, no student would have dared to preach to his fellow students and none preached elsewhere. There was great mental activity but it was consumed mainly in memorizing, criticizing or some unoriginal form of action.

I have had many chances to discover that much of the best results possible in a college course are lost to students in this mistaken policy of cramming them.

For instance, a successful minister—a graduate of Harvard—once said to me that he had never seen any Latin worth reading. I took down from my shelves Lucan and read Cato's reply, when urged to consult the oracle of Jupiter Ammon after the subversion of the Republic by Julius Caesar [Pharsalia, Book 9, lines 684-690] when he replied, "I never found anything like that in Latin before." As a matter of fact he was young when he went through college, and an exercise in reading was a piece of mechanical work rather than the appreciation of literary craftsmanship. I have used the classics simply as an illustration, but could have found it in other departments. For example, I recall a mental science recitation in a prominent New York college where the Professor's regular question formula was, "What are the words of our learned author?" On this, and on the other topic?

Let me not be misunderstood. I am not making a plea for slip shod work in school; I am not saying that bush whacking missionary work is better for a theological student than honest work in his class. But I do say that the work that is worst in education can be got in Alfred or Milton as well as in Har­vard or Yale if an earnest spirit is possessed and correct methods of teaching and study are pursued. We must, however, emphasize "earn­est spirit and correct methods" for they are essential and within the reach of most students; immense libraries, cabinets, apparatus, are not essential and can be supplied, if not easily in reach.

X. Y. Z.

God leaves a touch of the angel in all little children to compensate those about them for the inevitable cares they bring with them—Miss Mulock.
LETTER FROM MRS. DAVIS.

YOKOHAMA, March 7th.

The last three days of our voyage gave us a little reminder of the disadvantages of mode the sea is capable of taking, and we were very happy when Friday morning arrived bright and clear with fair prospects of entering Yokohama harbor before sunset.

About noon we heard the ever welcome sound, "land ahead," and knowing the distance from certain points we could readily calculate the time required to reach our destination.

The afternoon was lovely, and as we entered the bay and gradually came in view of the city of Yokohama, we beheld the Washerwomen's hill and mountains, itself partly built upon the bluffs, with the sacred mountain "Fuji-Yama" towering its snow-covered peak in the distance, with the golden rays of the setting sun enhancing it in its resplendent glory, we were led to exclaim, "O, a wonderful scene." With numerous small boats from the shore were drawing near, and all on deck were eagerly looking to recognize some familiar faces. As the friends came on board we, with others, were the happy recipients of several letters, ours from Shanghai were eagerly perused, and were rejoiced to find they contained favorable news respecting the recovery of Mrs. Randolph.

We immediately went on shore and found a comfortable home with a kind lady who keeps a boarding-house especially for missionaries. The following day being Sabbath, we remained mostly in our room. Sunday morning we attended services at the Union church for foreigners, in the settlement, and listened to a very interesting discourse by Dr. Meechan, pastor of the church, and in the evening service among the residents. It was the first time under our consideration were missions in "Mexico," "West Indies" and "City Evangelization," three rather important subjects which could be hardly touched upon in the allotted time. Of course the services were full of interest. In talking of Mexico the speaker described some of the discoveries made there by missionaries regarding the power formerly held over the people by the Catholics and the terrible persecutions enacted by them. Monday forenoon we spent mostly in visiting the curio shops and other places of interest. In the afternoon Mrs. Woods and myself took a jin-rickasa ride out in the country, which was quite enjoyable.

The wind, however, was very chilly, the surrounding mountains being covered with snow, though the hill sides and valleys were in many places beautifully green. Japan and China, like our own home land, have had a very severe winter.

Tuesday morning at ten o'clock we bade our hostess good-bye and came on to our steamer, which left the harbor about noon. At four o'clock we are moving quietly along. The wind was a little higher, and after being very rough we are gratified in finding it so quiet to-day. Just now our attention is called to an active volcano on a distant island which is spewing its smoke with the drifting clouds. The day previous to our leaving Yokohama we had a gentle reminder that we were in the land of earthquakes.

March 10th. Yesterday our steamer returned at Kobe and most of our time was spent on shore. It was here I spent several weeks with our children the summer previous to our return to the home land, and was surprised to find how many sad, sweet memories. We called to see Mrs. Lambrecht, who was our Susie's teacher for several years in Shanghai. Her husband was one of those who welcomed us on the steamer when we reached China thirty years ago. With our hearts set on going to his heavenly home. Our ship to-day has been moving peacefully along through the "inland sea" noted for its unparalleled beauty of scenery. By terracing, the natives are able to cultivate many of these very abrupt mountains to good advantage, which certainly forms a very pleasing sight, showing great patience and perseverance on their part.

