HER GAIN.
Bless the sky, and warm the golden sunlight,
Ist to-day.
In his arms the Shepherd bore our darling
Far away—and in sorrow;
To the home
Where through golden streets her suffering ended,
She may roam.

O God! Comfort us in this great sorrow!
Let us feel
That hand which wounded us sorely
Still can heal.
Let us know amidst our anguish,
That our loss—how great the worlds one utter—Is her gain.

Lies she quiet in her marble beauty,
On her face
Is the peaceful look, of one who dying
Knew God's grace.
Can we grieve for her that she is standing
Clothed in white?
That upon her eyes no longer darkened
Burns the light?

With no fear, but with a sweet confiding
Did she go.
Death to her was as a beautiful angel,
Not a foe.
Teach us, too, to say though blinding tear-drops
Hide the sun,
Not our will, but Thine, oh Holy Father,
Thine be done. —Our Glorified.

THE JOURNALIST.
Scribbling always with might and with main,
Turning out chaff along with the grain,
Writing in joy and writing in pain. —The Journalist lives.

Telling how fortunes are made in a day,
Battling to the end with the pen,
Writing the history of his feverish age.
—The Journalist lives.

In narrowing haste he scribbles each page.
Attent to the heart-beats of humanity's gauge,
Writing the History of her feverish age.
—The Journalist lives.

Around him the press files humming a song.
Of dollars and cents as the sheets fly along.
And, he be his work weak, be his work strong.
—The Journalist lives.

With eye on the future and heart armed for right,
Close up to the front in humanity's fight.
Battling to the end with valiant might.
—The Journalist dies.

J. W. S.

We regret exceedingly that Mr. P. A. Burdick has been compelled to leave his field of work in Chicago on account of serious illness. He was brought to his home in Alfred last week where kind friends administered to his comfort and pray for his recovery, and for the continuance of his eminently useful career.

The Evangel and Sabbath Outlook will probably enter upon its mission as an advocate of evangelical truth and Sabbath Reform the first week in June. We ask all the readers of the Recorder to give it a cordial perusal and we would be glad to hear your opinion concerning its appearance and your hopes for its success.

The English sparrow has evidently outlived its usefulness in our country. It is now generally regarded as a nuisance, and very difficult of abatement. In its rapid and harmful increase in our country it has its parallel only in noxious weeds and bad habits. This sparrow was first introduced to us in 1850. Eight pairs were then brought here from England for the purpose of helping to exterminate certain insects destructive to shade and fruit trees. As is sometimes true in medical practice, so in this case, "the remedy proved to be worse than the disease." Ultimate and conditions of life, here, were favorable to its increase. In twenty-five years it was found that this new bird had spread out until there was an area of fifteen square miles covered by them. Ten years later (in 1865), they were found to cover five hundred thousand square miles—and still they spread. This bird is a native of Central Asia, and was introduced into England less than a century ago.

Efforts are constantly being made both to secure subscribers and also readers to the Sabbath Recorder, and with varying results. One man writes rather discouragingly. "Out on the frontiers he finds, in a faithful canvas of one society, only three persons who really want the Recorder, (who are not already taking it) and they are too poor to pay for it. Others are indifferent, "No time to read it." Another reports several who cannot take it because they have no time to read it, and yet these very people take several other papers! Here is one kind of denominational loyalty! There are others who say they would spare any or all other papers rather than the Recorder. Here is another view of the case. "Let every man be fully persuaded in his own mind." But all who are true and loyal can help to inform and persuade. If every man should "be fully persuaded," then there should be a true and loyal persuader. Pastors and people who see the necessity of extending denominational literature should be ever tiring in their efforts to secure the desired object.

One good evidence of the fruits of Sabbath seed-sowing came to our notice last week. Rev. J. Lee Gamble, formerly a pastor and pastimes in the M.E. Church, visited our town to see and become better acquainted with Seventh­day Baptists. He and his family, consisting of six members (four children) have been keeping the Sabbath for about five years. He was led to investigate the claims of the Sabbath through reading the Outlook. He resides in Callicoon, N.Y., and desires to remove to Alfred Centre, where he can avail himself of the privileges of a Sabbath-keeping community and of the University for his children. He also reports several other Sabbath-keepers in Callicoon, the outgrowth of his change of sentiment. At the last Board meeting Dr. Lewis read letters from two Baptist ministers who have recently commenced the observance of the Sabbath of the fourth commandment.

The glorious work of divine grace now going on in Alfred Centre is not simply a local interest to be mentioned only in the column of Home News. By virtue of its intimate connection with our University the First Alfred Church becomes a church of general denominational interest in a sense above any other church. Here the young people, who for denomination come to receive not only intellectual but also spiritual training. Hence it gives us unqualified pleasure to announce that the work already mentioned, under the management of evangelist E. B. Saunders, in this place, is going grandly on.

We have no desire to dwell upon our sorrows, to an intrusive degree, in the presence of others who have sorrows enough of their own. But we hasten in this public way to give expression of our heart-felt thankfulness to a multitude of very dear friends who have rendered such valuable services of sympathy, love and thoughtful assistance in these dark hours of overwhelming sorrow. Never before have we experienced greater evidences of tender Christian love. On the very day of our sad bereavement telegrams and other communications were received while in the heart of the great city, proffering sympathy and substantial aid, and these dear messages continue to come from hearts that have passed through similar deep waters of affliction as well as those who as yet have not been thus tried. In the old church at New Market, N. J., which we had so recently left for our new home and work, nothing could exceed the tenderness and genuine sorrow of that dear people, and others in that vicinity. The ties of Christian love already existing have been greatly strengthened by these experiences; and certainly the ties that bind us to the Heavenly Kingdom are more and stronger than before. May God bless and comfort all of these dear friends and grant us all a glad reunion, by and by, in the world of never fading joy.

The Geasy Chinese exclusion law went into effect May 6th. The provisions of this unnatural and, we believe, unjust law are very severe.
in their discriminations against the Chinese. Very few of those for whom the law was made have registered as required. They intend to bring about the authoritative consideration and final settling of its constitutionality. The Chinese oppose to neglect its provisions, as far as the law will permit it, go before the lower courts and secure their prompt decision, if possible, and then appeal to the Supreme Court for decision on the question of constitutionality. The principal section in the section relating to the registration of Chinese residence and the expulsion of those who fail to register. Other question must also be settled. The writ of habeas corpus is denied a Chinaman seeking to land; also a Chinaman may be punished by hard labor in prison, if found to be here unlawfully. None other nationality is singled out and oppressed in this way. What a truly great and highly Christianized nation we are! Since the Supreme Court has not possessed sufficient grace and wisdom to rescue our government from the disgrace into which it has fallen, by so far yielding to the demands of unprincipled politicians, let us hope that Congress will yet repeal the odious law and deal honorable with all nations.

Many people can be found who pursue a regular policy of home retrenchments. Parents, who think they cannot afford to provide wholesome literature, religious reading, denominational papers, attractive and harmless home amusements and recreations for their children, are often astonished to find that they have formed habits for harmful literature, that they have imbibed irreligious sentiments, are altogether undemonstrated in their sympathies, and an enemy to the companionship of evil associates and vile habits. These sad developments in children are often the most natural and inevitable results of the mistaken policy of parents. Why are they so blind to these most sacred interests? As a rule the child will grow up loyal and true to denominational principles if the parents are not only true themselves but do not care for to inculcate only such sentiments in their children. This has been pointed out before and need not be made too emphatic. This is one of the saddest and most fatal neglects. Parents must not only be loyal but they must act loyal. They must talk loyally; they must be liberal; they must use every proper endeavor to see that their children respect and love their God, their pastor, their church and Sabbath-school. The habit of fault-finding and complaining of such religious leaders in the presence of children is almost sure to lead the children into a habit of disrespect, disloyalty, and most likely contempt for religious life and duty. This is a serious fault, for the development of character, to be always thinking and speaking of others in a manner that is not worthy of the attention of those who are careless. Line upon line, precept upon precept. This educating process is slow but it must go on.

CARLILE, W. HARRIS has attracted more than his rightful share of public attention, and, probably, of general sympathy. There seems to have been very little doubt as to his being guilty of all that was charged against him. His remarkable self-possession to the very last is not necessarily an evidence of his innocence. Neither was his assertion of his innocence only a moment before his execution of sufficient weight to set aside the overwhelming circumstantial evidence that condemned him. Still there are very grave doubts concerning the wisdom and the rightful capital punishment, and the knowledge, as far as can be ascertained, that leaves a chance for the possibility of a doubt. Imprisonment at hard labor for a term of years, or for life, would, in our opinion, be more profitable to the State, and more humane to the prisoner. Many persons have been tried, condemned and executed on circumstantial evidence, which, at the time, seemed to be convincing, who have subsequently been known to be innocent, should cause our courts and judges to avoid any possible show of haste in such an event. The question of the right or wrong of capital punishment under any circumstances, is not here under discussion. But even granting the right, under some conditions of evidence, there must still be ground for doubt as to its application in certain cases. Evidently in the present case there was only one person living that knew whether Harris was innocent or guilty; and that one coolly and to the last asserted his innocence. He has now, by sentence of the courts, gone to meet his impartial Judge. If subsequent evidence shall be brought to light showing that the conviction of the court was erroneous and Harris was innocent of the crime alleged, then he was the murdered person, as his immediate family caused to be expressed and inscribed on his coffin, and the court is the murderer.

INSTITUTIONAL CHURCHES.

BY REV. E. M. DUNN.

The above heading is a little recently given to, or assumed by, some churches, whose pastors with the hearty, or reluctant, assent of the board of officers have coupled with the work of the church, some times considerable expense, a system of recreative and attractive amusements evidently for the purpose of popularizing the church. The question arises,—How does it work? Are Institutional churches a success? Do they achieve more good than other churches? That the experiment has not been tried sufficiently long to ascertain whether or not they are a success? From the nature of the case, does it seem that this would be a commendable, heaven-ordained method of building up the kingdom of God in the world? These questions are natural questions to be asked by every well-wisher of God's cause.

Those of my readers who live in contiguity to such churches ought to be able to judge of their efficiency better than the writer. I wish I knew all about all the many there are, and where they are located.

Some Unitarian churches in the West have this feature attaching to them, perhaps almost as good for the cost, for it seems more in accord with the genius of a Unitarian organization. Where they can afford it the church edifice is constructed with a parlor for socials, a kitchen for cooking, a dining-room for feasting, a billiard room for recreation at billiards, a reading-room, amateur theatricals are encouraged, card-playing has its place, dancing is not forbidden, and not too many instances of gymnastic exercises. How far these activities are encouraged in other than Unitarian churches I cannot say. I am of the opinion that the Congregational church at Elmir, N. Y., of which Thomas E. Beecher is pastor, may be styled an Institutional church. It may not be a Congregational church, perhaps it is an Independent.

The Plymouth Congregational Church at Milwaukee is called an Institutional church, where the experiment is being tried of calling young men and women to the ministry and non-religious persons to attend the services. I have sometimes read of what was or is the case with the College, a devout, godly man, and a ripe theologian as well. He remarked that so far as his observation extended Institutional churches were not a success. He thought that the amount of expenditure of energy and money upon the old-fashioned lines would bring more souls into the kingdom of God.

It is easy to see how the plan savor of a blending of the church with the world, whereas the spirit of the Old and New Testament is separata from the world. From the call of Abraham to the latest injunction of the Apostle Paul, separation from the world is the scriptural idea of extending God's kingdom in the earth.

