CENTRAL ASSOCIATION.

Two weeks of almost continuous rain was a rather unusual preparation for the Association which convened with the church in Scott, N. Y., at 10:30 A.M.

The Moderator, O. DeGrasse Green, Jr., presided with ease and executive ability. Rev. J. A. Piatta was the efficient Secretary, aided by the Assistant Secretary, C. F. Cobb.

The Introductory Sermon, by Rev. Martin Sindell, from Acts 8:35, was full of the good spirit and wise counsel. We regret that we did not reach Scott in time to hear the sermon. Bro. Sindell is a growing pastor and preacher.

Letters from the churches were interesting and gave evidence of a healthy condition of the churches, and an earnest desire for greater consecration and growth.

The attendance of delegates and friends on this first session was good, especially considering the rain and mud.

In the afternoon the usual order of business was followed, first finishing the reading of the letters and then listening to the communications from corresponding bodies.

Rev. Samuel Davis, of West Virginia, read the letter from the South-Eastern Association, and remarked that some of our churches have not enjoyed seasons of revival while others have. He gave the young people credit for starting the work in some localities which culminated in excellent religious awakenings. He spoke very hopefully of Salem College and the noble work it is doing.

Rev. L. L. Cottrell, delegate from the Eastern Association, presented the annual letter, and said in addition that the most prominent feature of the Association was the devotional and revival spirit which was present from the beginning. He gave an interesting account of the work of the evangelists, their methods and results.

Rev. M. B. Kelly, Jr., from the Western Association, responded to the call and gave a very hopeful statement of the condition of most of the churches of the Association.

Rev. E. H. Sowell, of the North-Western Association, was called upon and said it was a great pleasure to represent the North-West. Revivals on a small scale have been enjoyed, though not as extensive as several reported from the East. He looked with hopefulness to the meeting of the Association soon to convene at Dodge Centre, Minn.

Following these remarks a devotional service, conducted by the Moderator, occupied half an hour. Though this church was not under the influence of such a precious revival spirit as that which prevailed in the Eastern Association, still it was in this first devotional meeting the same good spirit was evident. Earnest praying, singing, and warm-hearted exhortations promptly filled up the time.

EVENING.

An interesting praise service, led by chorister D. D. L. Burdick, formed a fitting prelude to the sermon by Rev. E. H. Sowell.

Rev. L. R. Swinney read a part of Luke 13, and offered prayer.

The text, Luke 13:24. Theme, “Entering the straight gate.” This is the language of the Master himself, “Strive to enter in.” Humility long since learned that the sweetest bread comes through “the sweat of the brow.” There is no end to toil. The mountain we are climbing has its summit far above the clouds. The Christian ever climbs. The Christian ever grows. Christianity is ever moving onward and upward. Paul likens the Christian’s course to a race, a strife. There is only one way that success can be attained; that is through strife. The life of the student is an illustration of this. But after years of toil, struggle, strife, his course is finished and he is prepared for a higher, nobler life. The speaker pictured, graphically, the failures of many whose strivings were not successful, but had resulted in wrecked manhood and womanhood. He urged in forcible language the importance of striving and entering the way of life. Thus closed the first day of this gathering in the midst of showers of rain and prayers for showers of divine grace.

SIXTH-DAY—MORNING SESSION.

The second day of the meetings commenced with dismal drippings from the murky clouds. The attendance was lighter than it would have been but for the cold rains. However, a goodly number assembled and engaged in the services with zeal. After the usual business routine, a service of prayer was held and this was followed by a conference meeting, conducted by Rev. O. U. Whitford, on the theme assigned for an essay, on the question, “Why do so many of our young people leave the Sabbath?” This conference was very interesting and suggestive. It would have been well if a large number of parents could have listened to these remarks. Various reasons were suggested, such as want of consistent example and influence in the home, love of the world, love of popularity, want of conscience.

After this service the delegate from the South-Eastern Association, Rev. Samuel Davis, preached, the 12th chapter of Hebrews being read and prayer offered by Rev. A. B. Prentice. Text, Gen. 35:34.

In those early times it was the privilege of the first-born to have a double portion of the inheritance or birthright. Esau, through the first-born, was entitled to the additional privileges in consequence of his birth, still he chose to live a wild life, and barter away that which was generally regarded as of great value. He despised his birthright. This disposition and tendency has come down to us. Many now despise their birthrights. There are privileges and blessings for many who do not appreciate these blessings. It is a birthright to be a man and have, but how many fail to appreciate their opportunities and well being? A birthright is a home in that blessed land where there is no need of the light of the sun, but where the Lamb is the light thereof. O, why should we think so lightly of that home, that
birthright? Bro. Davis closed his sermon with a very pathetic appeal to all to place a higher estimate upon their God-given birthright; and while the choir and congregation united in singing, "We circle down from the platform and passed among the people shaking hands. This act so affected the congregation that there were few dry eyes in the house. To see this venerable servant of God, in tender love and pity taking the brethren and sisters by the hand, perhaps on his last tour among the Associations, was very impressive. A few minutes of earnest testimonies followed, and the morning session closed with unmistakable evidence of the presence of the divine spirit.

AFTERNoon SESSION.

It should be said to the credit of the "fair women and the brave men" of the Scott Church, that ample arrangements for the care and comfort of guests were made. Dinners were served in a large room of one of the private homes near the church.

P. M. the services were opened by singing, and prayer by President Main.

The Committee on Resolutions reported and the resolutions were discussed and adopted as follows:

1. In view of the blessings and mercies and the mercies and the demands among us for evangelistic work, the great blessing of God upon the labor of our evangelists and quartets, the apparent increase in the number of people, the great increase in the number of people which has taken place in the past year, we desire to give thanks to him here and now, and dedicate ourselves anew to his service.

2. While the history of our people we find that the rapid increase of the denomination during the first half of the present century was apparently the result of evangelical work and intellectual church growth, these facts, coupled with the blessings that have attended our evangelistic work for the past few years, convinces us that it is one of the most promising lines of work; therefore,

Resolved, That we encourage the Missionary Board and our churches to put forth increased efforts to save souls through the preaching of the gospel of Jesus Christ.

3. Resolved, That the demands upon us for evangelistic work, the great blessing of God upon the labor of our evangelists and quartets, the apparent increase in missionary spirit, the many fields opening before us to enter, the need of the renewal of our Missional Medical Mission in China, all call us as a people torender thanks and praise to the Lord, to consecrate ourselves and our substance to the noblest of all tasks, to Christ and his kingdom, and to be more active personally in the great work of salvation.

4. Resolved, That the duty of maintaining and propagating the work of the American Sabbath Tract Society should be regarded as the personal duty and privilege of every Seventh-day Baptist.

5. Resolved, That present educational progress demands greatly improved equipment in our schools and, therefore, enlarged endowments.

6. Resolved, That we recognize the fact that Salem College is one of our schools, and as such we commend it to the sympathy, patronage and hearty support of all our people.

7. Resolving that the use of traffic and intoxicating liquors, as a beverage, is a sin against God and a crime against man, therefore,

Resolved, That it is the imperative duty of every child of God to use his influence socially, religiously and politically against the manufacture, use and sale of intoxicating liquors as a beverage.