March 17th. Here we are in the "mission home" in Shanghai. We arrived just before noon on the 14th. All of the friends were at the wharf when our ship arrived to receive us, and all are looking very well except Mrs. Randolph, who has not yet recovered her usual strength since her severe illness. The prospect of their return home is a very discouraging feature of our work. But I must refrain from giving any feelings on this subject now. If I do want to thank you all so very much for your dear kind letters which were such a comfort and inspiration to us on our voyage. It is difficult to fully realize we are really in the old home again.

Our boxes sent from Alfred are expected the first of next week, having already passed Singapore, only five days from Shanghai.

Now I must bring this letter to a close, however with regrets that it is not more interesting, also that want of time forbids my rewriting it. Must beg you to pardon all mistakes as the most of it was written on shipboard under rather unusual circumstances. It gives me much pleasure to talk with you thus by the way. Shall ever remember the months spent among you with tender love and gratitude to you all, for your kindness and sympathy expressed for myself and family in so many ways. May our kind heavenly Father bless you and keep you and cause his face to shine upon you, will be ever my earnest prayer.

THE New York Sun mentions Mrs. Julia Ward Howe and Mrs. Rose Terry Cooke as the two most important women American poets.

DR. KATE BORNEE and Mrs. Elizabeth Wheeler Andrews are holding evangelical meetings under the auspices of the local W. C. T. U. in a convent.

MRS. KATE BUFFINGTON DAVIS has established the Woman's Publishing Company in Shanghai, for the benefit of Chinese and women, and will be upon a much higher intellectual plane than anything hitherto attempted.

The late wife of the Chinese viceroy, Li Hung-Chang, was an intelligent, progressive, and influential woman. So pleased was she by her recovery from an illness that her nurses invited by an English physician, that she built a hospital herself and maintained it for the benefit of Chinese in Tientsin. One of her attending physicians during her last illness was an American lady.
THE SABBATH RECORDER.

WOMAN'S BOARD.

Receipts for April.

Young Ladies Mission Band, Wallawoga, Wis., Miss Hannah Babcock. $80.00

Wesleyan Alliance, Wisconsin, Miss Emma Clark. $80.00

Ladies Aid Society, New Market, Ind., Miss Hurst. $30.00

Ladies Aid Society, Lebanonville, N. Y., Miss Shephard. $30.00

Ladies' Aid Society, Leavenworth, Ia., Miss J. A. Phillips. $20.00

Ladies Auxiliary, New York, Miss E. B. Wait. $20.00

Mrs. B. J. Yarbrough. $20.00

Rogel's. $15.00

Mrs. F. B. Wait. $10.00

PAPA. $10.00

Miss Julia N. S. Longworth. $10.00

Kate N. Clark. $5.00

Mrs. S. A. Roche. $5.00

Miss Anna S. Burdinck's salary $20.00,

Miss Burdinck's salary $5.00.

Miss Julia N. S. Longworth. $10.00

Miss Julia N. S. Longworth. $10.00

Society $2.00

Association; Missionary Society $20.00,

Society $2.00

Miss Burdinck's salary $10.00

P. J. B. Wait. $10.00

Sarah E. Yapp. $5.00

Mrs. W. G. Golding, special thank offering, Dr. Swett. $60.00

Ladies' Aid Society, New Market, Ind., Miss Hurst. $30.00

Mrs. E. B. Wait. $10.00

Ladies' Aid Society, Lebanonville, N. Y., Miss Shephard. $30.00

Mrs. M. Anderson, Hope Valley, R. I., Tract Society. $20.00

Miss Burdinck's salary $10.00

By Secretary, Western Association. $3.00

Ladies' Aid Society, Lebanonville, N. Y., Miss Shephard. $30.00

Ladies' Aid Society, Milton Junction, Wis., Dr. Burdinck. $10.00

Ladies' Aid Society, Milton, Wis., Mrs. W. T. B. Wait. $20.00

Ladies' Aid Society, Long Island, Apria 25, 1893.

WOMEN'S BOARD.

WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., April 28, 1893.