Why is it that Seventh-day Baptists, when they leave the old sacred fire-side of their religious home, are so apt to drift into those which have not the least resemblance to the least of old-fashioned, self-denying obedience to the Word of God? I well remember while I was stopping for some months in the city of Elmira in the year 1873, and, religiously, was out in the world, sure enough, enough to see in the church which had the least resemblance to the least of old-fashioned, self-denying obedience to the Word of God, and felt the need of a religious home where my conscience could be at rest, and yet I might enjoy life reasonably well and was in the habit of attending Mr. Beecher's church, with whose pastor I was on pleasant and friendly terms. I have often said to myself, now here are two ways which are open to me. I can leave the First-day Baptist church, of which I was then a member, which was either too rigid or too loose to give me the rest of mind I was seeking, and unite with some church like this, where not much of anything is required of its members, as I then understood it; no questions will be asked whether I have been sprinkled or immersed, or either, whether or not I believe in the new birth, or have experimentally met with a change of heart and mind through the grace of Christ I may take my choice as to the Unitarian view or the evangelical; all that is required is that I give in my name. The other way was to go back to the old religious home, endure the mortification, live up to the requirements of the Word of God and with the latest injunction of the Apostles to the world. These are questions that must naturally be suggested by every well-wisher of God's cause.

In the case of Mr. Beecher's church, I have hardly been able to see, or hear, or read anything for the past few months, but what has been written and said by Mr. Beecher, to which I trust hereafter receive, and say with the Apostles, "Lord what wilt thou have me to do?" I chose the latter. I have never regretted it. To-day I am as free as ever to continue on in this way, or to choose the other. I am best satisfied with this, and sincerely believe there are others who would prosper better in all the characteristics of a successful life if they would return to the old paths.

THAT ESSAY.

Since the topic assigned us for discussion before the Ministerial Association, viz. "Is there a change from the International System of Sabbath-school Lessons desirable, and if so, what shall it be, and how made?" involved more especially the question of an international system vs. a denominational system, and was so discussed, and believing that as a people we
are more interested in some change in the present system, or some new yet no that may become International, we have thought best merely to give an outline of the Essay, thus avoiding much that might be of little importance at large at the moment.

The essay was largely devoted to the consideration of objections to the present system. The most prominent was, that with the International Lessons there comes into almost all our schools, and nearly all parochial departments, a history of denominational help, which upon certain points of doctrine have so much of error and contradiction that it is poisoning the minds of our children, and as a result many are leaving the Sabbath.

We took the position that since this form of doctrine or teaching was extent in the land and our children must meet it sooner or later, that there could be no better time than while under the influence of Christian parents and teachers; that if along side this medley of contradiction, beginning with the Sabbath at creation, passing to the Decalogue, hence to the "Christian Sabbath" and ending with the "Holy and sanctified First-day of the week," and burying them in baptism with a drop of water, these doctrines be taught truthfully, and a corresponding Christian life be lived by parents, Sabbath-school workers, and church members, we shall do more to save our young people to the Sabbath than by any denominational system of lessons.

We favored an International System because it conduces to broadness, gives a bond of sympathy, by it we get the best religious thoughts of the land, whilst we believe that a mere denominational system would tend to exclusiveness and fossilization.

We were impressed that a change in the International System, or the introduction of a new system which should be made International, would be more بعيد and that it would be more satisfactory than the change proposed. After a somewhat careful study of a pamphlet of some 18 pages entitled: "Adaptation versus Uniformity in Sunday School Lessons," by the Rev. Ernest Blakeslee, and published by the Bible Publishing Company, treating of an International System, to which Bro. Daland referred in the Recorder of May 4th, we suggested in lieu of an answer to the second question embraced in our subject, that we adopt this system.

Under this system some definite subject is studied. The one now under consideration is the "Life of Christ." It is in three grades: 1st, A child's course for children under eight or ten years of age; 2d, An intermediate for those from eight or ten to twenty years of age; 3d, An advance course for all those above twenty years of age. For each of those grades are lessons assigned, fitted to the age tastes and capacities of the grades. The children's grade have lessons on the childhood and youthful experiences of our Lord. The intermediate will have such lessons as will be helpful to them, while the more profound will be assigned to the advanced grade. This system has already become to some extent, international in its scope, since plans have been consummated whereby they are to be placed in German as well as American schools and colleges. The Rev. Mr. Taggart says: "How shall the change be made?" we suggested that in connection with our General Conference our Sabbath-School Board, call a council to consist of delegates from our Sabbath-schools to consider this question, and if deemed advisable to adopt the "Blakeslee System," that we accept the system with the help published by the Bible Study Publishing Co. of Boston, Mass., or what would be preferable to us, secure enough pledges from our Sabbath-schools to justify the publishing of denominational helps that shall be second to none.

We wish to add that while we are decidedly in favor of our own helps, we recognize the fact that they must be of the best or "Seventh-day Baptist independence" will seek its helps from other sources; that while we recognize good helps as a great blessing; in the study of the lesson, we regard them as a mere curce use when used as a "pony" on which to ride through the recitation.

J. T. DATE.

CORRESPONDENCE.

To the Editor of the Sabbath Recorder:

HARMS, THOM, May 17, 1893.

This city is situated on the line of the Queen & Crescent R. R., about 85 miles north of Chattanooga, and 255 miles south from Cincinnati. Its altitude above sea level is about 2,000 feet. But a little more than three years ago its first building lot was sold, and now the town numbers more than 4,000 inhabitants. It has splendid brick business blocks, and beautiful residences, representing modern taste and style of architecture, and numerous church edifices, with seven completed church edifices, and a fine W. C. T. U. Temperance Temple, a creditable school building, and many more necessary improvements; and all upon an old plantation which a little more than three years ago belonged to Bro. Nease. The climate is fine, lying between the two extremes, and is all one could wish. The moral atmosphere is wholesome, as it is a temperance town, illustrating how prohibition prohibits. I am sorry to say that here, as elsewhere in the South, where I have been, there is a cloud of financial embarrassment hung over all business prospects. And here, no doubt, it arises from the rapid growth of the place, which has not developed sufficient industries to support it.

Rev. R. T. Taggart is a resident of this town, and has been for one year. He came here as a missionary of the Universalist denomination. He and his family have been keeping the Sabbath for two months. For several years he had been studying this question, with others, and says the Outlook came to his support in the study of the Sabbath question. He is an educated clergyman and has been in the west as the associate of a fine Christian gentleman; and although a believer in immersion he holds to the Baptist and to the use of the Psalms of David in public worship. He is fifty years of age, and was born and reared in the vicinity of Pittsburgh, Pa., where he commenced preaching in early life, and where most of his public ministry has been spent. He is putting his light upon this question afloat, and he told me of a Free-will Baptist minister a mile away, who has seen the truth and is keeping the Sabbath. He hopes to see him before leaving this town. I am with a family of life-long Sabbath-keepers, the son of the late Dancom Chauncey V. Hibbard, of Second Brookfield, N. Y. I find here a family, the man and his wife I knew in Wisconsin—Alfred Dunham. He is conforming to the world and business afloat upon the Sabbath, but his wife is keeping it.

I go from here to Dunlap, Tenn., where lives Dr. N. W. Blalock, a Sabbath-keeper, who has pressed me from my early arrival in North Carolina to come to his place. I go there early next week, where it is arranged for me to preach seven times. Then to Shepherdsville, Ky., for the first Sabbath in June, and where my correspondents may address me for two or three weeks.

J. Clarke.

WASHINGTON LETTER.

From our Regular Correspondent.

WASH., D. C., May 19, 1893.

The General Assembly of the Presbyterian Church brings to the Capitol this week fresh elected representatives from the churches of that faith in every part of the country; college presidents and professors, eminent judges, lawyers, politicians and business men. The committee on recognition is made up of Justices William Strong, and includes Justices Harlan, Brown, Jackson and Shires, Senators Gorman, Frye, Gordon and Faulkner, Judges McArthur, Wehner, Peale, Notis, Kinbalk, Miller and Phelps, besides correspondents, generals and officials, including vice-president Stephenon, Gresham, Hoke Smith, Lumout, W immacator, Elkins and others.

The question which most interests the general public is what will the Assembly do with Dr. Briggs? To a layman and an outsider the matter seems a rock in the path of the Presbyterian ship, and how it will come out is not clear. Prof. Briggs asserts that the Unitarian Marianne by reason reached as high a place in the kingdom of heaven as Spurgeon by faith in the scriptural Christ; he affirms that there are errors in Scripture; he appears to affirm that some of the Mosaic prophecies cannot be fulfilled; he teaches a "race redeemed" and a "race redemption" and that the process of redemption is not confined to this world.

These doctrines will be gravel in the shoes of Presbyterianism, and together with Prof. Briggs must be cast out. Or at least it is difficult to foresee any other result, though powerful influences work for tolerance, peace, and individual freedom of opinion.

Remarkable army statistics have just been published by the British Government, derived from reports from Berlin, Rome, Vienna and Paris. Italy has over two millions drilled and armed. The numbers of those trained during the last twenty years at a cost of about 56 millions a year. The United States pays about one half to that for its little permanent army of 24,000—permanent except for numerous desertions. The publication mentioned says that crime is almost unknown among these men. The great increase in drunkenness are 3 to the 100. Our Surgeon General reports 40 cases to the 100 in the United States Army. The illiterate Italian soldier is taught to read. And generally in Europe the soldier when released from service is preferred for all kinds of practical work. His regular habits, discipline and subordination increase the value of his services. In Germany nearly 100,000 civil offices are reserved by law for non-commissioned officers who have voluntarily served 12 years. If the army systems of Europe take very pleasant men and train them to regular habits of industry, cleanliness and due obedience they are not altogether waste.

Republicans give way to Democracy. Many resignations of division chiefs are now being demanded by different members of the cabinet, Secretary Carlisle taking the lead. There is much anxiety and uncertainty even among the clerks who are in the classified service. But probably the changes will be mainly confined to places above or below the classified service involving salaries of two thousand or more in one direction or of less than a thousand in the other.
PERSECUTION UNDER SUNDAY LAW IN MARYLAND.

MR. JUDEFIND'S TERRIBLE CRIME.

The trial and imprisonment of J. W. Judefind, of Rock Hill, Md., for husking corn on Sunday, Nov. 15, 1893, is the latest expression of Sunday law and persecution which has disgraced Maryland and the United States. Mr. Judefind was once a Methodist. He became a Seventh-day Adventist, and hence felt bound to pursue his business on Sunday. Rev. Mr. Roe, pastor of the M. E. Church, saw Mr. Judefind husking corn on Sunday, and became the chief witness against him, after causing his arrest. The "Justice's Court" condemned this terrible assault upon the peace and good order of the Commonwealth of Maryland. Mr. Judefind appealed his case; and now we are told by the American Sentinel that "The Circuit Court of Kent County has not only affirmed the law, but has decided that in enforcing it justices and constables may ride roughshod over the statutory guarantees of the citizen. It requires only a like decision from the Supreme Court of Maryland to entitle that State to rank with Tennessee in the ignominies work of persecution for conscience's sake.

Indignation and disgust contend for precedence when we consider such a state of things as this in Maryland. If Sunday was strictly observed in Maryland by the people who pretend to regard it, if there were no Sunday trains, no newspapers, no pleasure seeking, no debauchery, in Maryland Sunday would be a Sabbath. Sunday was the only man who dared to insult the majesty of the Sunday law of that State, the case would be different. But when business and pleasure-seeking and dissipation abound in a way to injure the interests of the community and introduce a thousand and more than ten thousand men could by husking corn in a "back lot," and only one man is arrested and he a devout observer of the Sabbath according to the law of God—whence it is evident the Seventh-day Adventists must take the bottom of the whole nad upon Mr. Judefind and the Seventh-day Adventists. If the intelligent and high-minded friends of Sunday desire to save their cause from the contempt of all right-minded men, they will not call to "call off" such men as Judefind, who misrepresent the nineteenth century civilization and Christianity by a thousand years.

We are told by the advocates of Sunday law that it deals with Sunday as a "civil institution," only, and not on religious grounds. It is terrible to consider! This is carefully! How Mr. Judefind endangered the civil order and the foundations of the government of Maryland by husking corn on his farm in a retired lot on Sunday! The peculiar relations between Sunday and the Sabbath are further shown by the husking corn, which was husked from the ears of corn, which, in spite of civil law, had grown defiantly through every Sunday in the summer of 1893, must have made a corresponding rent in the civil order of that free and sovereign state. How the falling husk torn from the ears of corn, which, in spite of civil law, had grown defiantly through every Sunday in the summer of 1893, must have made a corresponding rent in the civil order of that free and sovereign state.