8. Resolved, That we welcome with the Eastern Association the occasion of the coming season of the coming season and the Western Association, to represent the Eastern, Central and Western Associations, each appointing the delegate in the coming season, to represent the Eastern, Central and Western Associations, each appointing the delegate in the coming season, to represent the Eastern, Central and Western Associations, to represent the Eastern, Central and Western Associations, to represent the Eastern, Central and Western Associations, therefore, and that such delegate speaks for the people of God, and by the truth, and by the truth, and by the truth.

9. Resolved, That we welcome with the Eastern Association the occasion of the coming season of the coming season and the Western Association, to represent the Eastern, Central and Western Associations, each appointing the delegate in the coming season, to represent the Eastern, Central and Western Associations, each appointing the delegate in the coming season, to represent the Eastern, Central and Western Associations, to represent the Eastern, Central and Western Associations, therefore, and that such delegate speaks for the people of God, and by the truth, and by the truth, and by the truth.

10. Resolved, That we welcome with the Eastern Association the occasion of the coming season of the coming season and the Western Association, to represent the Eastern, Central and Western Associations, each appointing the delegate in the coming season, to represent the Eastern, Central and Western Associations, each appointing the delegate in the coming season, to represent the Eastern, Central and Western Associations, to represent the Eastern, Central and Western Associations, therefore, and that such delegate speaks for the people of God, and by the truth, and by the truth, and by the truth.

11. Resolved, That we welcome with the Eastern Association the occasion of the coming season of the coming season and the Western Association, to represent the Eastern, Central and Western Associations, each appointing the delegate in the coming season, to represent the Eastern, Central and Western Associations, each appointing the delegate in the coming season, to represent the Eastern, Central and Western Associations, to represent the Eastern, Central and Western Associations, therefore, and that such delegate speaks for the people of God, and by the truth, and by the truth, and by the truth.

12. Resolved, That we welcome with the Eastern Association the occasion of the coming season of the coming season and the Western Association, to represent the Eastern, Central and Western Associations, each appointing the delegate in the coming season, to represent the Eastern, Central and Western Associations, each appointing the delegate in the coming season, to represent the Eastern, Central and Western Associations, to represent the Eastern, Central and Western Associations, therefore, and that such delegate speaks for the people of God, and by the truth, and by the truth, and by the truth.

13. Resolved, That we welcome with the Eastern Association the occasion of the coming season of the coming season and the Western Association, to represent the Eastern, Central and Western Associations, each appointing the delegate in the coming season, to represent the Eastern, Central and Western Associations, each appointing the delegate in the coming season, to represent the Eastern, Central and Western Associations, to represent the Eastern, Central and Western Associations, therefore, and that such delegate speaks for the people of God, and by the truth, and by the truth, and by the truth.

14. Resolved, That we welcome with the Eastern Association the occasion of the coming season of the coming season and the Western Association, to represent the Eastern, Central and Western Associations, each appointing the delegate in the coming season, to represent the Eastern, Central and Western Associations, each appointing the delegate in the coming season, to represent the Eastern, Central and Western Associations, to represent the Eastern, Central and Western Associations, therefore, and that such delegate speaks for the people of God, and by the truth, and by the truth, and by the truth.
At 3 P. M., after reading Scripture, and prayer by Rev. Samuel Davis, and singing, Rev. O. U. Whitford preached from the text —

In this sermon Bro. Whitford exalted Jesus as the Saviour of men, forcibly showing the necessity of his sacriifice and the great riches of spiritual life in Christ Jesus. This salvation saves us from the dominion of sin. It saves us from an eternal development in sin which is the most terrible thought connected with the unsaved. An eternal unfolding in sin.

But we are to have a development of holy spiritual life. We are to have the riches of sanctification. That which is the greatest joy is the fact that we can have Jesus as our own personal Saviour. In all cases of joy or sorrow we can have Jesus as our help and inspiration.

Following the praise service, prayer was offered by Rev. U. M. Babcock, and the choir and congregation sang, "Revive thy work."

President A. E. Main then preached a strong sermon on the subject of Revivals, giving many reasons connected with the unsaved. An eternal unfolding the spirit of giving. ceive, their pay.

In this sermon Rev. S. P. Spoon spoke on Evangelistic work. He defined the term evangelist, as signifying a specific, itinerant work. He spoke of the original plan in the propagation of the gospel through the pastors, teachers, prophets and evangelists upon whom were conferred special gifts for their respective lines of work. The pastors should be evangelists as well as pastors. This personal, hand-to-hand work is a work that every one can do. Every person should receive to publish the news of salvation to all within his influence. Whether this preaching of the gospel is practical in conversation or not, his duty is to preach it. The gospel must be preached.

Rev. S. P. Spoon spoke on Revivals. He spoke of the need of preachers, as signifying a specific, itinerant work. He spoke of the original plan in the propagation of the gospel through the pastors, teachers, prophets and evangelists upon whom were conferred special gifts for their respective lines of work. The pastors should be evangelists as well as pastors. This personal, hand-to-hand work is a work that every one can do. Every person should receive to publish the news of salvation to all within his influence. Whether this preaching of the gospel is practical in conversation or not, his duty is to preach it. The gospel must be preached.

L. A. Potts spoke on the importance of system in our work. He rejoiced that the gospel has "go" in it. It has power to do. It is this power of God that must be spread among those who have published these blessed truths. He urged that there be more system in our saving and utilizing all that are gathered in. We ought to seek a medium ground of assistance in our feeble churches. People should not be helped too much, when such help would encourage their own insolvency; but on the other hand there is danger of the opposite extreme of doing too little.

Bro. Geo. Shaw sang a solo, "Throw out the life line," the congregation joining in the chorus.

The text speaker was Rev. B. C. Davis, who spoke on systematic giving. The need of an evangelistic spirit, and the spirit of "go," as shown in the appeals already given, are an appropriate introduction to the theme of systematic giving. This is a practical application of what is proposed. To attempt to raise money to carry on the work we have in view would prove a failure. But to attempt to carry on this work by daily efforts will insure success. All should be enlisted in the work. Our number is about 10,000 members. See how easily a handsome sum can be raised by regular weekly contributions. Five cents a week for each one of 10,000 would give an amount of $90,000. Who cannot give that amount? Then increase that amount to ten, twenty or fifty cents and see what an amount would flow into the treasury of the Lord.

Rev. G. M. Cottrell, Field Secretary, spoke on some objections or excuses that are urged to the plan of pledging. He stated that all the promises of the Gospel, the hope of salvation, are based on our pledging the Bible. Is it not a fulfillment of promises thus condition? All of the work of the Societies is carried on by pledges. It is not only a duty but a privilege to pledge and fulfill.

EVENING

After a brief service of song and prayer, Rev. E. H. Scowell read the 4th chapter of John's Gospel and offered prayer.

The choir sang "Trustings Jesus, that is all."

Rev. Samuel Davis, from the South-Eastern Association, preached from John 4:35, 36, "Say not ye, there are four months and then cometh the harvest," etc.

This lesson is one of that great school of theology that was taught so long ago. The familiar illustration of sowing and reaping is here made to enforce his teaching. The work they do was to sow the seed.

They were not to say that there were four months and then cometh the harvest, but they must go at once to the work. They would receive their pay as they performed the work.

There is too much talk about the hardships of the ministry. Such talk is discouraging to the young. God will reward you with joy and peace.