Treasury gold and the financial situation continue to attract public attention. The gold reserve, though drawn upon last week, has been restored but is likely to be called upon again. It used to be charged as a fault against a certain general that he would not use his reserves in battle. Why is there so much fear that the gold reserve will be put to the use for which it was reserved? The financial world is very much like the old fellow who if he could draw his money from the bank didn't want it, but if he couldn't he wanted it very badly.

Federal officers, not counting those of the army, number nearly 300,000, or more than one to every 200 families, every man, woman and child. In 1881 there were 125,000, and in 1891 there were 183,500 offices, increasing at the rate of nearly 6,000 a year. This is largely accounted for by the growth of the country, but beyond that there is a tendency not to reward the "workers." It is an old trick to turn out a lot of minor officials with much noise about it and bosoms of retrenchment and after a little quietly filling the same places with a new set. Occasionally Congress will abolish a lot of offices but not the same men and then push their own men into the vacancies thus provided. Reductions don't reduce, and offices like government expenses, steadily increase.

A. P. M. G. Maxwell who appoints to the small post office has his hands full. An Indian Chief has been assigned to that district carefully and prepared a list representing the wishes of the democrats as nearly as practicable and submitted the names with petitions, letters and other evidences, to the Assistant P. M. G. That official declined the Congressman's aid and the latter deposited the certificates and told them to "hunt for themselves," which they proceeded to do with such vigor that Mr. Maxwell was soon overwhelmed with applications, petitions, requests, interrogations and "pulling" generally. He now wishes that he hadn't declined help.

P. M. G. Bisell has just done a good thing highly appreciated here, and particularly by government employes. It seems that a certain Southern postmaster, to curry favor, turned out all his Republican clerks and carriers and filled their places with democrats and sent the news to Bisell. That functionary at once appointed a democrat in their stead and has received discouraging applicants but finds it a Sisyphus' job. It is said that he tells this story to illustrate the popularity of office seeking! An old colored man was convicted of stealing chickens and when asked if he had anything to say why sentence should not be commuted, Judge, I had a far trice, and I kin say nothing agin it, but judge you may sentens and sentence till yone black in yore face but yo' can't make chicken stealing unpopular wid do cullud race.

CAPITAL.

NEW YORK CITY LETTER.

Our little church has had quite an increase in her membership this month; she has in all, two by baptism. Mr. Leslie and Mrs. Paul Dealng both were brought up in the Episcopal Church; also by letter, Capt. F. M. Dealng, and wife and Paul Dealng, of the Adams Centre Church, and Misses Anna Langworthy and Gertrude Huntly from the church at Alfred Centre.

Last Sabbath our services were held in the 23d street Baptist church, when baptism was administered. Much interest was added to our services by Miss Hannah Babcock, who presided at the pipe organ, and the singing by Mrs. Musson, of Brooklyn. It is only necessary for me to say that Mrs. Musson is a niece of Mrs. Ida F. Kenyon, to assure all that it was a great treat to our little church. We hope that this will be our last opportunity to hear Mrs. Musson.

Our regular communion service occurs the second Sabbath in May, preceded by the covenant meeting the evening of the Sixth-day at the residence of Prof. Stephen Babcock, 544 W. forty-five street, city.

Our "New Mispa" has its first anniversary birthday May 16, 1893. It will be just one year old. This birthday celebration will take place in our new rooms, 56 Barrow St. Our home will be at the same number. We have decided that it will make the work day, easier, it will save so much running back and forth between our home, five blocks distant, and the mission. The interest of the work on the part of the men who throng our rooms each night was never better than at present. We dare not stop our work. If the friends who helped us last year will do the same thing this year, the work can go on quite successfully. New friends are coming to our help and we have promise of help from those who, until quite recently, were strangers to us. Now if you feel like continuing in this work of organization and sending little Wesley's send an envelope through Mr. Dr. Russell, No. 151 E. 50th St, who is the Treasurer of the New Mispa. Send money in postal notes. The committee, as it stands at present, is Mrs. J. G. Burdick, Superintendent; Mrs. E. S. Lewis, Secretary; Auditing Committee to be added. God has blessed us in this work far beyond our expectation.

J. G. B.
A SOLITARY WAY.

Proverbs 14: 16.

There is a mystery in human hearts, and though we are encircled by a host of those who love us, and are beloved, To know it, or to come to know it, There comes a sense of utter loneliness. Our message is "and it is to our joy, And cannot realize our bitterness.