Sunday law. Punish him? Certainly. A few dollars or "sixty" days in jail! What is that, when compared with such treasonable interference with the "rights" of God Almighty? How can a cold blood is something, but to husk corn on Sunday in Kent county, Md., to do it with deliberation and "malice aforethought," to lie awake nights and determine to do it, and to do it where Rev. Mr. Roe, by climbing on a fence, could see it done and be enabled to declare the crime under the solemn "oath or affirmation"—what moral and civil and religious insanity must have possessed J. W. Judefind! But since he is now safe "behind the bars" Maryland can breathe easier and Sunday is safer.

IF A "CIVIL" SUNDAY, WHY NOT A "CIVIL" BAPTISM?

The agitation concerning Sunday laws is developing a wider range of application of the fundamental principles involved therein. We have often said that a "civil baptism" is as consistent with right and as proper a subject for consideration by law makers as the so-called civil Sabbath.

The Right Rev. Leighton Coleman, S. T. D., LL. D. Bishop of Delaware, in an article in the North American Review for January, has made a most suggestive and enlightening question under the title, "The Limits of Legitimate Religious Discussion." The Bishop asserts that many questions concerning religion are settled beyond discussion, and that no one has a right to go beyond or call in question these settled points. After an argument to the effect that the United States is to be a Christian nation, the Bishop declares as follows: So then, I repeat that a discussion which would include within its limits an attack upon the fundamental principles of Christianity is so far as that attack is concerned, distinctly illegitimate.

Among things fundamental, and therefore not to be questioned or discussed, the Bishop says: None is more distinctly so than a belief in the personality of its Founder, Jesus Christ. And with this belief in his personality is the equally fundamental belief in him as both God and man.

But few persons question the fact of his existence. More than a question of the "mode" to believe in him it is a transgression of the limits of legitimate religious discussion. Indeed, one who denies the divinity of Christ takes him out of the religious court, so far as this country is concerned. He rakes Christianity of that which primarily makes it the religion of the world, and reduces it simply to a system of wild deceit and shameless trickery.

As a necessary conclusion that which Christ taught may not be discussed or questioned. The Bishop then adds: And these limits it would not only as regards the discussion of his nature and his character, but also as regards the discussion of his commandments. Let me illustrate my meaning here by reference to the two great sacraments of the Christian Church, the Lord's Supper and the Church of God.

These were unquestionably ordained by Christ himself. And they are accounted "as generally necessary for the propagation of the Christian religion," and "are to be preserved by all people living in these United States." And how frequently, often, too, is the question of their obligation discussed? The question, I mean, not the obligation, but the religious discussion. It is treasonable to the King of kings, and thus becomes in itself irreparable.

I am quite prepared to admit that there are some points in respect to which the Lord's Supper is distinctly discussed, e. g., the mode of baptism. But as to their necessity, there is no room for debate. That question has been settled, and rejected, when necessary. The Bishop displays, disrespect to such a fundamental principle of the kingdom puts himself out of court, and is, I repeat, guilty of treason. It is not an open question. In Mr. Judefind it has never been anything else but a closed question, except as those who are rebellious have dared to debate it.

This frank avowal of the most radical theory of united State and Church is commendable only for its fidelity and to legitimate conclusions. If the theory were put into practice in a republic like ours these results would follow:

(a) A majority vote of the people, or of Congress, or both, would decide what is fundamental Christianity; what men should believe and practice.

(b) These points being settled by civil law, a censorship of pulpits, platform and press would be established to prevent men from wickedly discussing or calling in question the theories and practices declared by law to be Christian.

(c) This would give, as companions to the "civil Sabbath," "civil" theology in general, "civil" baptism, "civil" Lord's Supper, "civil" forms of worship, and so on, based on the same legal poison with which Rome inoculated Christianity fifteen centuries ago. No doubt Bishop Coleman aims at a right end—the making of a Christian nation, but he seems to have wholly misapprehended the truth that Christ's kingdom is a spiritual one, in the hearts of individual men, and so in the world, and that this kingdom is established only when faith and love and obedience unite to enshrine Christ in men's lives. He does not seem to understand that men, and hence nations, are true Christians from within outwardly by forms of law. Nevertheless, we commend the Bishop's adherence to the fundamental idea that if the law can enforce a "civil" Sabbath, it can with equal propriety enforce "civil" baptism, "civil" Lord's Supper; and when men have it partially applied we wish it might be fully carried out. In addition to deciding what day is the Sabbath and what things may be done thereon, let it decide what "mode" of administering water, to which the advocates of "Baptism" by immersion appeal. This would include non-alcoholic, whether the emblems shall be blessed. To that question we are constrained to answer, "Justice's Baptism?" "Civil" Sunday, why not "civil" baptism?

"SUPERFICIAL VICTORIES FOR SUNDAY."

The Christian State for Feb., 1893, contains some of the best things touching the present agitation and methods of "Sabbath Reform" that we have seen. It declares that the preservation of the "Sunday Closing" bill by Congress, and the retention of the law of 1794 in Pennsylvania, are wholly "superficial victories" over the Sabbath. These "victories" do not represent the real trend of thought and action in the nation. They are the shadow of coming failure, and not the promise of coming success. So the Christian State is wise in saying:

The real question is: Are the convictions and usages of the American people changing in favor of a Continental Sunday instead of the quiet and holy Sabbath of our fathers? To that question the major vote of the House, the Senate and the President has contrived to answer, Yes! No attentive and thoughtful mind can doubt it. We do not need to go outside of the church herself for the evidence. The Sunday Closing bill by Congress, the Sunday bills in every state of the Union, the Sunday papers, and journey by Sunday trains, and use habitually the Sunday mails. These three great forces of our modern civilization are working a profound and far-reaching change on the life and habits of our people. And a change in popular usage is more important, more influential, more difficult to repair, than any change in the text of legislation. To illustrate this, take the prevalence of corn in the United States. This is something, but to husk corn on Sunday is a matter of great importance. It is the social customs of which it is the legal expression.

It is refreshing to know that at least one advocate of the Sunday Closing bill, observing the result of his case, says: Too many people think the victory of the century was gained by the Congressional act in closing the World's Fair. But thoughtful men who have examined the law, are of the opinion that what the law did for the week was only a superficial change in the social customs of which it is the legal expression. And this is refreshing to know that at least one advocate of the Sunday Closing bill, observing the result of his case, says: To the people who have examined the law, the change in popular usage is more important, more influential, more difficult to repair, than any change in the text of legislation. And that these three great forces of our modern civilization are working a profound and far-reaching change on the life and habits of our people.
The SABBATH RECORDER.

May 25, 1893.

MISSIONS.

FROM D. H. DAVIS.

I send you in the mail that goes out to-morrow a sample, two each, of all the publications we have on hand. We are having some views of mission buildings taken, which I will send in next month, and hope you will find them quite provisory.

I spoke, the first Sabbath, in Chinese and found but little difficulty with the language. I conveyed the Christian salutations of the friends at home to this little church. Mr. and Mrs. Randolph have embarked for America. We transact business with a pleasant and生意passage.

I hope ere long we may have other faithful workers.

I think Miss Burdick will keep the boys school along for a time. I shall assist her where I can in various ways.

The passage of Dr. Swinney is engaged for the last of May. We shall feel quite lonely with the children between the freedom and their former owners, many touching scenes were enacted between them, and much was done by our white people for the good of "our brother in black." Many of our white pastors continued to preach as regularly to the negroes as to the whites. I remember that "Stonewall" Jackson's old Sunday-school was kept up by Col. J. L. T. Preston, of the Virginia Military Institute; Prof. J. J. White, of Washington College; and many men, and what if these accomplished women of Lexington. I recollect that in one neighborhood in Virginia one of our most prominent ministers urged his position as superintendent of the white school in order to take charge of a colored Sunday-school, for which he was not paid, and delivered, by chance, the colored rather than the white day school. I found all over the South colored Sunday-school teachers engaged in that which contributed to the most cultivated of our Southern people.

The oft-repeated statement that it was considered a disgrace to teach in negro schools is abundantly refuted by the records of the schools, which show that a very large majority of the negro schools have been taught by white preachers, and it is but a step further to say that if the South has been a clamor on the part of the negroes themselves for teachers of their own color, and that difficulty is but a name for the colored teachers could be found.

The "Reconstruction" period brought considerable alienation between the races, and when the riots saw the negro churches converted into mere political machines which disciplined their members for not voting to suit the "car- ing for" party. It was long before they had attained to a position of usefulness and were for political leaders to the South. The presence of the Turks will not forbid such cooperation, yet, of course, the opposite influence will give way, and there will be opened to its utmost bound a field for Christian activity, white already unto harvest.

During all the years since 1865 (and indeed since the war, so far as the benevolent organizations and individuals at the North have expended large sums for the education and religious instruction of the negroes at the South, while their expenditures have not always been judicious, they have done a noble work in which we have rejoiced. But writers at the North, and even at the South, sometimes speak as if everything done for the education and elevation of the negroes had come from the North, forgetting that the sums which Southern whites have won from their hard taxes, and expended for the education of their people, far exceed what has come from the North.

The condition of things in the South just after the war cannot be appreciated by those who did not pass through those cruel days. Exchangers burned, houses burned, fields desolated, property swept away, labor disorganized, States and individuals bankrupt, and the whole world wept. The negroes were, it is true, considered a race, with the children of the family—that they had Sunday-schools taught by many of our most intelligent men and women—and that no labor class could be less benefited with religious instruction by their employers, or made more rapid progress in religious knowledge, than negroes, who had been found worthy, to the ministry in the Colored Baptist Church there on a given Sunday afternoon. But when the white minister and other brethren, who had agreed to assist in the service, went to the church they were met at the door by a sentinel, who coldly said: "You are not on the Church's roll. Leave the building.

And that important service of the church had to be performed by a political club, which was occupying the church on Sunday at the regular hour for church services.

One of the best colored preachers in the South told me an uncommon thing when he would announce some special service in his church for one of his deacons to rise and say: "You ought not to hear this. Penn is the deacon, and the Leaguers are grieve to men of." And he found this secret political organization was frequent. Finally, he was compelled to leave the church and give up a position of usefulness because he would not, say—"live by his purse," as the saying goes.

It was very common for political leaders to bribe colored preachers and use them to reach their people, and I have known cases in which colored people were paid with their blood and services. It was simply for the white people, for the negroes, and for the negroes. And I have known of a number of instances in which these threats were put into execution, and some of the best ministers excluded simply for "voting wrong,"

2. I speak now of what has been done since the war,

Jewish Intelligence quotes as follows from Major Conder's "The Future of Palestine":

"What then we may expect to see, in the future growth of the Jewish community of Palestine is the gradual increase of agricultural population and the spread of prosperous settlements. The presence of the Turks will not forbid such progress, though it may place obstacles in the way of its most rapid growth. This growth will be the result of the increased number of individuals, but to the communication of them, among the humbler classes of Jews and Christians—the "return of the Jews" does not depend on any race but themselves; and they are already returning, and mean to return in yet greater numbers."
EDUCATION.

ITEMS FROM MILTON COLLEGE.

The College at Milton has furnished articles for exhibit at the World’s Fair in the apartment assigned to the Seventh-day Baptists, in the building for Manufactures and the Liberal Arts. Among these articles are three photograph albums. One presents views of the different buildings, embracing the old “Gravel Academy,” erected in 1844; “the palace,” a private dwelling, in which recitations were heard for the first time; and the “snap shots” by Allen C. Whitford, all of Milton. The work presents a very creditable showing. Besides the above, are sent all the old publications, either the whole or sample copies, issued by our people in this county. These are the earliest books, pamphlets, periodicals, and denominational papers, such as the Protestant Sentinel, the Seventh-day Baptist Register, and the Sabbath Recorder. Books and tracts recently published, not by our Tract Society, and written by members of our churches, are included. To these are added several copies of the Chinese influenza’ caricatures brought to this country by our first missionaries at Shanghai, and large portraits which hang in the College chapel.