It is better than silver and gold. I do not think any man has been the poorer in this world for preaching the gospel. Gathering in the precious souls that are cut out of Christ's blessed work. They are gathered into a glorious union.

WESTERN ASSOCIATION

The morning of June 7, 1894, was dressed in smiles and sunshine. After nearly three weeks of cool, clear weather, and almost constant rain, it was truly restful to behold the cheering rays of the sun. But before 10 A. M. the skies were again overcast, forebodings of storms were evident with the unsaved. An eternal unfolding the spirit of giving.

Following this very impressive service, a closing conference meeting was conducted by Rev. A. B. Presntice, and would have been of deep and general interest had it not been for an unexpected occurrence, caused by the forming of a powerful thunder storm which caused general uneasiness and many departures before the close. But all in all the sessions of this Association were excellent in spirit and pronounced by many of unusual interest and value.

THE SABBATH RECORDER.
Then the colonists had ready at hand a grain that met their conditions of life most admirably, and far and away the only crop that was raised. Since that time civilization rapidly moving westward has been preceded by a wave of Indian corn, floating its green banners about the cabins of the pioneer in the forest and promising him a plenty of food while he subdued the forest and cleared the land. In the North, the books of the great Hudson Bay Fur Company are full of records of the maize that was so indispensable to their lonely and rude civilization. It was a bushel of hulled corn and two pounds of fat or bear's grease forming the sole ration of the hardy voyagers for a month.

Not only for the grain are we indebted to the Indian, but even for the method of its culture and all the other methods of cooking. The beans which the Indian planted in the hill to climb the growing corn stalks, in these modern days are cultivated separately, but for many generations the Indian custom was followed. The golden pumpkin that ripens between the rows and gives the finishing touch to the New England harvest, gave the same glow of color to the autumn stately centuries before Powhatan and Capt. John Smith had their wrangle over the trade of corn for trinkets and guns. When the Pilgrim first planted corn at Plymouth the friendly Squaws told them that they must put a fish in each hill, the ground being barren, and then he took them down to the creek that was crowded with herring in the spring and showed them how to catch them. So, for many generations the fish and the corn went into the ground together. The sunflower, which the Indian cultivated for the oil which he pressed from its seed for use in his personal decoration, found little place in the economy of the settler, so it survives only for its ornamental use.

Captain Smith says the Indian roasted the corn in the ear, brightened it in a mortar of wood, rolled it up in a corn leaf, and so boiled it for a dainty. "They also reserved that corn which was not planted up for seed, and the ashes, after the heat thereof drying it. In winter they esteemed it boiled with beans for a rare dish; they called it Fana-rowmenna." How many hours the housewife spent, before the days of canned corn, in preparing the meal for winter use, though she cut it from the cob and dried it in the sun. When cooked with beans, we, no less than the Indian, esteem it a dainty dish; but instead of going to the Virginia Indians for the name Fana-rowmenna, we take that of the Narragansett Indians (Maquitsata) and call it succotash.

It is over four hundred years since the Indian taught the white man how to soften corn and take off the hulls by means of a yoke made from woodshades, but "tamed-corn" has not been cast aside by the English and their households. The hasty-pudding that so thrilled the heart of good old Joel Barlow when he found it far away from home in Savoy rejoiced the heart of many an Indian orphan, years before, in the "long-houses" of the Iroquois in New York and the "long-house" of the St. Lawrence; and corn was an old favorite with the Indians that welcomed John Smith, they merely used a flat stone instead of a hoe to bake it on; the voyager was already eating hominy with the Indians that they gave him the corn. On July 19, 1625, Cornelius May, New Jersey's first settler sailed up the Delaware and built his fort at Camden; while ten million inhabitants of Mexico that sit down three times a day to their simple meal of "tortilla" are only doing as the old inhabitants of that country have done for ages, for their staple food is at present corn ground to a paste and baked in a large, round cake, much like the Johnny-cake of their Northern neighbors.

Valuable as maize has been in the early history of our country from the time of cultivation and various forms of cooking, it promises to be equally important in the future, from its money value as an agricultural product. Since the great western plains have poured forth their corn it has become of so little importance as an article of food in well-to-do families that most people, when asked what is our most important crop would say, "wheat." The corn crop for 1890 was unusually small, but in bulk it was four times the amount of the wheat crop, and the value was twice as great as that of the wheat. Remembering the cotton cry of war times that "cotton is king," one might suppose cotton the most important crop, but the corn crop could buy one unbroken corn-field it would be worth $7 million dollars left. If all the wheat harvested in a year in the United States were poured in a pile and all the oats poured on top of that, we might still pour on all the potatoes, twice all the barley, three times all the buckwheat, four times all the rye and all the corn would be as large as that of the corn crop.

If the frenzied cry of Colorado's governor should tempt one to think silver the important product of the United States, he might learn with surprise that the corn crop was nearly ten times as valuable, the crop of Iowa alone being worth half as much again as the silver product of the whole United States. The value of the silver product for a year might be joined to that of Iowa; corn might add the gold, the silver, the copper, granite, marble, slate and every other mineral mined in the country, and yet barely equal the value of the corn raised by our farmers. If the fields on which it is raised were joined in one great field it would be large enough to cut up into fifteen fields as large as the proud State of New Jersey. In view of these facts it may well be said that cotton is no longer king, but corn has ascended the throne.

When we join to its money value its importance as a food and the larger nutritional value of wheat at half the price, its beauty from the standpoint of the artist; the fact that it grows in dozens of the most productive associations with all our early history, surely there is no plant that grows in so appropriate for our national emblem as the "Zea Maize."

QUATRAINS.

The Independent lately published a column of "Quatrains," representing seven different authors, and in the same issue an editorial upon that style of poetry. One of those was written by the Governor of Colorado, D. A. H. Lowis. We reproduce it for the sake of the readers of the Recorder.

ATTISSNENT.

The soul that longs for higher things unknown, and will not forever lose the joy
The heart's desire shall of itself alone
Left up to the soul to which it cried.

MAY A. LEWIS.

PAX LEEFHLD, N. J.

What have the saloons ever done for humanity? How many souls have they saved? How many have they kept out of the saloon-keeper's family? When we have a strike, the saloon-keeper often contributes more than the dry goods man, for he does not want his patrons. I never knew one of them to give a cent that he did not expect a dollar in return.—T. W. Powderly.
It raised every day during the Central Association. Most of the time it rained day and night. The attendance was small, but the meetings were excellent. The preaching was evangelistic, warm and inspiring, and there was the dissatisfaction of the Holy Spirit. Church members sought a fuller consecration to the Lord and his service, and some rose for the prayers of Christians that they might find Christ as the Saviour of their souls.

The Missionary Hour was conducted by the Missionary Society, assisted by Brothers L. E. Livermore, L. R. Swinney, E. H. Socwell, and A. E. Main. The following leading thoughts were presented: (1) The increasing demands among us for evangelistic work called for more means and more evangelists. It is hoped the supply will be keeping right along from the churches. (2) This evangelistic work held a very important relation to Sabbath Reform. It prepared the way and the soil for the sowing of Sabbath truth and for a glorious harvest. (3) The small churches should receive a large share of the evangelist's effort for their encouragement and enlargement, and that they present also very favorable points for aggressive outside work. (4) All over our land there are many open doors for us as a people to enter to work for the salvation of men and to propagate Sabbath truth, and we should now improve the opportunity before they shall be shut to us. (5) We should employ every proper and practicable method to keep the condition and needs of the mission fields, the open doors, the wants to be supplied, before the churches, and to increase the missionary spirit and effort among the people.