"There is not one who really understands, Not one to express in sober thought, Such is the cry of each of us in turn. We wander in a solitary way, No matter what or where our lot may be.

Each of us reaches out to the inner life, Must live its inner life in solitude. We feel the longing soul, And every time we feel it our at-

Such is the cry of Abraham, -"Come to me," And every time we "do not understand," It is a call to us to come again; For Christ is the only soul, And those who walk with Him from day to day Can never have a solitary way."

Psalm 24: 22.

And when beneath heavy cross you cross your face, and say "I cannot bear this load alone," You say that Christ has made it for you, So heavy that you must return to Him. The bit is one understands, Conveys a secret message from the King, Entertaining you to come to Him again.

The Man of Sorrows understand it well, In all points tempted, He can feel with you. You cannot know, you cannot see, Or too near; The Son of God is infinite in Grace; He presides over all, And those who walk with Him from day to day Can never have a solitary way." -Selected.

We commend you to a second or even a third reading of the above poem.

PLEASE notice the letter from Fayetteville, N. C., and then "go thou and do likewise." Be benefited by the example of those who have helped Miss Newton, and by her example in writing about it.

Will each of the young people who read this page please call the attention of some one, young or old, who does not read it, to that article, poor as it may be, which in their judgment is most worthy of attention. Do this every week and perhaps you may succeed in interesting some one who now does "not have time to read the Recorder."" -From Fayetteville, N. C.

The President, E. B. Saunders, has started the plan of having quarterly reports from the young people. To this end blanks are being printed and will soon be sent to all the societies. Please do not get this confused with the annual reports to the Associations. It will require some little time on the part of the secretaries, but it is an excellent plan and should meet with the full sympathy and support of every society. Please give your attention.

FROM FAYETTEVILLE, N. C.

-Though a member of an Endeavor Society, it seems pertinent that I should acknowledge some benefits conferred by some of them. Noting Mrs. Burdick’s article, "Give them away," it gives me pleasure to say that I have received a large number of the Youth’s Companion, and other papers, from Master Jesse Maxson, of Walton, Vt. They came at an opportune time for distribution, and though unusually busy, it was no trouble to give them away as they were done up in convenient packages. It was a surprise to receive them in so many separate bundles, but the extra trouble and expense was duly appreciated by the distributor; and the papers were gratefully received by the young people.

"About the same time a box of clothing arrived, sent by the Plainfield Christian Endeavor, Society, "I pray God will bless them in their mission." Many needy ones have been helped, and my heart is full of gratitude when I think that their prayer is being answered now. The same Society, and the Rockville Y. P. S. E., have the west, contributed to aid me in the distribution of Sabbath Literature. I am learning to love the young people more and more for the good work they are doing in many ways, and pray God to bless them in their endeavors to do something for Jesus. Rev. Joshua. There are having interesting meetings, and the outlook is very encouraging. "-Emily P. Newton.

Our need of Specialists.

Denominationalism is too often a nurse of narrowness. Especially is this true in a small denomination where we necessarily aim to dwell together and employ our own members. Although we should in every case, other things being equal, give preference to our own people, yet the highest interests of the work should not be sacrificed to prejudice of any kind. We should rather endeavor to impress upon young people that every one who expects to be self-supporting should choose some special work as a life-work and then avail himself of the very best preparation for that work. The successful man or woman of to-day is the special worker, and a profession in a college of high standing can be obtained by a person whose recommendation is simply proficiency as a student in the ordinary curriculum or in any other line of professional work. A Bryn Mawr or Yale professor would be proud of those honors that might come as a reward for special attainment in his own subject. The man that speaks of library science as the "technique of the business" and a knowledge thereof as an essential quality in a librarian, shows his ignorance of modern education as regards professions.

In these days when scholarly investigation has revealed so much more in every line of study than can be mastered in a lifetime, it is only the worker who can claim to attain the highest in more than one profession.

Our people need to be more thoroughly penetrated with the spirit of the specialist. Let us each seek to know all there is to be known about one subject, and if we can also know something about other subjects, we shall be the more useful. But let no one think because he is "dabbled" in a certain profession he is capable of taking the highest in that position. -Eva St. G. Charpentier.

The toothpick

Must be used and abused.