The State of Wisconsin furnishes for the World’s Fair a Columbian history of its educational movements, in a book of over 70 pages, finely printed. Along with the articles appears a historical sketch of Milton College, which began as the third academy in the State, continuing its operations to the present time. Among the portraits of the work is that of Pres. W. C. Whitford, who is one of the very few teachers who has never moved from the State, and who is regarded as one of its prominent State Superintendents of Public Instruction.

On the last Wednesday of June, the alumni of the College propose to hold their annual session, in which addresses and a paper will be presented. A dinner will follow, furnished in the chapel, with toasts and appropriate speeches from old students and others. The President of the Association, Prof. Dwight Kinney, of Whitewater, is making all due arrangements for the occasion.

The Christian Association of the College has been most active all the past academic year. Its prayer-meetings have been largely attended, the spirit manifested has been earnest, and the work performed in the meetings and outside among the students and other young people of the place, has been wisely conducted. A considerable number of converts have been added to the church, and all are profiting. Several of them, both ladies and gentlemen, have assisted in holding revival meetings among those in the vicinity who do not attend, usually any regular religious services. These have, both by singing and speaking, effected much good for the cause of Christ.

Early in December, 1844, the academy in Milton was opened under the instruction of Rev. Bethuel C. Church. After a week or two he required his students to present declamations or original compositions, one of which he was pleased to speak, was Abel D. Bond, whose parents had moved to the vicinity of Milton from Virginia. Mr. Bond is not now living, but his family resides in the Black Hills country. The following is the declaration he presented, taken from the school book, written by the author of Kirkham’s English Grammar, and published in the first part of the work:

“You are aware, my young friend, that you live in an age of light and knowledge,—an age in which science and the arts are marching onward with gigantic strides. You live, too, in a land of liberty,—a land on which the smiles of heaven beam with uncommon felicity. The trumps of the warrior and the clanger of arms no longer echo on our mountains or in our valleys; ’the garments dyed in blood have passed away;’ the mighty struggle for independence is over; and you live to enjoy the rich boon of freedom and prosperity, which was purchased with the blood of our fathers. These considerations forbid that you should ever be so unmindful of your duty to your country, to your Creator, to yourself, and to succeeding generations, as to be content to grovel in ignorance. Remember that the heads of those who, enlightened and virtuous people can never be enslaved; and that on the intelligence of our youth rests the future liberty, the prosperity, the happiness, the grandeur, and the glory of our beloved country. Go on, then, with a laudable ambition, that your present perseverance in the path which leads to honor and renown. Press forward. Go and gather laurels on the hill of science; linger among her unfading beauties; ‘drink deep’ of her crystal fountains; and then join in the march of fame. Become learned and virtuous, and you will be great. Love God and serve him, and you will be happy.”

DISCONTENT.

The landscape through a stormy street,
And showers among the green.
The ground was paved with shifting sleet—
That to our footing went.

Heaven pity grant, and help,” said he,
“Tu those who live upon the sea.”
The anchor clinched a trembling mast,
“Mid maneuver” said he.
While through the darkness, thick and fast,
The wintry wind was blowing.
Heaven save the landman, now,” he said,
With Christian faith and prayer.
But when the world grew mild once more,
This tar, dependent growing,
Said, “If I could but walk the shores,
Though all the winds were blowing.”
The landscape thought, “Though storms there be, I would think of thee.”
—Will Crotoll, in Harper’s Bazar.

THE PRESERVATION OF THE FORESTS.

While the protection of game has occupied the public mind for some time, the preservation of our forests has had comparatively but recent attention. The past five years especially have seen more done in this direction than probably the previous ten. President Har- rison and his Secretary of the Interior, Noble, brought this question before the public good work, with the most satisfactory results. By their efforts alone no less than fifteen timber reservations were established, which included 1,399,000 acres in the Pacific Forest; 4,000,000 in Central California, 1,357,000 in Southern California; 4,000,000 in Colorado, 967,000 in Washington; 1,890,000 in Arizona, comprising the grand canvas of the Colorado River, the site is the most rugged and magnificent scenery probably in the world, 321,000 in New Mexico; and 142,000 in Oregon—altogether upwards of 15,000,000 acres.

Such an example by the government has had an effect on the States, and the subject has done much for the cause, not only in preservation of timber land, but in the public mind. Of all the States that have taken up the good light none has accomplished so much as New York, with no single state having done as much as Governor Flower. Too much praise cannot be given Mr. Flower for lifting the matter of preservation of forests into the first line of public interest. To his efforts alone, it may be said, that the “Lumbering Preservation Bill,” recently passed by the New York Legislature, received the serious consid-
upon every woman's heart. It is not a altar upon the woman, nor is it an effort on the part of the man to clear himself of guilt; it is the simple statement of a fact, underneath which there is a greater and more enduring truth—Christianity and the nineteenth century is bringing more fully to light than ever before. Namely, the inherent power of woman. The power to lead—not to rule—is within us, a part of us, we cannot get away from it if we would. Conceivably, or unconsciously, we lead God up to God or down to hell. This power was given to woman by an allwise Creator, for a grand and noble purpose. To mothers is given, in a great measure, the power to lead their children to pure, unfilthy and holy lives, to lead them to lives of usefulness and sin. To give them high and holy ideas of Christianity, or low and hypocritical ideas of it. To lay the foundation for a symmetrical Christian character, or for a warped, unsightly one. Mothers have, or should have the first ten years of a child's life, and those years, in a great measure, lay the foundation for the future life morally, at least, and in many cases religiously as well.

These are facts the Ladies' Societies must consider as the very first principle in interesting the church and church work of the church. Know our own power, consecrate it to God, use it for his glory. Live the pure and undefiled religion of Jesus Christ every day in word and deed, and we, at least, will be interested in the work of the church, and ready to work for others.

2. Consecrate the Children to God. From their earliest infancy train them for God. In their youthful years lead them to God. Much depends upon this for their interest in the work of the church. We must not start them in Christianity but leave them to go along. To do this with the distribution of much of the indifference manifested in the work of the church to-day; and much of the crooked ways and means for carrying on the work of the church. Lead the young people, the children and youth, to God. Go before them to the throne of God's daily. Go before them to the prayer-meeting. Take them with you into the good old family pew. Teach them that the house of worship is a sacred place; that it is the place more than all others where children should be quiet and young people reverent and respectful; that it is the place of the more direct presence of God and that he has said, "Reverence my sanctuary." This teaching must be backed up with our consistent example to be effective.

When money is to be raised for church purposes, let us not, as Ladies' Societies, resort to the time-salvaging, over and above the best of Satan's devices, "the silver chain." Let the money in some way come out of our honest earnings or income, and though the offering may with many of us be small, and given by dint of the strictest economy, or even by the rigid self-denial exercised in the early days of Methodism, in the sight of him who sitter over against the treasury the offering will be great. Let us set the children and youth an example in God's own method of sacrificing the time sociable between the last of Satan's devices, "the silver chain." Let the money in some way come out of our honest earnings or income, and though the offering may with many of us be small, and given by dint of the strictest economy, or even by the rigid self-denial exercised in the early days of Methodism, in the sight of him who sitter over against the treasury the offering will be great. Let us set the children and youth an example in God's own method of sacrificing the time sociable between the last of Satan's devices, "the silver chain." Let the money in some way come out of our honest earnings or income, and though the offering may with many of us be small, and given by dint of the strictest economy, or even by the rigid self-denial exercised in the early days of Methodism, in the sight of him who sitter over against the treasury the offering will be great.
GONE HOME.

Arline Coon Livermore, wife of the Editor of THE SABBATH REORDER, and daughter of the late Decson Arso and Anna Elias Coon, was born in DeRuyter, N. Y., Feb. 16, 1844. Most of her early life was spent at her native place, where she early manifested her facility for learning, and was a prominent school and academic education. After this she studied at Alfred University, and was teacher of instrumental music in DeRuyter Institute for several years.

She made a public profession of faith in Christ in early life, uniting with the Seventh-day Baptist Church of DeRuyter. Her profession was adorned by strict consistency of conduct, faithful and efficient service in all the relations of life, and by many sweet Christian graces. It was crowned by a most triumphant entrance into the life beyond.

She was united in marriage with Rev. L. E. Livermore on the 2d of Dec., 1868, with whom she lived in the most faithful and devoted companionship for almost a quarter of a century. She shared his labors, trials, and successes in the various fields to which he was called, helping and supplementing his work for Christ and the church, in ways divine but a pastor can rarely understand. A pastor's wife is a far greater factor in his successful work than the world is likely to realize. Mrs. Livermore was especially distinguished for conscientiousness, unselfishness and Christian hospitality; she often overtaxed, and almost wronged herself, that she might serve others.

She was usually buoyant and cheerful. The deep sorrow which came into her heart, a little more than one year ago, when her sweet, Christ-loving daughter Corinne was called to the life beyond, was so great that she had never fully rallied from it. She did not complain; but rather said in trustful submission, "The will will be done." But the tabernacle of clay was frail, its deacon and servant, but he knows best when my work is done. TRAcr found the surgeon was skillful surgeon for treatment. In company helped to minister to the wants of their nearest and beloved.

Daniel Horace Maxson, M. D., was born in Petersburg, Rensselaer County, N. Y., June 8, 1835, and died in Humboldt, Nebraska, May 5, 1893. The funeral services were held in the Baptist church and a sermon was preached by Elder Nestleton, of the Seventh-day Adventist Church, after which he was laid to rest in the beautiful cemetery of Humboldt, May 7, 1893.

Mr. Maxson was the son of Daniel and Susan Maxson. Probably he has one brother Eld. Thomas A. Maxson living, and one sister, Mrs. Petet, late of Alfred Center, N. Y. He moved from Petersburg to DeRuyter, Portage county, Ohio, in 1862. Here he enlisted in the army to conquer the Rebellion in 1862, in Co. F. II. Ohio Reg't of Vols., and served a term of three years, and was honorably discharged from the military service, and moved to Richardson county, Nebraska, in 1886, and took a homestead on which he lived until 1877 when he moved to the town of Humboldt. He professed faith in Christ early in life and joined the Seventh-day Baptist Church, serving as its deacon for many years. In 1877 he withdrew and joined the Seventh-day Adventist Church, in which he served as an Elder until his death. He lived a long and useful life, and was highly esteemed by his fellow-citizens, and died a quiet, peaceful, death being well and lovingly cared for by his companion who was his third wife, and by his children who were permitted to be with him in his last sickness. He leaves a wife and three children to mourn their loss, one son, Gerritt S., a child by his first wife, who with his companion, was permitted to attend the last sad rites of their father; one son by his last wife, Horace, who with his companion helped to minister to the wants of their father in his last hours of sickness and extreme suffering; and one daughter, Susie, who lives with her husband in Milwaukee, Wis., who had been with her, and helped to care for him for several weeks previous to his decease, but was not permitted to be with him in his last moments of sickness and departure. He sleeps in Jesus and we hope to meet him in the resurrection morning with all the faithful who have washed their robes in the blood of the Lamb. U. M. BAOCHU.

TRACTION SOCIETY BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plaistead, N. J., on Sunday, May 14, 1893, at 2 P. M. Chaas. Potter, President, presided.


Prayer was offered by Dr. A. H. Lewis.

Minutes of last meeting ordered placed on record.

The report of the Committee on tribute to memory of Rudolph M. Titsworth was received and ordered placed on record, as follows:

A TRIBUTE TO THE MEMORY OF RUDOLPH MITCHELL TITSWORTH.

"At the annual meeting of the American Sabbath Tract Society, held in 1880, Bro. Rudolph M. Titsworth was elected a member of the Executive Board, and for seven years he continued a faithful, efficient director, until called to his reward on Oct. 10, 1892. While he was not what might be called a 'talking' member, he was always in his place, deeply attentive to every detail of business, and one excelled him in deep and abiding interest in the work of the Board, and in everything pertaining to its welfare, and his words, whenever he did participate in the discussion, carried weight, springing from a man of deep convictions and who had carefully considered the questions in hand.