We are living in times of a wonderful working of the Holy Spirit in the churches and in the hearts of the children of men. He fills our hearts with the love of Christ to our souls, gives us assurance of sins forgiven, hopes and joys of salvation, a blessed union with Christ; develops us in spiritual life and character, and brings us out into the lovely image of our Lord and Master. The Spirit of God also guides us into all truth, which will gladden us and make us free. He is a wonderful teacher, for the promise is, "He shall teach you all things." He is not only able to make us wise in salvation, but wise in salvation. It is the work of the Holy Spirit also to fill us and qualify us to do the work of God. "We are God's fellow-workers" in the matchless work of saving men from the corruption and ruin of sin. Personal work, earnest, devoted, and faithful, is the great need in the effort to save men. May we open our hearts to the indwelling of the Spirit of God, that he may fill us with the love of souls and qualify us for loving and efficient service for Christ!

FROM LONDON.

"NOT A LEG TO STAND ON."

The steady press of this country makes frequent mention of the Seventh-day Baptists. In the Claxton Gazette, Sept. 6, 1893, there is a quaint and curious article on the Baptists, which says: "The subdivisions of the Baptists are more in number than I can recapitulate. There are the Calvinist or Particular Baptists, Arminians, whose dogmas is that the attendance was for mankind generally. The Calvinistic or Particular Baptists, on the other hand, hold that it was only for a privileged few. The Seventh-day Baptists make Saturday instead of Sunday the day of rest, and according to Walter Be- sant, when they argue the matter from their own standpoint, they leave you not a leg to stand on. The Scotch Baptist sect was founded by a Mr. Maclean in 1706. The New Connection (General Baptists) has an army of those believe, Old Baptists, Open Baptists, Presbyter- yan Baptists, Congregational Baptists, Strict Baptists, Union Baptists, Unitarian Baptists, and Undefined Baptists, are further branches from the main trunk, but what their exact diff- erences and significance may be is more than I am able to define in detail."


MISMISSIONARY SOCIETY.

Receipts in March, 1894.

<table>
<thead>
<tr>
<th>Name</th>
<th>Receipts</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>F. E. Baker</td>
<td>$10.00</td>
<td>-</td>
</tr>
<tr>
<td>A. E. Main</td>
<td>$10.00</td>
<td>-</td>
</tr>
<tr>
<td>L. R. Swinney</td>
<td>$10.00</td>
<td>-</td>
</tr>
<tr>
<td>E. H. Socwell</td>
<td>$10.00</td>
<td>-</td>
</tr>
<tr>
<td>A. E. Livermore</td>
<td>$10.00</td>
<td>-</td>
</tr>
</tbody>
</table>

Total Receipts: $50.00


TRACT SOCIETY.

Receipts in May, 1894.

<table>
<thead>
<tr>
<th>Name</th>
<th>Receipts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mrs. J. L. Parry</td>
<td>$25.00</td>
</tr>
<tr>
<td>Mrs. A. L. Chorley</td>
<td>$25.00</td>
</tr>
<tr>
<td>Mrs. A. L. Chorley</td>
<td>$25.00</td>
</tr>
<tr>
<td>Mrs. A. L. Chorley</td>
<td>$25.00</td>
</tr>
<tr>
<td>Mrs. A. L. Chorley</td>
<td>$25.00</td>
</tr>
<tr>
<td>Mrs. A. L. Chorley</td>
<td>$25.00</td>
</tr>
<tr>
<td>Mrs. A. L. Chorley</td>
<td>$25.00</td>
</tr>
<tr>
<td>Mrs. A. L. Chorley</td>
<td>$25.00</td>
</tr>
<tr>
<td>Mrs. A. L. Chorley</td>
<td>$25.00</td>
</tr>
<tr>
<td>Mrs. A. L. Chorley</td>
<td>$25.00</td>
</tr>
</tbody>
</table>

Total Receipts: $125.00

Special Fund: $250.00

SPECIAL FUND.

<table>
<thead>
<tr>
<th>Name</th>
<th>Receipts</th>
</tr>
</thead>
<tbody>
<tr>
<td>J. A. Sanderson, Milton, Conn.</td>
<td>$20.00</td>
</tr>
<tr>
<td>J. A. Sanderson, Chicago, Ill.</td>
<td>$20.00</td>
</tr>
</tbody>
</table>

Total Special Fund: $40.00

S. C. Stevens, New York City, making his and Mrs. A. L. Chorley's, $40.00.
WOMAN'S WORK.

THINGS IN THE BOTTOM DRAWER.

There are whips and pieces of string, so no little feet wear,
There are bits of ribbon and broken rings,
There are little dresses folded away
Out of the light of the sunny day.

There are dainty jerseys that are worn
In toys and models of ships,
There are books and pictures all faded and torn,
Of dainty hands that have fallen to dust,
Yet strive to uphold the heavens above;
But a feeling of bitterness fills my soul.

Sometimes, when I try to pray,
That these hapless dross so many flowers
And taken away.

And I almost doubt if the Lord can know
That a mother's song
As stars shine most in deeper tints of blue;
"Neither do I blame the loving Father
Of life,
Weeping," 88S
To the"Heaven's song
Safe from the cares
Of the sunny day.

BY MAY RILEY

FOOT-BINDING AGITATION.

Shanghai, April 28, 1894.

Although it is true that individual missionaries have spoken with no uncertain sound on this important question, still the feeling remained that missionary workers in Shanghai had failed to give due prominence to its consideration. The Missionary Association of Shanghai, therefore, invited one of its members to present, at one of its recent meetings, a paper on the subject, which was done in a very forcible and interesting manner. The discussion which followed was so thought-provoking that we may say that no light incidents of extreme suffering and cruelly caused by this inhuman custom. Numerous earnest pleas were made that all missionaries should use their utmost influence against this evil practice. Some of the medical workers gave most touching accounts of the distress they had seen among the women and children who had come under their treatment, in many cases deformity was the result, while in others a partial or entire loss of the feet. In one instance, where we have every reason to believe for no other reason, they urged the discontinuance of this barbarous practice. At the conclusion of this discussion a committee was appointed, to devise the means of bringing the subject before the native Christians. Subsequently the committee prepared a paper for a mass meeting, in which all foreign workers and native Christians were invited to participate. The following is a brief account of this meeting as given by one of the missionaries present:

"We are sure that even the foreign friends present will join the Chinese in protest of this practice. Speakers must have felt interested in the meeting held a few days ago at the Tung-an Road, native church, practical demonstration of the practice of foot-binding. For some time past there has been a strong conviction among the missionary workers in Shanghai that the time has come to combat this evil more boldly, and the aforesaid meeting, largely attended by men and women, native and foreign, was the outcome of this recent stirring.

"Archdeacon Thomson spoke with pathetic earnestness of the deformity which so often in the employing of the half-caste Chinese women to their feet, and which he considered to be a result of the custom of foot-binding. For some time past there has been a strong conviction among the missionaries in Shanghai that the time has come to combat this evil more boldly, and the aforesaid meeting, largely attended by men and women, native and foreign, was the outcome of this recent stirring.