The use of the toothpick for the proper cleaning of the teeth is forbidden to be commented on both as a guard against offensive breath, and for the safety of the molars themselves; but it is a tolliferous and simple, and is no more to be performed at the table, or in the presence of other persons of refinement, than are open displays directed against the finger nails, ears, or nose. As to the vulgar practice quite common among young men and women, of going about is公司 by young women, of going about for an hour or two after dinner with a toothstick in the mouth—there are no adequate words of condemnation. Fortunately the habit is now on the wane, and the sooner it is relegated to oblivion the better. —Good Housekeeping.

---
battled with his convictions for some time, but finally told the Lord he must excuse him, he couldn't go there. With this the conviction left him. Shortly after this he heard another minister was there at work and a mighty work of grace was going on. He was considered more than ever for a while in this state of mind, dreamed one night that he died and went to heaven. An angel met him at the gate and was conducting him through the city and showing him its beauties. In a little while they came to a large number of beautiful crowns. The angel asked him if he wanted to be a crown for the laborers in the vineyard on earth. While gazing with intense satisfaction upon them, he spied one, much more beautiful than any of the others and containing a larger number of stars. He ventured to ask what it was for? "That," replied the angel, "is the one that was intended for you had you gone to that village and done the work required of you; but you refused and the crown will be given to another." A solemn lesson that we will all do well to heed.

I have little doubt if they could only get through the gate of heaven and see it shut behind them it was all they asked. Perhaps I am more ambitious than such persons, but I don't want to go to heaven in that way. I want to hear the welcome plaudit, "Well done."

I think much of the advice of the sainted Dr. Mackay, enounced in the following language: "Dear fellow servant, get so accustomed to the service of the Lord Jesus Christ and him alone, that your entrance into glory will not be unnatural, and thus an abundant entrance will be made in the end to obtain? Can anything be more soul-inspiring than that thought? May God in the fulness of his love so overshadow us with his presence, from day to day, that we shall be enabled to do properly our work, and when called to our final account, may we go with rejoicing, heavily laden with golden treasures cleansed for our Lord and Master."

WHAT SAVED HIM.

Lucy Fairbanks was going home from school one afternoon, when she heard the voices of two of her schoolmates, who were standing inside of the house. One of 'em, by name of Dr. Mills, Lucy could not help but hear what they said, as they were speaking in quite a high key.

"Oh, Mamie! Did you see Mr. Fairbanks going past a few minutes ago?" That was Laura Mills's voice.

"I should think I did!" replied Mamie Lord, emphatically. "Isn't it just awful, Laura, the way he drinks?"

"You young man, converted on his death-bed, said to his friends, "I have no fear of death for Jesus saves me now, but O, how can I go to meet my Saviour empty handed! Not one soul with which to greet him. If I could only recall the young boys and girls in sin, how gladly I would give them to my Master."

We are assured that, "He goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." But 0, where will be the crown of rejoicing for the idlers in the vineyard?

The message to the church in Philadelphia contains the following words, "Hold fast that thou hast that no man take thy crown."

A few years ago I read of a minister that felt strongly impressed to go to a certain village and labor for the salvation of souls. The village was in a terrible state of demoralization and not a Christian within its limits. The minister
THE SABBATH RECORDER.

Wine, I times glass June 29. Wisdom’s Warning May 15. Job’s Appeal to God .......................... Job 23: 29-35. Drink another drop, God helping me the little hands. Wise drinking gone from her face. Her eyes were closed; the head, shorn of the pretty hair, and was gone several and, told them how sorry she to you. thing but cry. child, extremely doubtful if she gets: “No, papa, let me go to Lucy, and tell her how sorry I am. I didn’t mean anything.”

“Now, the sight of you would agitate her the more, and hasten the end. She has brain fever. You can do nothing now. Let this be a lesson to you to be careful how you treat others. You must be more cautious in the future.”

Lucia crept away, too miserable to do anything but cry. At last she knelt down and prayed to God to forgive her, and to make Lucy better. Then she told them how sorry she was for her naughty behavior.

It came a day when Lucy lay helplessly and exhausted on her little bed. Dr. Mills said, in answer to Mr. Fairbanks’ frantic questions: “To-day will decide. There is a possibility of her recovery, but you must be prepared for the worst.” The miserable man left the house, and went several hours. During that time he had asked God’s pardon for his past sins, and resolved to begin a better life. It was late when he returned. The house was very quiet. The baby was asleep, and his wife, tiered out, was lying on a couch.