"We who have been associated with him in this relation will miss the quiet dignity of his presence, the wisdom of his counsel, and the inspiration of his earnest devotion to whatever was for the good of the cause for which we labor, and we are grateful for the rich lessons of faith and trust his life taught us, as when storm after storm of sorrow swept over him he took a stronger hold on the eternal verities, as the oak strikes its roots deeper into the earth while it bends before the blasts.

"Of him it can be said truly 'Blessed are those who die in the Lord' ... they rest from their labors, and their works do follow them.'

"In token of our appreciation of him as a man, a Christian brother, and a fellow worker, his brethren, affectionately inscribe upon our records this tribute to his precious memory."

The Committee on printing first number of the Evangel and Sabbath Outlook reported the appointment of F. E. Peterson, by the Missionary Board, as associate in editing the paper. A good portion of the first number is in type, and will appear on or about the first day of June.

The Committee appointed to enquire into the matter of issuing the Evangel and Sabbath Outlook from the New York Office presented an exhaustive report, which was received.

Voted that the new paper be issued with the imprint of the New York Office.

Correspondence was received from H. D. Clarke, L. C. Randolph, J. P. Mosher, Rev. Richard Bradshaw and D. W. Leath.

Treasurer presented his third quarterly report, which on motion was adopted. He also reported bills due $322 62.

Bills were ordered paid.

By a rising vote the Recording Secretary was instructed to enter upon the minutes of this day's session a full expression of the deepest personal sympathy and brotherly regard for Bro. Livermore, in his extremely sad and unexpected bereavement by the loss of his wife, Arline Coon Livermore.

In making this record, the many sad circumstances connected with the last illness and final departure of Mrs. Livermore appeal to our sympathies in an especial manner. Sorrow has
come with its deep shadows and darkened many of our homes this year, and we have extended the warm hand-clasp and given expression to words of sympathy before to follow-workers, and now do we desire to extend those in fullest measure to him, who has yielded himself to each member of the Board by his warm personal friendship, to many of the Board as a beloved pastor, to the entire Board in the marked wisdom and fidelity of his official capacity as its Corresponding Secretary, and to this community and its entire denomination before whom he has stood so many years in faithfulness and helpfulness as a Christian minister. We commend to you, dear brother, this community and the entire denomination of the Comforter, and the faithful promises of the Word. May these comfort and up-hold you in your loneliness, and as one by one the companions of earth are called to their reward, may we, in our organized and individual lives, dedicate ourselves in greater completeness to the work of the church they loved so well.

The Corresponding Secretary explained the general plan of the catalogue of the publications of the Society to be on exhibition at the General Exposition.

The Committee on translation and plates for the Articles of Faith in German reported the same prepared and ready for the printer.

Minutes read and approved. Adjourned.

ARTHUR L. FITSWORTH, Rec. Sec.

CORRESPONDENCE.

The following letter, written in German, was translated into English by Mr. S. Greenwood of this office, and will be read with interest.

We have already learned something of this interesting colony of German Sabbath-keepers through Bro. D. K. Davis. Probably they will be visited this summer by one of our brethren who can speak German, and so gratify their earnest wishes.

To the Editor of the Sabbath Recorder.

May 20, 1883.

Yours in Christ,

JOHN BAUMBACH.

To the Editor of the Sabbath Recorder.

NEW YORK, May 20, 1883.

Dear Brother:—The committee having charge of packing and shipping the China Catalogue received more calls the attention of its many friends to the fact that all contributions for the box must be in the hands of the committee by the 10th of June, as the box or boxes cannot be made until after the goods are received, and the packing to be done in the week ending June 16th. From the list of articles desirable to be sent, published in the Recorder Supplement of last year, we copy the following as a guide for those who may wish to contribute:

For:—

Hospital; two hundred and fifty unbleached muslin of all kinds, old and new, flannels, cotton thread, pieces of calico, knitting cotton, knitting needles, picture cards, scrap-books, tooth brushes, soap of all kinds, sponges—surgical—and bath hot water bags, small feather pillows, hip pillows or pads with open centers, handkerchiefs, needles, pins, safety pins, blank books, lead pencils, scissors, and spoons of cotton and linen thread.

For boys' school; strong unbleached muslin and cotton flannel, heavy twilled cotton cloth, cotton handkerchiefs (good sized), tooth brushes, white thread, Nos. 30-40, pieces of muslin or cotton flannel for patches, black dress thread, soap and jackknives.

For the native Christians; soap, towels, handkerchiefs, needles, not too long and slim, pieces—a yard or more—of white muslin, pretty calico in three yard lengths for little dresses, thread, and tooth brushes.

For girls' school; unbleached cotton cloth, calico, purple or dark blue preferred, pieces of cotton cloth and of calico for patching, scraps of clean silk or ribbon, remnants of wool goods, "tailor's cabbages," woolens and crochet hooks, cakes of perfumed soap, towels, handkerchiefs, tooth brushes, papers and books, such as flower catalogues with pictures that can be cut out, and picture cards.

The committee suggest that donors kindly designate for which department their gifts are intended, as it will save much time in packing, and also that the above list be preserved for future reference.

P. J. B. WATT, M. D. | COM.

H. A. W. BABCOCK, Sec.

415 Ninth Ave., New York City.

PERSONALITIES.

Keep clear of personalities in general conversation. Talk of things, objects, thoughts. The smallest minds occupy themselves with personalities. Personalities are sometimes talked about, because we have to learn and find out men's characteristics for legitimate objects; but it is much better to talk with confidence of persons. Do not needlessly report ill of others. There are times when we are compelled to say: "I do not think Bouncer is a true and honest man," but when there is no need to express an opinion let poor Bouncer swagger away. Others will take his side if he has any. Doubt is the trouble of analyzing him and instructing them; and as far as possible dwell on the good side of human beings. There are family boards where a committee is put in the process of assigning motives, and cutting up of character goes forward. They are not pleasant places. One who is not willing to give up one's own character to be defamed and exposed, is not fit to be kept in atmosphere as pure as possible, and fragrant with comfort and charity. — The Rev. John Hall, D. D.
Besides giving out the work of the society, the Secretary should be a gleaner of the fields and bring to our notice things which are out of the usual line of correspondence. For this I would suggest that at the monthly business meeting the Secretary be given a few minutes regularly in which to bring before the society any outside matter requiring their attention. I believe we would be surprised to find how many things there might be brought to our attention, if only we stopped to think the matter over. Another special requisite of a good secretary is promptness in answering all communications. In this age of advertisements there is a tendency to treat all aside from personal correspondence lightly, and cast it aside as "only a circular." Let us be very careful that no Christian Endeavor matter is treated in this manner.

As a rule the State and denominational workers in Christian Endeavor are busy people, and when they make a request of a secretary it is to settle some point and not to find something to do. Nor do they ask for statistics, reports or pledges until they can use them. If our services were employed by a business man to attend to his correspondence we would not expect our own inclination or convenience entirely in attending to it. We would feel sure that such neglect would bring disastrous results.

Ought we not to remember that "One is our Master," and to him is due as really, loyal service as though in helping to carry on his business we were given tangible recompense for our labors?

In many societies there is a kaleidoscopic shifting of personnel in the make up of the organization, and in order that when members go out from the shelter and watchcare of the home society they may not drift away entirely from home life, it would be well if each secretary kept an absent list, and through correspondence kept the family ties unbroken. It would be a special source of help to the wanderer to know that the prayers and interest of the society followed him out in his new surroundings. Not less perhaps, would be the good influence exerted by an earnest letter to those at home by one cut off from the privilege of active service in the practical work of the society.

Secretary.

RESOLUTIONS.

Since in the providence of Him who doth all things well, and to whom belongs the issue from life, our esteemed young friend and brother, John C. Butts, has been removed from us by death; therefore

Resolved, That we, the West Hallock Society of Christian Endeavor, hereby express our sense of the loss we have sustained, and deeply feel, in the early death of our beloved brother and fellow member in the Christian Endeavor Society and work.

Resolved, That we express to his many noble ways, his intelligence, efficiency and conscientious Christian integrity, and to that ever kindly thought and spirit which has characterized his intercourse with us and others, and extend to him the confidence and love of a large circle of friends.

Resolved, That we tender to the family of which he was a member the sincere sympathy of this society, and prayerfully commend to the loving care and help of Him who is touched with the feeling of our infirmities and knows best how to comfort those that mourn.

Resolved, That a copy of these resolutions be placed on the records of this Society, that a copy of them be presented to his bereaved family, and that a copy of them be forwarded by the Secretary in compliance with the request that they be published in the Young People's Department of that paper.

In behalf of West Hallock Christian Endeavor Society.

S. Burdick, Rec. 
B. C. Stewart, Sec.

SABBATH WORK.

Friends, the pigeon hole of our writing desk which is labeled "contributions for the RECORDER," is in the same condition that Mother Hubbard's cupboard was when she made her world renowned visit to it in the interest of her famishing dog.

THE WORK OF THE CORRESPONDENT SECRETARY.

Since the President asked me to write upon the duties of the Corresponding Secretary, I have come to realize in full force that "t'were easier to tell twenty men what were best to be done, than to be one of the twenty to follow your own teachings." So I shall beg the privilege of giving a few suggestions as to the methods which commend themselves to my mind, without incurring too severe criticism from my fellow workers for failure in carrying them out.

A cursory glance at the list of officers and committees naturally impresses one that no easier task could be assigned them than to be appointed to the Corresponding Secretary; yet, I believe that rightly handled it becomes one of the most responsible duties in connection with Endeavor work which we have.

Perhaps the first thing which the Correspondent Secretary should realize, is that he becomes the reflector which casts abroad the light of the society, and whether in reality our lights be bright and burning, or dimmed by the dust of neglect, the judgment passed by our co-workers will be based on the reflection cast by the Corresponding Secretary. If the State hears nothing from a society its response to their queries, and the denomination cannot get needed reports, although it may be solely through the carelessness of one person, that society is branded as dead. Is there not then a responsibility which demands that the Secretary shall be a truthful exponent of the society which he represents?
The evening after the Sabbath. At the first meeting of each month we have a short literary programme in connection with a business session. The other evenings are devoted to prayer and praise service, the last evening in the month being with the members. Why not make our Associations this year more than Christian Endeavor Conventions, where we will receive not only help and encouragement from contact with our Endeavourers, but also be strengthening our interest in denominational work by attendance upon the other sessions? Let us think about it and see that each society is represented by one or more delegates. Our Associational Secretaries are preparing excellent programmes for the Young People's hour, and we hope they will feel amply repaid for their trouble by the manifest interest of many of our young people in attendance.

DUTIES OF LOCAL PRESIDENTS.

The interests and welfare of a Christian Endeavor Society depend greatly upon the President. In the first place care should be taken in selecting one that is well fitted for the office. He must be thoroughly interested in the work of the Society or he can not do good work; and in order to be interested he must be a true Christian, one who is not only willing but anxious to lead souls to Christ, thus by his example, courageously and helping others to work for Christ and the Church.

Perhaps he sees that some members are withdrawing into the background, losing their interest, or giving place too much to those of more active, energetic temperaments. Here is a chance for him to exert all his tact and skill, and in a way far more acceptable than through some else, win them back to more earnest endeavor.

The President should make an effort to be present at every meeting of the Society, especially the business meetings, where he is expected to preside. This means something more than simply sitting in a chair and putting motions to vote; as far as possible he should know before hand what business there is to attend to, and have it arranged in some order so that he may save time and avoid awkward confusion. He should be cheerful, gentlemanly, active, earnest and prompt, especially should he be prompt in commencing the meeting at the appointed time, even though there are only a few present, otherwise the meetings are apt to drag and become wearisome.

If the President is unable to attend the business meeting, I think it is a good plan for him to notify the Vice President of the expected absence. By so doing it will save time and the Society will not be kept waiting expecting the arrival of the President, and the work of presiding will not fall on one who is not prepared and does not understand the business of the society as well as the president is supposed to do.