"Archdeacon Thomson spoke with pathetic earnestness of the deformity which so often in the employing of the half-caste Chinese women to their feet, and which he considered to be a result of the custom of foot-binding. For some time past there has been a strong conviction among the missionaries in Shanghai that the time has come to combat this evil more boldly, and the aforesaid meeting, largely attended by men and women, native and foreign, was the outcome of this recent stirring.

CHRISTIAN ENDEAVOR WORK.

Much interest has centered in the Christian Endeavor Work in Life Saving Stations, and at the International in Montreal, Canada, an advanced movement was made by adding the Light Houses and Light Ships to the Life Saving Work of the United Kingdom of Great Britain in the field of operation. Men were chosen to represent England, Scotland, Ireland, and Wales on the International Committee, which consists of representatives from every State and Province where life saving stations, light houses, and light ships are located, and for the hope that a brighter day may dawn long for the poor little girl-children of China.

SARA G. DAVIS.
I imagine that if we could see the great Paul standing here to-day in the midst of this Bible-school Convention we could hear him saying: "When Christ ascended up on high he led captivity captive, and gave gifts unto men. And he gave some to be apostles, and some prophets, and some evangelists, and some to be teachers." And I think we could hear him say, "The things which thou hast heard of me, among many witnesses, the same commit thou to faithful men, who shall be able to teach others."

We do not have a salary to offer our teachers. The work must be voluntary and free. You cannot institute competitive examinations. You cannot always enable a Christian to see what he is himself the work and responsibility of teaching a class in the Bible-school. The superintendent hears a thousand excuses for not doing such work. But, my friends, letting down the standard to put a class of children in charge of any one who will sit down for half an hour and talk with them, will never correct this evil and restore sufficiency in the supply of good teachers. The only thing that will ever set this matter right will be a deepening of the conviction in Christian conscience that God has given some to be teachers, and it is the Christian people who, because of being faithful, have the ability to teach others also. That is one who is able to teach others.

If you take the pains to trace the history of the teacher you will find that there are certain sources of knowledge from which he drew. Four, five or ten years ago the teacher was grasping with the sources from whence he drew. He was for teaching Cicero, Virgili, Livie, Xenophon, Plato and Sophocles were taken up one by one and mastered. What months of drill in mathematics, literature, language, and metaphysics. But the point is here. The teachers of to-day were the students of yesterday, and the thoughtless and careless of ten years ago are not the teachers of to-day. They are passed by, fallen by the way, they are driftwood, and of the pupils, have made themselves the masters of specific sources of knowledge and culture.

Now I would like to have you keep these few common and familiar facts before you until we can trace and draw our lessons. First, there can be in no sense a school without a teacher. Where we have a Sunday-school,—or a Bible-school, I like that term better,—we must have teachers. Now the question is, Do we have teachers who have been, and are, students worthy to teach; or do we have teachers who have not altogether and make no requisite qualification the foundation of our choice of teachers? I am aware that this is a difficult thing, and that for obvious reasons, for the superintendent or the classes to arrange, and to become this is so, I feel it the more imperative that, as teachers, we should emphasize especially our qualification and preparation for teaching. We are not teachers, and cannot be teachers unless we have had access to the great sources of knowledge and Christian culture—God's revealed will to men—and it is because of the importance of this truth that I have asked your thought to-day to the "Teacher's Bible." "The things which ye have heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

The first requisite for a teacher is that he be faithful. It is impossible to expect an unfaithful man to be able to teach. In many of our Bible-schools we are losing ground and suffering a partial defeat because of a failure to recognize that a man is unfaithful as a Christian; if he has not a living faith in God; if he has no faith in his fellow-

men; if he is not trustworthy in his business dealings; if he does not conduct himself in the requirements of a Christian society; if he is not faithful in his devotion, and in his search for truth, and for light on God's Word, he is not able to teach others. I realize that this is placing a high standard for our selection of teachers, and is difficult for many, but it is a course to pursue that will bring you there.

You have noticed the butterflies floating in the air, fluttering here and there among the flowers, but making no headway. Think how the student who studies the Bible a chapter or two in Genesis, one or two in Daniel, something in Isaiah, a little from Revelation, and something from the Sermon on the Mount, all mixed in a day's reading possibly, and how many times all within a week. And we can give no good reason, when it is done, why their which is found in Isaiah might not just as well have been found in the Sermon on the Mount, or in the Revelation of John. A second requisite for a teacher's study of the Bible is that he make his own the results of his reading. If a man studies all the way through the Babylonian captivity, knows every date, and the name of every actor in that great tragedy of nations, and still loses the philosophy—the underlying principles of captivity—does not play a hand at all, but is driven and mingled among them, extracting from them every vestige of polytheism, and giving them the advantage of the best culture of the world, he has failed to possess the results of his study, and all his store of dates, and nomenclature are mere rubbish, and have no value in his enlarged view of God's dealing with men.

That teacher who studied this winter the story of Abraham's sacrifice of his son Isaac, and secured for himself and his class all the geography of the country passed over in the journey, the mode of travel, the persons, their ages, the altar, the wood and the knife, and the miraculous rescue of the child, and then with his class passes the study without ever seeing, or helping his class to see, that here a human soul, in seeking to do God's will, was led out of a belief in human sacrifice—a native religious belief and practice of his ancestors—one which was then believed in and practiced by every kindred people contemporary with himself, that by this act of faith in God he was led to see for himself and to teach his students that human sacrifice is displeasing to God, but on the contrary, that the best way to consecrate a life is to let it live and do service for God. The teacher, I say, who failed to grasp this, the fundamental teaching and the only philosophy of this wonderful story,—failed utterly to failed to possess himself of the results of his study.

The historical study of the Bible you see therefore to be indispensable to the successful teacher. Your Bible is the_ very thing that is com-

lemented with a systematic study of the contemporary times, keeping an eye to the political, the social, and the moral progress of the people as we led along, step by step, by the provi-

ences of God.

I wish I might help the teachers here to-day by giving some suggestions that would lead you into more comprehensive study of the Bible.

But in the first place, to get a general bird's-eye view of the field of biblical history, you need to have some brief manual of the history of the Bible, ones that will tell you where you can see each event in its true relation to related events, and each character of
the Bible in his proper relation to other characters, and each in relation to the times in which he lived, and the conditions under which he labored. I know of no book so well adapted to this need as a small manual of Bible history by Prof. Blaikie. It is an inexpensive book, not over $1.00. To read in connection with this some general history, such as "Fish- er's Outlines of Universal History," will help you to put Bible history in its setting of universal history.

Having one condensed but general helps you add specifically as you have opportunity. Stanly's History of the Jewish Church will give you a quite comprehensive view of the Jewish people, their times and customs. For New Testament times Naeander's "Tanting and Training of the Christian Church," Fisher's Beginnings of Christianity, Ederheim's or Farrar's Life of Christ, will give you a quite comprehensive view. There are multitudes of other helps and sidelights to this historic study. We are sending to the master, his old friend Philemon, his runaway slave.