Mr. Fairbanks crept into the sick-room. The baby was still asleep, the little hands quiet, all its life-giving light gone from her face. Her eyes were closed; the head, shorn of the pretty hair, was motionless on the fat little breast. Her little feet, with bare toes, still stretched out for her father knelt by the bed, and kissed one of the little hands. “Dear papa!” said a weak voice. “Good night, dear little Lucy. My darling!” murmured her father, “the Lord has saved you. Do you love me still, Lucy?”

“I love papa,” she whispered. “Thank God for his goodness! Lucy, he has saved me from my sins, and I shall never drink and destroy my family any longer!” The setting sun shone on Lucy’s happy face, and rested on a beautiful Easter lily sent in by Lucy’s relatives. It was given to their little girl. “Oh, Lord Jesus, I am so glad!” sighed the little girl.—Helen Somervelle, in Union Signal.

CHRISTIAN ENDEAVOR TOPIC.

What are the underlying causes of intemperance? 1. An inherited appetite for strong drinks, which, when, in a line of ancestors, is passed down the family, the nation is yet consciousless on the temperance question. The great burning issue of the times is seen in the liquor traffic upon the world at large are most alarming and deplorable. The evidences are overwhelming. It is a long, the time of our country take a strong stand for temperance. Let us, in God’s name, go forth and rescue those who are falling into the saloon-traps of village and town, and lead them to Christ, who alone can make them strong to resist this attraction and death.—Cook.

The duty of total abstinence must urge itself with all the power of the pulpit at this present hour. Christians are truly concerned for the temporal and spiritual welfare of their fellow beings. No one who has eyes to see can fail to notice the alarming progress of the liquor traffic upon the world at large are most alarming and deplorable. The evidences are overwhelming. It is a difficult issue to mention in conversation; daily, Christian men, should persist in giving the aid of their influence to the perpetuation of the drink habit and liquor business. There is but one true and Christian ground to take: “If one make my brother to offend, I will eat no flesh while the world standeth.” When will Christian men open their eyes to this truth?—Hallock.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1893.

April 15. Job’s Confession and Restoration. (Job 42: 1-10).
May 27. The Excellent Woman. (Prov. 31: 10-31).
June 17. Messiah’s Kingdom. (Mal. 3: 14-22).
June 24. Review.

LESSON VIII.—AGAINST INTEMPERANCE

For Sabbath-day, May 30, 1890.

SCRIPTYURE LESSON.—Prov. 3: 10-31.

GOLDEN TEXT.—Wine is a mocker, and strong drink is raging; and whoever is deceived thereby is not wise.—Prov. 20: 1.

INTRADVESS. —The Book of Proverbs is especially for young men and women, and the lesson before us a character-study, a drunkard’s photograph, that all may be warned and escape the dangers of drinking the first glass. Under every glass, thousands are taking, the nation is yet consciousless on the temperance question. The great burning issue of the times is seen in the liquor traffic upon the world at large are most alarming and deplorable. The nation is yet consciousless on the temperance question. The great burning issue of the times is seen in the liquor traffic upon the world at large are most alarming and deplorable. The evidences are overwhelming. It is a difficult issue to mention in conversation; daily, Christian men, should persist in giving the aid of their influence to the perpetuation of the drink habit and liquor business. There is but one true and Christian ground to take: “If one make my brother to offend, I will eat no flesh while the world standeth.” When will Christian men open their eyes to this truth?—Hallock.

SABBATH-SCHOOL LESSON will furnish Scripture references.

SOME time ago we expressed a desire to have a revival of Sabbath-school Institutes. The Rev. James Gardner has recently written some helpful thoughts and we can do no better than to use the scissors for our department this week.

COFFEE-SUBSTITUTE: the nature of an institute he says. “A few considerations must be premised to throw additional light on the value of such an assemblage. Organization is the dominant habit of men in the present day to a degree hitherto unknown. Lycceums, clubs, societies, trusts, corporations, companies, orders, unions, lodges, circles are as numerous and diversified as the objects of human pursuits and desires, whether these are civil, social, literary, political, religious—good or bad. These are not of ar-
barrous, Wis., March 16, 1816, and died at Barron, Wis., April 18, 1883, aged 77 years, one month and 2 days.

The subject of this notice was hopefully con­verted when 15 years of age, at which time he was united by baptism with the First Seventh-day Baptist Church of Alfred, N.Y., Elder Daniel Bab­cock pastor. In May, 1846, Bro. Cran dall went West, and settled in the town of Milton, Wis. Oct. 13, 1846, he was married to Harriet Wy­gant, who survived him 24 years. To them were born six children, all of whom are still living. When the Seventh-day Baptist Church of Rock River, Milton, Wis., was organized he became one of the constituent members, and was chosen deacon.