Our constitution tells us that the duty of the president is to “have special watch over the interests of the society,” and “to see that the different committees perform the duties devolving upon them.” He is not to dominate, or be a mere figure-head, but he is to be the connecting link between the pastor and work of the society.

I think the most successful president is the one who has the rare faculty of inspiring and leading the members and the committee of the society to accomplish the greatest amount of work.

The Golden Rule has the following suggestion, although it is not exactly in the line of my topic. When new officers are chosen the president could welcome the officers and committees as they stand up. If they are able to take in every member, so much the better; let them all stand together. Then let the president read those parts of the constitution which relate to the duties of the officers and committees, and at the close let there be a few earnest prayers that every committee may be faithful to its duties. Thus the whole society would become familiar with the constitution which every member should understand.

It seems to me that such a service repeated once in six months would have a most beneficial and stimulating influence upon the society at large. Is not this an advance step that your society may take at once? Try it, and see if it does not lead to greater faithfulness on the part of every member, active and associate, and upon every committee.

SHOW YOUR COLORS.

I was riding on the train through the eastern section of North Carolina. Nothing can be flatter than that portion of the country, under the religion and influence of some people. The rain was pouring down fast, and for a person so inclined, not a better day and place for vision could be found. Looking out of the car window brought nothing more interesting to view than pine trees, bony mules, and a field of yellow oats. 

Two men at last came in and took the seat in front of me. Shortly after, one of them took out a little book with his pocket, and handed the bottle to his companion. He took a drink, and the smell of liquor filled the car. Then the first one took a drink, and bow'd and the bottle passed, until at last it was empty and they were full. Then one of them commenced swearing, and such blasphemy I never heard in all my life. It made the very air blue—women shrank back, while the heads of men were uplifted to see where the stream of profanity came from. It went on for some time, until I began talking to myself. I always did like to talk to a sensible man.

"Henry, that man is as devil.

"There is no doubt about that," I replied.

"He is not ashamed of it." 

"Not a bit ashamed of it.

"Whom do you belong to?"

"I belong to the Lord Jesus Christ.

"Are you glad or sorry?"

"I am glad—very much so.

"Who in the car knows that man belongs to the devil?"

"Everybody knows that, for he has not kept it a secret.

"Why, no one knows it, for you see I am a stranger around here."

"You are willing they should know whom you belong to?"

"Yes; I am willing."

"Why well, will you let them know it?"

"I thought a moment, and then said: "By the help of my Master, I will.

Then straightening up and taking a good breath, I began singing in a voice that could be heard by all in the car:

There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Loose all their guilty stains.

Before I had finished the first verse and chorus the passengers crowded around me, and the blasphemer had turned round and looked at me with a face resembling a white cloud. There was a sudden hush, then the closets were opened, and the chorus began:

What are you singing?"

"I am singing the religion of the Lord Jesus."

"Well, you quit."

"Quit what?"

"Quit singing your religion on the cars."

"I guess not," I replied, "I don't belong to the cars; I am as a person in the world, that is the whole theme of your song.

"Who is my master?"

"The devil is your master—while Christ is mine."

"I am as proud as any man, or woman that you are or of yours. Now I am going to have my turn, if the passengers don't object."

A chorus of voices cried out; "Sing on, stranger, we like that."

I sang on, and as the next verse was finished the blasphemer turned his face away, and I saw nothing of him after that but the back of his head, and that was the humpback part of him. He left the train soon after, and I'm glad to say I've never seen him since. Song after song followed, and I soon had other voices
YOUNG PEOPLE'S WORK.

TWELVE boys, students of Milton College, have taken lodgings at the "Outlook" for a week early in July.

The same pledge which enjoins "some part in every meeting aside from singing," also requires an attendance at the regular prayer-meeting of the church.

Young people ought to hail with delight the agitation of the Sabbath-school Lesson question. We trust that it will be discussed with so much intelligent interest at the Associations that our people will be ready to take some definite action at the next General Conference.

Young friends, we ought to keep the Sabbath better. We do not mean in the outward form, as regards our actions as seen by men, although there is a chance there for improvement; for such things as pleasurable, silly, worldly books, visiting, and the like, are in themselves of such a nature that it is next to impossible for any one to engage in them and maintain a Sabbath spirit. What we mean is that we should cultivate a Sabbath spirit: a spirit of worship, of rest, of the religious community, of our Lord and Master; and whatever outward actions, whatever occupations of the mind and of the body will best advance and strengthen this Sabbath spirit, these are the things which should employ the blessed hours of the holy Sabbath-day.

Friends, the pigeon hole of our writing desk which is called "contributions for the Recorder," is in the same condition that Mother Hubbard's cupboard was when she made her world renowned visit to it in the interest of her famishing dog.

THE WORK OF THE CORRESPONDING SECRETARY.

Since the President asked me to write upon the duties of the Corresponding Secretary, I have come to realize in full force that "twice easier to tell twenty men what were best to be done, than to be one of the twenty to follow your own teachings." So I shall beg the privilege of giving a few suggestions as to the methods which commend themselves to my mind, without incurring too severe criticism from my fellow workers for failure in carrying them out.

A cursory glance at the list of officers and committees naturally impresses one that no easier task could be assigned them than to be appointed to this office. People who rightly handled it becomes one of the most responsible duties in connection with endeavor work which we have.

Perhaps the first thing which the Secretary should realize, is that he becomes the reflector which casts abroad the light of their society, and whether in reality our lights be bright and burning, or dimmed by the dust of neglect, the judgment passed by our co-workers will be based on the reflection cast by the Corresponding Secretary. If the State hears nothing from a society in response to their light of society, and the denomination cannot get needed reports, although it may be solely through the carelessness of one person, that society is branded as dead. Is there not then a responsibility which demands that the Secretary shall be a truthful exponent of the society which he represents?

Besides giving out the work of the society, the Secretary should be a gleaner of the fields in the make up of the organization, and in order that when members go out from the shelter and watchcare of the home society they may not drift away entirely from home life, it would be well if each secretary kept an absent list, and through correspondence kept the family ties unbroken. It would be a special source of help to the wanderer to know that the prayers and interest of the society followed him in his new surroundings. Not less perhaps, would be the good influence exerted by an earnest letter from those at home, inviting one cut off from the privilege of active service in the practical work of the society.

SECRETARY.

RESOLUTIONS.

Since in the providence of Him who doth all things well, and to whom belongs the issues from life our existence, and it has been removed from us by death; therefore

Resolved, That we, the West Hallock Society of Christian Endeavor, hereby express our sense of the loss we have sustained and deeply feel, in the early death of our beloved brother and fellow member in the Christian Endeavor Society and work.

Resolved, That, as a token of sympathy to his many noble, manly, loyal, and patriotic sentiments, to the universal sorrow and regret, we tender our warmest prayers for his soul's welfare and the family left helpless, and to that end ever kindly receive and assist the bereaved family.

Resolved, That we tender to the family of the same as on this occasion the love and sympathy of the society, and prayerfully request that we may be permitted to extend to them the loving care and help of Him who is touched with the feelings of our infirmities and kindle up to comfort those mourne.

Resolved, That a copy of these resolutions be placed on the records of this Society, that a copy of them be presented to the bereaved family, and that a copy of them be forwarded to the State Correspondent with the request that they be published in the Young People's Department of that paper.

In behalf of West Hallock Christian Endeavor Society.

B. BURDOCK, H. G. STEWART, {Com.}
May 25, 1893.

THE SABBATH RECORDER.

331

SHOW YOUR COLORS.

I was riding on the train through the eastern part of North Carolina. Nothing can be flatter than that portion of the country, unless it be the religious experience of some people. Rain was pouring fast and hard for a person so inclined, not a better day and place for the blues could be found. Looking out of the window I saw nothing more interesting to view than pine trees, boxy mules, and razor-back hogs. Groups of men, white and black, crowded at each station to see the train arrive and depart. Each passenger that entered brought in more dapple, moisture, and blues.

Two men at last came in and took the seat in front of me. Shortly after, one of them took a bottle from his pocket, pulled the cork, and drank the bottle to its contents. He took a drink, and the smell of liquor filled the car. Then the first one took a drink, and back and forth the bottle passed, until at last it was empty and they were full. Then one of them commenced swearing, and such blaspheming I never heard in all my life. It made the very air blue—women shrank back, while the heads of men were uplifted to see where the stream of profanity came from. It went on for some time until I began to myself. I always did like to talk to a sensible man.

Henry, that man belongs to the devil.  "There is no doubt about it," I replied. "He is not ashamed of it." "Not a bit ashamed." "Why do you belong to?" "I belong to the Lord Jesus Christ." "Are you glad or sorry?" "I am glad—very glad." "Who in the car knows that man belongs to the devil?" "Everybody knows that, for he has not kept it a secret." "Who in the car knows you belong to the Lord Jesus Christ?" "Why, no one knows it, for you see I am a stranger around here." "Are you willing they should know whom you belong to?" "Yes; I am willing." "Very well, will you let them know it?" I thought a moment, and then said: "By the help of my Master, I will.

Then straightening up and taking a good breath, I began singing in a voice that could be heard by all in the car to myself. There is a fountain filled with blood, Drawn from Immanuel's veins. And sinners, plunged beneath that flood, Lose all their guilty stains.

Before I had finished the first verse and chorus the passengers crowded down around me, and the blasphemer had turned round and looked at me with a face resembling that cloud. As his companion. He took with one hand the bottle from his pocket, pulled the cork, and drank the bottle to its contents. Then straightening up and taking a bottle to his mouth, the blasphemer turned his face away, and I sang of him as that last back of his head, and that was the handsomest part of him. He left the train soon after, and I'm glad to say I've never seen him since. Song after song followed, and I soon lost other voices.
to help. When the song service ended, an old man came to me, put out his hand, and said: "Sir, I owe you thanks and a confes­sion"

"Thanks for what?"

"For saving that blasphemer."

"Don't thank me for that, but give thanks to my Master. I try to stand up for him wherever I am. What about the confession?"

"I am in my eightieth year. I have been a preacher of the gospel for over sixty years. When I heard that man swearing so, I wanted to rebuke him. I rose from my seat two or three times to do so, but my courage failed. I have not much longer to live, but never again will I fail to show my colors anywhere."—Rev. CH. Mead.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1903.

LESSON X—REVERENCE AND FIDELITY

For Sabbath day, June 5th.

SCRIPTURE LESSON.—

"I have searched..."—Ps. 37:28-31.

INTRODUCTION.—The book of Ecclesiastes is generally loved to be the best writings of Solomon. See chap. 1: 1. This has not been seriously questioned except by a few modern critics who express the opinion that it is of later origin and that it is a dramatic perecomposition of character, letting the experience of Solomon utter its sayings upon them. We can hardly doubt Solomon's authorship, not so much from the perecomposition of modern authorship. Modern scholarship often has a mania for seeing things of later origin and character, letting the experience of a few modern critics say, "Don't thank and avenge me."

"When thou wovest..."—Ecc. 3:10.

"I am the Lord your God..."—Exod. 20:4.

They are friends and kinmen of modern authorship. The book is in the Septuagint, O-1, a verse translation of the Hebrew. In Ecclesiastes, meaning is not gathered together in a congregation in order to teach the people. Thus the A. V. has it, "Ecclesiastes, or The Preacher." The book is not a collection of sermons in this case affords no truth taught in the book.

The settings may not always be true, but real experiences of the setting. God's word long and rapidly; like the Roman Catholic's repetition and counting of beads. v. 4. "When thou wovest..."—Ecc. 3:10. God's word is to be remembered, not by counting of their vows, and when once made to be not slack in fulfilling them. A promise is a sacred affair. Children should not be taught this. He who makes rash promises is classed among fools. Men in distress, sickness, without entertainment, etc., promises God great things, but not considering their ability or what is involved in the promise, and too often break them as readily as they were made. All this is hateful to God. v. 5. Better to make no promises at all, even though they should be made under pain of death, than to rashly vow and too often break the promise. It is a lie, often, to the Holy Spirit, as in the cases of Ananias and Sapphira. v. 6. "Month..."—Ecc. 3:11. The latter part of the promise, should be fulfilled, for "He that is higher..."—Ecc. 3:13. Lower courts pervert justice, then appeal to the higher; if one does not the law that he has to the king who is over all. Also, if man oppresseth the poor God regardeth not the cause of his mind, now he offers a few words. That they may be true.