Runaway slave. The Revised Version is a very much more literal and accurate translation, and will make many points clear. Yet even this is not always clear; often it is impossible to translate into English and avoid ambiguity. An example of this may be seen in Luke 21:33, where, after speaking of Christ's walk and talk with the two disciples on the road to Emmaus, and his final revelation of himself to them at supper, Luke says, "And they [that is, the two Emmaus disciples,] rose up and returned to Jerusalem, and found the eleven gathered together, and that there were with them, saying, The Lord is risen indeed." From the translation it is impossible to tell who was saying "Christ is risen," as they came into the room, or the eleven in the room, or saying it as the Emmaus disciples entered. But the student of the Greek can see in a moment that the participle "saying" agrees in construction with the word for the eleven, so that it can only mean that they were saying when they entered, "Christ is risen." These helps you can only get from critical comments on the text. And you can readily see that such helps are not to be despised.

The "coat" that we sometimes hear about the Bible always explaining itself, more often indicates ignorance than true wisdom. With the best lights of scholarship we are still left in doubt about many passages, as to what the Bible really does say.

Another phase of the teacher's estimate of his power to "inspire" the Bible that you need let them that have a mystical or historic view of the gospel and become converted to Jesus Christ; as you see Paul send this converted runaway back to his master, and by his hand sending to the master, his old friend Philemon, this note, telling that the slave Oassimus, who had been a faithful servant, has now become converted, and would no longer be unfaithful, but would now be a faithful servant; as you hear Paul telling Philemon that it is now his place to receive this converted slave, not as a slave again, but as a brother; and, I see there are few things one after another begin to come out of this private note of Paul to Philemon, your interest begins to arouse, and you study every word in this at first uninteresting letter, and so find it grow richer and richer every time you read it, until you feel that you have really learned more about the friendly side of the noble Paul than you ever supposed you could know.

If this is true of one of the shortest and least attractive books of the Bible, how infinitely and how easily you may increase your interest in the Bible study in its historic setting of every book of the Bible.

Again, the teacher's study of the Bible can be very much aided by critical linguistic study. If you can know the Greek and Hebrew of the Bible, you will see the connotation of words, and use them as you cannot estimate the value to you. But for many teachers this will be impossible. Where it is so acquaint yourself as much as possible with the opinions of the best scholars in regard to this, the process of the scholars.

The Revised Version is a very much more literal and accurate translation, and will make many points clear. Yet even this is not always clear; often it is impossible to translate into English and avoid ambiguity. An example of this may be seen in Luke 21:33, where, after speaking of Christ's walk and talk with the two disciples on the road to Emmaus, and his final revelation of himself to them at supper, Luke says, "And they [that is, the two Emmaus disciples,] rose up and returned to Jerusalem, and found the eleven gathered together, and that there were with them, saying, The Lord is risen indeed." From the translation it is impossible to tell who was saying "Christ is risen," as they came into the room, or the eleven in the room, or saying it as the Emmaus disciples entered. But the student of the Greek can see in a moment that the participle "saying" agrees in construction with the word for the eleven, so that it can only mean that they were saying when they entered, "Christ is risen." These helps you can only get from critical comments on the text. And you can readily see that such helps are not to be despised.

The "coat" that we sometimes hear about the Bible always explaining itself, more often indicates ignorance than true wisdom. With the best lights of scholarship we are still left in doubt about many passages, as to what the Bible really does say.

Another phase of the teacher's estimate of his power to "inspire" the Bible that you need let them that have a mystical or historic view of the gospel and become converted to Jesus Christ; as you see Paul send this converted runaway back to his master, and by his hand sending to the master, his old friend Philemon, this note, telling that the slave Oassimus, who had been a faithful servant, has now become converted, and would no longer be unfaithful, but would now be a faithful servant; as you hear Paul telling Philemon that it is now his place to receive this converted slave, not as a slave again, but as a brother; and, I see there are few things one after another begin to come out of this private note of Paul to Philemon, your interest begins to arouse, and you study every word in this at first uninteresting letter, and so find it grow richer and richer every time you read it, until you feel that you have really learned more about the friendly side of the noble Paul than you ever supposed you could know.

If this is true of one of the shortest and least attractive books of the Bible, how infinitely and how easily you may increase your interest in the Bible study in its historic setting of every book of the Bible.

Again, the teacher's study of the Bible can be very much aided by critical linguistic study. If you can know the Greek and Hebrew of the Bible, you will see the connotation of words, and use them as you cannot estimate the value to you. But for many teachers this will be impossible. Where it is so acquaint yourself as much as possible with the opinions of the best scholars in regard to this, the process of the scholars.
June 16, 1894

THE SABBATH RECORDER.

377

Those who have had an affectionate and watchful interest in "the boy," especially in our larger cities, must have been pained and shocked again and again by the prevalence and efficiency of tobacco and liquor. Whatever may be said of the effects of tobacco upon men, and we earnestly wish that no man would use it, boys are not men and tobacco is not a cigarette. Here is what a school principal in Vicksburg has to say:

If cigarette smoking is what I believe it is, then I am forced into the conviction that there will be no more men raised in this community. So far as my observation goes, there are exceptions, and there are almost no boys between the ages of five and ten who do not smoke. Older than ten a few have escaped. In our county, at least, the evil is worse than the alcohol habit, for it seems actually to threaten extermination. There are babies, too, of only five years old, who say they have been smoking for two years and the statement is corroborated by their elder brothers. One of the little ones was a wearing tapiised cupped two years ago, now his face is pinched and wizened, and his mouth hangs loose and raw like an old man's. In a public school recently the teacher called up a boy for inspection who was ten years old, and described smoking for five years. The dark, stunted little creature walked from his seat to the platform with the air of a man, on which he leaned and leaned, smoking in his hand. He told us his mouth was covered with sores. He had no hope that a pledge would help him.

The President of the Board of Education in Chicago and a good many teachers in the public schools, has been doing some investigating. He finds that the cigarettes commonly used by the boys contain poisonous drugs. But we will give the result of Mr. Trude's investigations in his own words:

"The tobacco used by the boys consists of glycerine and sugar, as cigarette constituents, are harmless. I know better. Glycerine used as it stands and applied to a sore throat is healing. Sugar put on a pimpled pudic and put into the stomach is gratifying and deliciously pleasant, but when you mix the vapors of glycerine and sugar with the nicotine that is contained in the smoke of the tobacco, you have a poison, and a poison that kills. It is the inhalation of this mixture of stuff that makes the smoker's breath (usually) worse than the alcohol breath. The bronchial tubes into the lungs, and by degrees get into the blood, and there they stay. The worst condition of health—perhaps that's no hyperbole—created by this cigarette smoking is diabetes epilepsy. This is not uncommon among boys who have acquired the cigarette habit."

Now just what I was doing when I drew that ordinance. I did not put sugar and glycerine in unadvisedly. I was appealed to by parents after parent to stop the smoking of the boys on the health of the community. Some of them went so far as to ask me if it were not possible to make a rule allowing the teachers to search the boys' pockets for cigarettes. This could not be done, for it infringed on a right that belonged only to parents. I consulted many teachers, among them Miss McGill, a sister of the Alderman. She had been careful in her differences in health and scholarship between boys who smoked cigarettes and those who did not. She said the smokers were dull, sullen, and listless. I talked with Miss McGill, and the same, and then I drew and will be enforced. A child is worth more than all the cigarette factories in the United States.