Bro. Cran dall was for several years a trustee of Milton College; he was also a member of the Missionary Board of the North-Western Association for some years. In the spring of 1882 Bro. Cran dall moved to Dacota, Wis.; but finding himself falling in health, moved to Barron, Wis., where he died, leaving a daughter residing there, by whom he was tenderly cared for to the last. His funeral was attended April 16th, and a sermon preached on the occasion by the Rev. Mr. Griffith, of the M. E. Church, of this city, Job 5:25.

Bro. Ladurney, or as he was familiarly called, "Uncle Ladurney," will long be remembered as a devout and earnest Christian. During his early life, and after a period of decline in relig­ion, he met with a marked renewal of Christian experience, and ever after enjoyed a lively sense of acceptance with Christ. He loved the house of God and the preaching of the Word, and his "amen" were hearty and emphatic. He was ever a peace-maker, cordial in his greetings, and a bright example of the saving power of divine grace.

The deceased was recognized by friends East and West as a brother of Mr. Ira B. Cran dall and Mrs. W. C. Burdick, of Alfred Cen­tre, N.Y., and of Mrs. Mary E. Post, of Chic­ago, Ill., to whom, as to other surviving rela­tives, will be extended the sympathies of many friends.

To the Editor of the Sabbath Recorder:

Leaving Manchester, N. C., April 24th, I reached Atlanta, Ga., the next day about 9 A. M., having been detained eight hours in Green­boro, N. C., waiting for the train. Here, in Kirkwood, a little town about four miles on­line of the city, I found Mrs. L. A. Hull, widow of the late lamented Rev. N. V. Hull, and her son Fred. They have a beautiful home of about twelve acres of choice land, abounding with fine shrubbery, and the commodious house stands amid a large variety of charming roses and other flowers. They are living for Jesus and humanity, keeping the Sabbath, and their light shining. They are highly respected and wielding a good influence among the people.

I spent two days here most pleasantly, looking over old battle fields and portions of this beautiful city. Thursday, at 4:30 P. M., I left for Attalla, Ala., where I arrived about 6 o'clock the next morning. I reached that evening at the post office, and was met by my school­master, and had a good meeting, also Sabbath­day evening, and First-day and evening. These meetings have all been characterized by a promising interest. This week meetings are to be held in the College hall every night. One lady of about 40 united with this church night after the Sabbath, and others are to unite next Sabbath. I am pleased with the people so far, and with the interest thus far manifest­ed in filling our places of meeting, and in seeking Jesus. May God bless us greatly for Jesus' sake. Brethren, pray for us.

J. CLARKE.

May 1, 1883.

TRACT SOCIETY.

Please copy this notice on leaflets and assist in distributing them. A little knowledge is a dangerous thing—especially in Tract circles. The world is rapidly becoming less open to the gospel, and if we would make the most of this last day, it behooves us to use every means at our command to reach those who are with­out knowledge of the love of God in Christ Jesus. Now is the time to begin.
SPECIAL NOTICES.

THE regular quarterly session of the Young People's Societies of the Seventh-day Baptist churches of Southern Wisconsin will meet in connection with the Quarterly Meeting at Watertown, 18th and 19th Sunday in May.

The committee in charge of the accommodation of those intending to visit the World's Fair next summer, information regarding rooms, boards, prices, etc., will be furnished on application to the state fair authorities, and also by letters to L. C. Randolph, Room 5, M. E. Church Block, Chicago.

The Treasure of the General Conference invites attention to page eight of the Minutes.

THE Employment Bureau.—The Seventh-day Baptist General Conference at Nortonville voted to establish a Seventh-day Baptist Employment Bureau. It is provided for the personal needs of the people seeking employment; to bring more closely together the buyer and the seller, the employer and the employee. Chas. F. Mason, of Parina, Ill., is the manager of this Bureau, to whom all communications pertaining to it should be addressed.

THE Chicago Seventh-day Baptist Church, holds regular Sabbath services in the Boy's Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building, corner 4th Avenue and 23rd St.; entrance on 24th St. A regular Meeting for Bible study at 10.30 A.M., followed by the regular preaching services. Stranger's are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service.

THE Ohio Seventh-day Baptist Church, holds regular Sabbath services in the Boy's Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building, corner 4th Avenue and 23rd St.; entrance on 24th St. A regular Meeting for Bible study at 10.30 A.M., followed by the regular preaching services. Stranger's are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service.