Introduction.—The book of Ecclesiastes is generally loved to be the best writings of Solomon. See chap. 1: 1. This has not been seriously questioned except by a few modern critics who express the opinion that it is of later origin and that it is a dramatic perecomposition of character, letting the experience of Solomon utter its sayings upon them. We can hardly doubt Solomon's authorship, not so much from the perecomposition of modern authorship. Modern scholarship often has a mania for seeing things of later origin and character, letting the experience of a few modern critics say, "Don't thank and avenge me."

"When thou wovest..."—Ecc. 3:10. God's word is to be remembered, not by counting of their vows, and when once made to be not slack in fulfilling them. A promise is a sacred affair. Children should not be taught this. He who makes rash promises is classed among fools. Men in distress, sickness, without entertainment, etc., promises God great things, but not considering their ability or what is involved in the promise, and too often break them as readily as they were made. All this is hateful to God. v. 5. Better to make no promises at all, even though they should be made under pain of death, than to rashly vow and too often break the promise. It is a lie, often, to the Holy Spirit, as in the cases of Ananias and Sapphira. v. 6. "Month..."—Ecc. 3:11. The latter part of the promise, should be fulfilled, for "He that is higher..."—Ecc. 3:13. Lower courts pervert justice, then appeal to the higher; if one does not the law that he has to the king who is over all. Also, if man oppresseth the poor God regardeth not the cause of his mind, now he offers a few words. That they may be true.

Also, if man oppresseth the poor God regardeth not the cause of his mind, now he offers a few words. That they may be true. But certainly we ought not to rashly vow. The Endorse pledge does not call for rash, hasty promises. It is to be considered slowly, reverently and truly. "Be not rash in thy thoughts," that is very foolish. Without purpose of heart, or desire, or careful thought. "Hasty to utter anything before God." Do not pray for anything and everything before God. lawyer or special person, must do so. "Words be few." That they may be true, "yea, yea, and nay, nay." Consider well their meaning and weight of their effect, and as much as possible, v. 3. "A dream cometh." As business cases and anxieties trouble sleep and the dreams are a whirl of everything passing through the mind, so all the wishes and thoughts of the soul enter into his rash prayers. His heart is perplexed when he appears to his master, and thus religion does not comfort him. "Multitude of words." Like the praying wheels of the heathen turned

long and rapidly; like the Roman Catholic's repetition and counting of beads. v. 4. "When thou wovest..."—Ecc. 3:10. God's word is to be remembered, not by counting of their vows, and when once made to be not slack in fulfilling them. A promise is a sacred affair. Children should not be taught this. He who makes rash promises is classed among fools. Men in distress, sickness, without entertainment, etc., promises God great things, but not considering their ability or what is involved in the promise, and too often break them as readily as they were made. All this is hateful to God. v. 5. Better to make no promises at all, even though they should be made under pain of death, than to rashly vow and too often break the promise. It is a lie, often, to the Holy Spirit, as in the cases of Ananias and Sapphira. v. 6. "Month..."—Ecc. 3:11. The latter part of the promise, should be fulfilled, for "He that is higher..."—Ecc. 3:13. Lower courts pervert justice, then appeal to the higher; if one does not the law that he has to the king who is over all. Also, if man oppresseth the poor God regardeth not the cause of his mind, now he offers a few words. That they may be true. But certainly we ought not to rashly vow. The Endorse pledge does not call for rash, hasty promises. It is to be considered slowly, reverently and truly. "Be not rash in thy thoughts," that is very foolish. Without purpose of heart, or desire, or careful thought. "Hasty to utter anything before God." Do not pray for anything and everything before God. lawyer or special person, must do so. "Words be few." That they may be true, "yea, yea, and nay, nay." Consider well their meaning and weight of their effect, and as much as possible, v. 3. "A dream cometh." As business cases and anxieties trouble sleep and the dreams are a whirl of everything passing through the mind, so all the wishes and thoughts of the soul enter into his rash prayers. His heart is perplexed when he appears to his master, and thus religion does not comfort him. "Multitude of words." Like the praying wheels of the heathen turned

voicing toward the Lord. And by the grace of God he can keep it.


—Grandmother, aunt, visitor, the little wee one, indeed, the whole family should have a part in the home preparation of the Sabbath-school lesson, and truly be interested in it.

—Begin the very first of the week, take a bit of time in the evening when father is at home, and say, "Oh, let's do it together."

—Possession, talk a little while about it, read together the references and helps. Commit to memory together the golden text and leading thought, and then sing a hymn appropriate.

—O you busy fathers and mothers, thinking that your life almost depends upon working every moment from out of bed to into it again. You are losing the happiest, sweetest part of life with your children. Wake up, spiritually, and establish the custom of studying and reading the Bible together. Stop robbing the Lord of his sacred time and your best opportunities by so much Sabbath-day visiting and picnicking and reading of news and politics.

—On Friday hold your work. You are not in danger of the preacher's nose, or of poverty. With the exception of a few necessary chores, stop your general secular work by four o'clock, and "wash up" and black boots and shave and be rested for that soul-feast, the prayer and conference meeting. Be "dressed up" for Sabbath school, as you would on the horse in time for a half-hour's family reading of Bible or religious journal, or worship before time to start for church. What are you living for any way?

—Now this is not a mere theory. Many practice it, live as well or better than others, are happy and useful and God sends down his blessings upon them.

—But how practical may the truth contained in the lessons be made at home? Fathers and mothers know the peculiar difficulty of children and can help them to a higher life and the understanding of God's word as no one else can.

—Do any wonder why the children are so influenced by their street companions? Have you and your boy or girl over prayed together and talked about the right and the wrong? This may possibly answer your question.

A BIT OF SUNSHINE.

Sing, sing, you sweet bird, my yellow canary,
You friend of my silent hours.
Every season marks your presence and could vary
There's a bright note from you, my yellow canary;
Your song soon follows in showers.

Supporting the telephone call is most trying.
Every organ-grinder is most trying.
Unconventional care is costing praying,
"Still you shall trill and trill, my bird!"

In the bush of summer when robins are doing their characteristic clear as a time.
When callers are fanning and laughing and prosing, And I am tropical yawn half
Your intelligent ways
You will all aver we would rather be
And I am tropical yawn half
When callers are fanning and laughing and prosing, And I am tropical yawn half
Your intelligent ways
You will all aver we would rather be
May 20, 1893.

THE SABBATH RECORDER.

WHY?
By A. E. WEITS.

Why, my heart, was thy sorrow severe? Why, my soul, bowed down with cares? Is there not a friend in heaven Who can answer all my prayer? Seiz'd not he all the weary, Cast thy burden unto me? Pain Jesus got; his burden, He is ever near thee.

Trust, for he is ever guiding. Though the clouds hang heavy, may arise thy feet; By thy side He's still abiding, Leading to the pasturemeet. Humbly, the sinner seeking, Bring to Him thy load of sin; The heavy burden He is bearing—R.I. I'll make this weigh within.

Though the clouds hang darkly over, Through a rift He'll show his face; And the darkness never can cover, Aught of its redeeming grace.

SPARVILLE, Kans.

TRACT SOCIETY.
Third Quarterly Report, from February 1st to May 1st, 1900.
J. F. HUBBARD, Treasurer.
In accord with
THE AMERICAN SABBATH TRACT SOCIETY, GENERAL FUND.

<table>
<thead>
<tr>
<th>Balance from last Quarterly Report</th>
<th>$105.80</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash paid as follows:</td>
<td></td>
</tr>
<tr>
<td>Publishing House, Truckee account, $10.33</td>
<td></td>
</tr>
<tr>
<td>Publishing House, San Francisco account, $29.89</td>
<td></td>
</tr>
<tr>
<td>Publishing House, San Jose account, $25.24</td>
<td></td>
</tr>
<tr>
<td>Publishing House, Salinas account, $25.24</td>
<td></td>
</tr>
<tr>
<td>Publishing House, Oakland account, $30.90</td>
<td></td>
</tr>
<tr>
<td>Publishing House, Berkeley account, $25.24</td>
<td></td>
</tr>
<tr>
<td>Publishing House, Los Angeles account, $25.24</td>
<td></td>
</tr>
<tr>
<td>Payed on account:</td>
<td></td>
</tr>
<tr>
<td>San Francisco, $20.00</td>
<td></td>
</tr>
<tr>
<td>Oakland, $20.00</td>
<td></td>
</tr>
<tr>
<td>Salinas, $20.00</td>
<td></td>
</tr>
<tr>
<td>Burlington, $20.00</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>$105.80</td>
</tr>
</tbody>
</table>

NEW YORK OVERTON FUND.

<table>
<thead>
<tr>
<th>Balance from last report:</th>
<th>$277.73</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash paid as follows:</td>
<td></td>
</tr>
<tr>
<td>Janitor's wages, $4.64</td>
<td></td>
</tr>
<tr>
<td>Supervisor's wages, $2.83</td>
<td></td>
</tr>
<tr>
<td>Editor's railroad ticket</td>
<td>$1.18</td>
</tr>
<tr>
<td>Balances on hand:</td>
<td></td>
</tr>
<tr>
<td></td>
<td>$277.73</td>
</tr>
</tbody>
</table>

E. & E. E.

PLEASANTDALE, N. J., May 1, 1893.
We noticed the above account and compared the same with vouchers and found it correct.
May 14, 1893.
J. H. HUBBARD.
E. H. PURVIS, Proof. 

CORRESPONDENCE.

I read with joy the article of Brother M. B. Kelly, in Recorder of April 20th, in regard to lessening the expense and labor of entertaining our Associations, and feel impressed to second the suggestion, as I foresee hundreds of weary, worn sisters would gladly respond with a hearty amen to the commendable plan under consideration. Let all prayerfully read the weighty reasons given, and follow the worthy example of the courageous sisters of the "Eastern Messenger," so earnestly, and the Church at large, will act as pioneers in this much needed reform.

With temperate tables and abundant treasuries as our motto, may we not confidently expect the divine approval manifested in increased blessing?

A VOICE FROM THE "CENTRAL."

LICENSES is wrong in principle. No Christian man can consistently give his support to this proposition.

A woman exclaimed when her husband had signed the pledge, "God bless thee, Sam, and let now the devil drink his own poison!"

The Congo lands were bought with liquor, and in all the dark Continent a bottle of rum is current coin.

Sumu was seized because of the value of the German trade in liquor with them.

Rev. Dr. Hale, of Boston, remarked: "Take away the saloons and bars for the sale of spirits from Boston, and my church will take care of all the poverty and distress of the city."

Whisky is at the bottom of more trouble than it gets credit for. It is the devil's anesthetic for sorrow and shame, and it plunges the new man into deeper shame.

A whisky bottle is generally a part of the effects left by a suicide.—Cumberland Presbyterian.

A brewing company's circular, which to-day found its way into my desk, is most appropriately, but unwisely entitled "Untold Secrets." It contains the boast that the company put upon the market last year more than a million barrels of beer.

Our "Untold Secrets" are "Untold Secrets." It is first employed to prevent drying up of the tissues after great loss of blood and in cholera, but has not given the promised results from poison, of such as typhoid fever, uraemia, septic blood poisoning, gastric or intestinal ulcers, and snake bites. In saprophyta from chloriform it has saved life and restored health in cases that the whole profession had given up for hopeless.

The salt water, with antiseptic precautions, is injected into the cellular tissue under the skin, usually in the abdomen, producing a turgid swelling which lasts two or three hours. The usual time for injecting 30 ounces of solution is about five minutes.

SPECIAL NOTICES.