The ordinance has, in fact, promoted parallelism. When a growing boy smokes them for some time the nerve that runs from the stomach to the base of the brain is affected, and after a little the result is epileptic fits. The excessive smoking of cigarettes produces irritation of the optic nerve and eventual diminution of vision. They are deadly poison because they are inhale, but with adulteration the arraignment against them is ten-fold stronger than I have made it. There were 300 doctors before the Michigan Legislature two or three years ago to give evidence as to the effect of cigarette smoking. They said boys were dwarfed, made insane, and were struck dumb by cigarette smoking.

As a result of Mr. Trude's efforts an ordinance was passed in the city council, that within the city limits there would be no sale of cigarettes containing opium, morphine, glycerine, jimson weed, belladonna or sugar. The ordinance is an excellent one to begin with prohibition of the cigarette, as nearly every cigarette on the market contains one or more of these ingredients.

So far good. One feels inclined to put down a long credit mark to the aldermen for acting from non-party bias, but if interested usually ascribed to them. There are one or two considerations, however, which dull the edge of our enthusiasm.

If we mistake not there is already upon our statute book a long list of cigarettes of cigarette essences of any kind—with or without jimson weed—tobacco. The law has so little effect that most people do not know of its existence.

The chief of police seems in doubt as to whether his duty begins and ends in the matter. Unless he receives sudden light this law will be no more efficient than the other was. A facetious evening paper suggests, moreover, that the average policeman who has grown familiar with the smell of the Chicago river and Chicago's back alleys already lapse-into action to detect the presence of jimson weed and opium.

Many of the aldermen themselves seemed to regard the ordinance in the light of a joke, as though satisfied of its futility. Their light-heartedness was probably the member who voted for the ordinance because "there are too many loping dudes in our midst who are becoming imbeciles from the cigarette habit."

Lastly, we fear that the law will be difficult of execution because the boys themselves will consider it unjust and inconsistent. The distinction which makes cigarettes dangerous for boys, and cigars harmless for men is hard enough for grown people to grasp. The boys will not see it as long as their fathers and brothers continue to cherish the cigar and pipe, and the men, manfully (as they look at it) to imitate them by puffing the cigarette.

Still we believe such laws can be enforced. We sincerely hope that the gentleman whose energy swept the city council into making a good law will inspire the executives to enforce it.

It is significant of the tendency toward denominational union that the Methodist Church of Canada has increased its membership more than fifty per cent in branches of the denomination united nine years ago. In 1894 the total membership of all branches was 160,000. Now the membership of the united church is 250,000.

These statistics were not out of mind, doubtless, when the Southern and Methodist in their recent Annual Conference appointed a committee to confer with similar committees from other branches of the Methodist Church (providing they should be appointed) and to report a plan of union to the next General Conference.

The chief denominations of Methodists in this country are the Methodist Episcopal Church, Methodist Episcopal Church, South, the Methodist Protestant Church, and the colored churches. The church south separated from the main denomination because of the slavery question, the Methodist Protestant because it did not favor the Episcopal form of church government; the colored churches for local as well as racial reasons. The rock which split the church into northern and southern branches is now only slightly evidenced, and it would seem to take a long time before the prejudices which have kept them apart should be buried in a common grave.

The Northern Presbyterians in their last General Assembly took a step toward Presbyterian union. Slavery, in this case was also the cause of the separation of the church into northern and southern branches. There are several other strong churches of the denomination between the Cumberland Presbyterian, the United Presbyterian, and the Brethren churches. The differences, aside from the sectional one first named, are mainly those of nationality, traditional doctrines and modes of worship. These differences are wearing away, and organic union between some or all of these branches may be looked for at no distant day.

Why not a union between the Baptist churches? Well, that question has been asked before. Dr. Lewis can tell us what some of the men were at Philadelphia last year. With the becoming modesty which should characterize a young member of a small denomination, we now propose a basis for the union of all Baptists—(of all Christians, for that matter), "The Bible and the Bible alone." If that is not sufficient and organic union between some or all of these branches may be looked for at no distant day.

The coal strike has ceased to be a strike and has become a rebellion in several States. In Pennsylvania the strikers have burned coal tipple and mills and brutally assaulted workmen. In Indiana there is armed resistance to the State militia. Coal trains have been seized, mail and passenger trains stopped and train crews killed. It has been almost as bad in Ohio. In Maryland and West Virginia, dynamite; in Missouri, robbery; in Colorado, war. In Illinois men have been driven from their work, several being killed and injured, mining plants destroyed, mines abandoned, mines poisoned, and thousands of tons of coal seized.

Of two things we feel certain:

First. The strikers have destroyed their own cause by resorting to brutal violence and bloodshed. The public sympathy, which is after all such a mighty lever, has been bartered for revenge—a poorer thing than Egan's mess of potage. Second. The laws should be enforced. The rebellion should be put down if it takes both the State and nation to do it.

Let us do this now, but this is all. Let the American people soberly stop and think. These ignorant foreigners are not the only ones to blame. They are not even the prime offenders. The strike has been aided and encouraged. This is but the fruit. If these bitter days shall awaken America to patriotic interest in the great problems which face her, they will not have been in vain.

A PLEASANT HOME FOR BOYS.

Make home a pleasant place for your boys. Do not be so afraid of your best parlor that they may not use it. Let them have plenty of warmth, and light and interesting books to read, and musical instruments and many parlor games they like. Girls will stay at home if home be the dullest place under the moon, but boys will not. If your young companions are sheltered, if they are seen when they laugh, or sing, or make a noise, if they have not the traditions of freedom that boys have under their parents' roof, then they will have freedom of some sort elsewhere. And there are always surrounding circumstances to become their excuse where the bloom is brushed from youth's round cheek. A young man will squease a little from life, if he is not to be a credit to you and to himself, make it possible for him to enjoy himself at home. Let boys have their own room, that they may not merely a roof under which they may eat and sleep—Selected.
DEEMED ALL-SUFFICIENT."

BUT and not the Grecian character of the ancient Greeks. As we know, a savage's conception of truth and his moral

"He was the true God, but how near does he..."

observed that this being was ideal to him. We know that there is one God, the true God, but how near does any man's conception come to the completion of that wonderful being? So, in the presence of the unknown, the mythical, each individual, each nation, fixes a plane on which is placed the ideal man, and below is written: "Behold a hero!" or "Behold a god!" The god or hero of a savage differs from the intuitive images of the ideal hero, that the savage's conception of truth and his moral standard differ from those of his civilized brother. Since we come to judge of a man's moral and intellectual plane by his conception of the highest and highest divine types, so we judge of a people by the object or objects to which homage is paid and worship is rendered.

From this stand-point let us examine the character of the ancient Greeks. As we know, the Greek imagination was most fertile, and not only did they feel all the supernatural deities of mythical heroes, but they peopled earth and air and water with multitudes of gods and goddesses. And what was their ideal hero, and what their conception of the divine? In their heroes, their gods and goddesses, we find much that pleases to admire, much of the beauty of their heroes, and they had made vast advances in intellectual culture and a certain refinement of sense. But to turn to the darker side of their nature as revealed in their moral standard, and which they showed in many of the attributes with which their gods and heroes were endowed. We find that the spiritual was almost lost sight of in their intense admiration of the physical. Their heroes were men of strength and great stature. Their gods and goddesses added power and they were the worship of the hero and that was deemed all-sufficient. But their heroes were men of lamentable weaknesses; their divinities had all the frailties of human nature. They loved and hated, they quarreled, they joined in warfare, they took part in the petty disputes that may weaken and enfeeble the spirits. The Christ-like traits that grow from disinterested love—humility, patience— we find none of these in their characters, but a constant giving way of the spiritual to the physical.