The Mission Sabbath-school which met at 4.30 P.M. on Saturday, in connection with the Sabbath service, was attended by a large company of Sabbath-keepers. The Mission is extended to all Sabbath-keepers, who are strongly invited to attend the service.

The Chicago Seventh-day Baptist Church holds regular Sabbath services in the Boy's Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building, corner 4th Avenue and 23rd St.; entrance on 24th St. A regular Meeting for Bible study at 10.30 A.M., followed by the regular preaching services. Stranger's are cordially invited to meet with us. Pastor's address: L. C. Randolph, 344 So. Clark St., Chicago.

THE County Convention of the Young People's Societies of Christendom.—The annual convention of these societies for Allegany County will be held in Water Valley, at the Congregational church, Thursday, May 25, 1893, convening at 9 a.m. Delegates are expected from every society in the county. An interesting program is prepared, mention of which will be made hereafter. It is especially desired that every society in the county be represented, and make it their convention. For further information enquire of the president of your own society.

[The text continues with various notices and announcements related to various meetings, lectures, and services.]
MARRIED.

JORDAN—CLARK.—At the parsonage in Niles, N. Y., May 5, 1893, Mr. Henry Jordan, of Niles, and Miss Alice May Clark, of Allegany, N. Y.

WAKNER—NEGRY.—In the town of Versailles, N. Y., May 17, 1893, Mr. P. W. Wakner, of that place, and Miss Minnie J. Neergy, of New Berlin, N. Y.

MOORE—ROSS.—At Waterloo, Allegany Co., N. Y., April 27, 1893, Miss Martha A. Moore, of that place, and Mr. John E. Ross, of the same.

BIRD—HILL.—In East Creek, Allegany Co., N. Y., May 4, 1893, Mr. Edward Bird, of Canadice, and Miss Anna Hill, of the same.

DIED.

Short obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at fifteen cents per line for each line in excess of twenty.

PENNO—In the town of Alfred, N. Y., May 5, 1893, in the 84th year of her age, Mrs. Louisa Penno, wife of Mr. John Penno.

The deceased had been in declining health for several months. He was a man of good parts, intelligent, correct and dignified, a good reader, and fond of music and the study of religion. He was regarded as our city, and took an active part in its public affairs. On May 11, 1893, he was married to Miss Amanda Allen, who survives him, with two children, James and William, residing in Wisconsin. His funeral was largely attended at his late residence.

RICE—Miss Florence Louise Vincent, daughter of Daniel G. and Louise Vincent, and wife of Mr. R. E. Rice, of this place, was born Oct. 1, 1844, and died May 1, 1893, aged 49 years, 5 months and 1 day.

The deceased was hopelessly converted at the age of eleven, at which time she united in membership with the Second Seventh-day Baptist Church of Alfred, in which connection she continued a worthy and beloved member until death. She was married to Mr. R. E. Rice, Oct. 11, 1865, and has ever been devoted to the welfare of her home, a faithful wife and loving mother. As long as strength was given her she attended church school and looked after its interests most faithfully. She was a bright and attractive school-mate in her neighborhood, and also an active member of the Ladies’ Aid society of the church, and has often been heard to speak of its pleasant influence. She has been for many years the mother of the children, and has been a constant support to her family in misfortune, and has done much in the home circle. She was married to Mr. R. E. Rice, who has lived happily thirty-four years. He moved to West Half-River, Allegany Co., N. Y., in 1893, and died there Sept. 3, 1893, aged 49 years and 5 months. He had been a member of the church at West Half-River until 1893, and united with the Parish Church of which he was a worthy member till his death. He was married at the age of 20 years, to the woman of his dreams, and without doubt was ready to receive the messenger of death, which came while he was sitting out of doors, and without a moment’s warning. Of his six children, four survive him.

Provisions for the “innkeeper” will be made in the basement at prices ranging from five cents for a light sandwich to thirty-five cents for a full meal.

Sample prices:
- Room with double bed...
- " three double beds...

Rates at the “OUTLOOK” are lower than at any similar place of which we know. It is proposed to keep the rooms engaged in advance. DOn’t wait, expecting to secure rooms when you come. The privilege is reserved of advanced engaged rooms at any time.

Full information on application.

G. U. PARKER, Manager.
Room 11, M. R. Church Block, Chicago.