The next Semi-Annual Meeting of the churches of Minnesota will be held with the church at New Auburn, commencing Sixth day before the second Sabbath in June, W. H. Ernst to preach the Introductory Sermon, J. T. Whitford, altercate. E. A. Wells, Mrs. A. G. Crofoot and Mrs. Geo. Greene, to relect their own subjects. H. C. Sweet—What efforts can we put forth to keep small churches alive and cause them to prosper! And Mrs. W. H. Olin—Women's Christian organizations, their work, methods, and success.

H. B. BUCKOW, Conv. Sec.

THE SEVENTH DAY BAPTIST EXHIBIT at the World's Fair is located in the gallery of the Manufactures and Liberal Arts, near the north-west corner. Find post 102 C, and then go about 50 feet East. Aside from being of interest to you in a denominational way, you will find our quarters to be pleasant on account of easy chairs, sofas, and writing desk which have been provided for the comfort of visitors. The person in charge will be glad to give information concerning our exhibit, or the Fair in general.

Parcels may be left for safe keeping.

R. E. BUCKOW, Conv. Sec.

The North-Western Seventh-day Baptist Association will convene with the church at Farina, Ill., on Fifth-day before the fourth Sabbath in June, 1893, (June 23rd) as per adjournment last meeting.

The following programme, subject to necessary changes, will be carried out:

FIFTH-DAY MORNING.


AFTERNOON.

2 P.M. Devotional Services.

2:15 P.M. Communications from churches continued. Communications from Corresponding Bodies. Missionary and Correspondence Reports from sister Associations. Appointment of Standing Committee. Miscellaneous Business. Adjournment.

REVISING.

7:45 P.M. Devotional Services.
THE SABBATH RECORDER.

[Vol. XXIX, No. 21

SABBATH MORNING.

10 A. M. Sabbath-school conducted by the Superinten­
dent of the Patina Sabbath-school.

11 A. M. Sermon by E. A. Witter, followed by Sab­
bath-school.

2 P. M. Sermon by L. W. H. Randolph.

4 P. M. Devotional Services.

SABBATH AFTERNOON.

3 P. M. Report of Standing Committees.

5. A. M. Tract Society Hour.

6 P. M. Devotional Services.

SABBATH EVENING.

10 A. M. Reading of minutes and correcting the
list of delegates.

5. A. M. Devotional Services.

11 A. M. Sermon by the South-Eastern
Association followed by collection for the Tract and
Societies.

EVENING.

2 P. M. Unfinished and Miscellaneous business.

2.50 P. M. Ministration of the Lord's Supper.

3 P. M. Sermon by H. D. Clarke, followed by Con­se­cration Meeting conducted by B. H. Babcock.

COM.

EVENING.

3.15 P. M. Unfinished and Miscellaneous business.

5 P. M. Sermon by H. D. Clarke, followed by Con­se­cration Meeting conducted by B. H. Babcock.

SABBATH MORNING.

10 A. M. Sabbath-school conducted by the Superin­
dent of the Patina Sabbath-school.

11 A. M. Sermon by delegate from the Western Asso­ciation, followed by a collection for the Missionary and
Tract Societies.

AFTERNOON.

3 P. M. Sermon by delegate from the South-Western
Association.

5 P. M. Young People's Hour.

EVENING.

7.45 P. M. Prayer and Conference Meeting conducted by H. D. Clarke and L. G. Randolph.

SABBATH MORNING.

10 A. M. Sabbath-school conducted by the Superin­
dent of the Patina Sabbath-school.

11 A. M. Sermon by delegate from the Western Asso­ciation, followed by a collection for the Missionary and
Tract Societies.

AFTERNOON.

3 P. M. Sermon by delegate from the South-Western
Association.

5 P. M. Young People's Hour.

EVENING.

7.45 P. M. Prayer and Conference Meeting conducted by H. D. Clarke and L. G. Randolph.

SABBATH MORNING.

10 A. M. Sabbath-school conducted by the Superin­
dent of the Patina Sabbath-school.

11 A. M. Sermon by delegate from the Western Asso­ciation, followed by a collection for the Missionary and
Tract Societies.

AFTERNOON.

3 P. M. Sermon by delegate from the South-Western
Association.

5 P. M. Young People's Hour.

EVENING.

7.45 P. M. Prayer and Conference Meeting conducted by H. D. Clarke and L. G. Randolph.

SABBATH MORNING.

10 A. M. Sabbath-school conducted by the Superin­
dent of the Patina Sabbath-school.

11 A. M. Sermon by delegate from the Western Asso­ciation, followed by a collection for the Missionary and
Tract Societies.

AFTERNOON.

3 P. M. Sermon by delegate from the South-Western
Association.

5 P. M. Young People's Hour.

EVENING.

7.45 P. M. Prayer and Conference Meeting conducted by H. D. Clarke and L. G. Randolph.

SABBATH MORNING.

10 A. M. Sabbath-school conducted by the Superin­
dent of the Patina Sabbath-school.

11 A. M. Sermon by delegate from the Western Asso­ciation, followed by a collection for the Missionary and
Tract Societies.

AFTERNOON.

3 P. M. Sermon by delegate from the South-Western
Association.

5 P. M. Young People's Hour.

EVENING.

7.45 P. M. Prayer and Conference Meeting conducted by H. D. Clarke and L. G. Randolph.

SABBATH MORNING.

10 A. M. Sabbath-school conducted by the Superin­
dent of the Patina Sabbath-school.

11 A. M. Sermon by delegate from the Western Asso­ciation, followed by a collection for the Missionary and
Tract Societies.

AFTERNOON.

3 P. M. Sermon by delegate from the South-Western
Association.

5 P. M. Young People's Hour.

EVENING.

7.45 P. M. Prayer and Conference Meeting conducted by H. D. Clarke and L. G. Randolph.

SABBATH MORNING.

10 A. M. Sabbath-school conducted by the Superin­
dent of the Patina Sabbath-school.

11 A. M. Sermon by delegate from the Western Asso­ciation, followed by a collection for the Missionary and
Tract Societies.

AFTERNOON.

3 P. M. Sermon by delegate from the South-Western
Association.

5 P. M. Young People's Hour.

EVENING.

7.45 P. M. Prayer and Conference Meeting conducted by H. D. Clarke and L. G. Randolph.

SABBATH MORNING.

10 A. M. Sabbath-school conducted by the Superin­
dent of the Patina Sabbath-school.

11 A. M. Sermon by delegate from the Western Asso­ciation, followed by a collection for the Missionary and
Tract Societies.

AFTERNOON.

3 P. M. Sermon by delegate from the South-Western
Association.

5 P. M. Young People's Hour.

EVENING.

7.45 P. M. Prayer and Conference Meeting conducted by H. D. Clarke and L. G. Randolph.

SABBATH MORNING.

10 A. M. Sabbath-school conducted by the Superin­
dent of the Patina Sabbath-school.

11 A. M. Sermon by delegate from the Western Asso­ciation, followed by a collection for the Missionary and
Tract Societies.

AFTERNOON.

3 P. M. Sermon by delegate from the South-Western
Association.

5 P. M. Young People's Hour.

EVENING.

7.45 P. M. Prayer and Conference Meeting conducted by H. D. Clarke and L. G. Randolph.

SABBATH MORNING.

10 A. M. Sabbath-school conducted by the Superin­
dent of the Patina Sabbath-school.

11 A. M. Sermon by delegate from the Western Asso­ciation, followed by a collection for the Missionary and
Tract Societies.

AFTERNOON.

3 P. M. Sermon by delegate from the South-Western
Association.

5 P. M. Young People's Hour.

EVENING.

7.45 P. M. Prayer and Conference Meeting conducted by H. D. Clarke and L. G. Randolph.

A correspondent from Jasper writes to the Farmer's Weekly, warning people about traveling salesmen, who call at every home and want to dispose of some odd old knives, spoons and thimbles. He makes the articles look very fine and then offers to sell the playing field at a good price. After he is gone and the articles are exposed to the best they turn black within a few minutes.

The cable road in Broadway is at last completed. The second trial trip of the new cable cars over the entire road was made recently at noon. Two cars left the station of the Broadway and Seventh Avenue Railroad Company, Broadway and Fifteenth street, at noon for the Ninth Avenue station, and the road, and the other officials of the Company on board. The time necessary for the first car to make the round trip was one hour and forty minutes. Everything worked smoothly. The entire road is now complete, the Houston street, power house, as far as the machinery necessary to run the road is concerned, being ready for use. In about two weeks one or more of these publications claims one of these cable cars will be running over the road.

MARRIED.

The services were held in the Baptist Church, Harmony, Pa., May 30, 1869, for the marriage of Miss Alice E. Young, very fine and devoted daughter of Charles B. and Mary Young, of Harmony, and Mr. Frank D. Babcock, of North Harmony, son of Mr. and Mrs. Francis Babcock, of the same place, by Judge L. H. Cushman, of Harmony.

DIED.

Died:—In Almond, N. Y., May 22, 1869, at her home, Mrs. Eunice Clark Johnson, in the forty-sixth year of her age.

The deceased was a respected member of the community in which she has so long resided, and her death is mourned by her many friends and relations.

Funeral arrangements will be made on tomorrow morning, at 9 o'clock, at the residence of her daughter, Mrs. Sarah H. Baldwin, in this city, and at 10 o'clock at the Baptist Church. Burial will take place on Wednesday, May 24th, at 2 o'clock, in the Seventh-month burying ground, in Johnson's Bend.

Mrs. H. P. Jennings of Los Angeles, Cal., is preparing for an exhibition at the World's Fair a tapestry picture representing the surrender of Mary, Queen of Scots, to the Earl of Lennox, in the year 1587, the work is of fine detail, and will contain, when completed, the figures of thirty-five men and women, four horses, four banners, a large tree with foliage, grass, shrubbery and other accessories.

A great Presbyterian Congress is to be held in the city of Philadelphia, Thursday, 7th, to Sunday, 10th, May.

The plan of the Congress embraces the presentation in turn of the work of each session in the Church, no matter what the subject of the discourse, and the Church is opened up to the public, with the view of making the public acquainted with the various objects of Christian labor, and also to show the Church with the scope and importance of its work under conditions which prevent the disposal of literature, and thus to advance the knowledge of legislative and judicial questions.

The list of speakers already secured includes many of the most prominent Presby­terian ministers and laymen.

HIGHEST OF ALL IN LEAVENING POWER—LATEST U. S. GOVT. REPORT

By decision of the Supreme Court, given May 15th, the Geary law is declared to be constitutional, the court standing ‘five in favor and one dissenting judge, who were—Judge Harlan being absent. The dissenting judges are Chief Justice Fuller and Justices Harlan and Field.

The Superintendent of Police of Phila­delphia has ordered the withdrawal of three immoral books from the sidewalk news-stands of the city, and the sale of one or more of these publications claims that leading bookkeepers in the same city have been the booksellers.

In the Editor's Study of Harper's Mag­azine for June, Charles Dudley Warner will discuss the event of the popular lecture in America, with thoughts upon such kindred themes as the after-dinner speech, author's "readings," etc. The characteristic of John B. Gough and Wendell Phillips, the greatest of our present orators, will afford him the theme for one of his happiest efforts.

Six young women were consecrated missionary students at the Methodist Episcopal Church in Chicago, the occasion giving opportunity for some interesting addresses, prayers and movements in the church. The movement began in the Methodist Church of this country five years ago, and two hundred and thirty-six, seventy-five of them, have already been completed.

There is now a new supplement to the previous ones of "The New Zealand War" and "The War at Sea," which contains, besides, some beautiful engravings, a map of the world, and a description of the battles and engagements of the war.


MARRIED.

MARRIED.

At New York, May 22, 1869, the Rev. Dr. A. L. Mason, in Little Genesis, N. Y., and Miss Helen E. Von Eschen, in the same place, by the Rev. Dr. John A. Spalding, in the same place.

DIED.

Mrs. W. Johnson, in the 84th year of her age, died at her residence, New York, May 22, 1869, a victim of bronchitis. She was a native of New York.