We wonder that the word virtue, in its peculiar sense so dear to us, was unknown to the Greeks—that their highest pleasure came to them through the senses—that while these were educated to a wonderful degree, the moral nature was corrupt, the moral perception clouded.

When even their gods were infinite and subject to fate, what wonder that the aspirations, the hopes, the fears of the Greeks were bound by so small a circle—a circle whose circumference touched at every point the material and whose center was sensual enjoyment. Truly, in Grecian mythology lies the key to much that was weak, corrupt and unrighteous in the nature of the ancient Greeks.

Our Young Folks.

HE RAN THE NIGHT EXPRESS.

I saw a little girl one day, Beyond the railroad track,

With pail of berries she had picked

Along the banks of the lake.

"Where do you live, my child?" I said,

But she said nothing in answer to me;

She looked at me with eyes amain,

And then her answer came;

"This house upon the lake here;

They call me Bonnie Bess;"

Her father is an engineer,

And runs the night express;

A railroad man came into her

A dimple on her chin,

She ever loved her little girl,

And she was proud of him.

"I am forty-nine, on railroad time

(Shores e'en a minute late),

Around the curve his engine comes,

At quite a fearful rate.

We watched the headlight thro' the gloom

Break like the dawn of day,

A roar, a flash, and then the train

Is miles upon its way.

A lamp in mamma's window burns,

Placed there alone for her;

He fans light up for thee he knows

That thou art rushing down the gorge,

Sometimes a fog conceals the gorge,

The light he cannot see,

Then twice he whistles for mamma,

And changes the bell for mom.

"And you're not afraid?" I asked,

"That he may wreck the train?"

That there may be a mad mishap,

And he no more to blame?"

A piping creeps into her cheeks;

Her red lips curled in pain;

They parted, then severely smiled—

Her heart was brave and true;

"God watches over us," she said,

"And he knows what they mean.

So we have but to pray and trust,

And leave the rest to God.

How great that childish faith of hers!"

It made my own seem small;

I beat my hand with throbbing heart,

And kissed her on the cheek.

I said to her in cheery tone;"God bless you, Bonnie Bess!"

God bless your mother and the man

Who runs the night express!"

—Frank H. Stauffer.
LITTLE JAMES'S BIBLE.

By GEORGE H. GODDE.

"Papa, tell me a story," It was Robert who was speaking. "Yes, papa, tell me a story!" I said Nellie, the wee one, who when the others had gone, brought out a Bible, saying, "Papa, read 'bout baby in brook; baby cries." Well, little folks, I tell you about a little boy down East and others do it? How do they do it? Show me how. by giving the book to me. I will read "At one day a thought 8S I told him it was my bedtime. Why, air, we didn't even take a nap. And I was crying, and my moth-

and of all the slaves in the place, although there noticing how of the defects, and whether it be evil. School. But if we walk in the light as he is in the light, we have fellowship with one another; and the word of truth is a lamp and a guide to those who live in the dark.]

"Don't you see, Granny, do you suppose Jesus would take me up in his arms?" I told him I didn't know, but I hoped so. He lay a long time with a smile on his face, and said, "Yes, he would, Granny; I know he would." I asked him how he knew, and he said, "Papa, the night when he left us, I saw the sweetest smile on his face that ever a child had."

Some weeks after this I was reading one evening about Jesus praying, when he looked up and said, "What is that, Granny? How do they do that? What is that for?"

I told him it was talking to God, and we could talk to Jesus now just as he used to talk to God then. "Oh, Granny, why don't you talk to God?" I asked.

In an instant he had swiped fifty years of my life away, and I was a child again at my mother's knees. As I tried to push a shingle under my head, I cried out, "O Jesus, thou Lamb of God, take me, forgive all my sins, make me a child again in the arms of a loving mother and make me thine. Take this little boy into thy care and keeping, I give myself to thee.""

"Slipping from his bed little James cropt to my side; folding his hands as I had done he prayed, "Jesus, take this little boy in thy arms and make me as a man, take all; and back to bed he cropt again. Then he noticed I was crying, and asked what made me cry. I was crying because I was so glad to see him. But, Granny, didn't you read where Jesus said, 'Thy sins be forgiven thee?" And patter his arms about my neck he kissed me saying, 'Don't cry, Granny; Jesus will take care of that,' and with the same sweet smile in his face he fell asleep."

"All night long his words never left me. In the morning I said, 'Dear Jesus, I am a very wicked woman, but you promised in the Bible to take my sins away.' I give my sins. I believe it, I give myself to thee, now take care of me;" and soon I had a smile on my face. After this we always prayed together every night.

One day about the middle of the afternoon, he came down East and others do it? What for? What is that for? How do they do it? Show me how. by giving the book to me. I will read "At one day a child is asleep. How could he be happy? I was then that I sweet, sweet smile came back then.

"At least he came to himself, and the first thing he asked for was his Bible. I gave it to him, and he never let it go out of his hands after that." One day, he had been falling; were all about his bedside, when he looked up and said, "Papa, mamma, read my Bible, Jesus wants me, I am going to carry him in my arms." He looked up; the same sweet smile came over his face, he stretched out his wan, and I felt it was coming. I must go. Papa, mamma, kiss me quick—good-by.

His pney arms fell upon the bed, his little enunciated finger fell across his open Bible; as we looked we read, 'A little child shall lead them.'—"By George H. Godde."

"Sure enough that afternoon James brought the same stories. He didn't know where or what to read, but he had remembered the man said there were nice stories about Jesus. When I asked what he should read, all he could say was, "Read about Jesus."

"At length I found the place where it tells about the birth of Jesus and how they laid him in a manger. And such questions as that child did ask. As I look back it seems as though God was very near him and we knew it not."

"One day he had cropt to me and called and tried to sell us a Bible—he sold them cheap too; but none of us would buy one."

"Then he brought the Bible in the house, and some of the children didn't know there was such a book."

"And many a night after, we didn't have a Bible in the house, and some of the children didn't know there was such a book."

"Christina's ideal can be either other than Jesus Christ, for he alone is a standard or model of perfection or duty. Fleming says, 'The ideal is to be attained by imitation and assemblage in one whole the beauties and perfections which are in the individual, excluding everything defective or unseemly, so as to form a type or model of species. Thus the Apostles in the New Testament; in their opinions, precepts, and actions, that be had the sweetest smile on his face that ever a child had."

"Some weeks after this I was reading one evening about Jesus praying, when he looked up and said, "What is that, Granny? How do they do that? What is that for?"

I told him it was talking to God, and we could talk to Jesus now just as he used to talk to God then. "Oh, Granny, why don't you talk to God?" I asked.

In an instant he had swiped fifty years of my life away, and I was a child again at my mother's knees. As I tried to push a shingle under my head, I cried out, "O Jesus, thou Lamb of God, take me, forgive all my sins, make me a child again in the arms of a loving mother and make me thine. Take this little boy into thy care and keeping, I give myself to thee.""

"Slipping from his bed little James cropt to my side; folding his hands as I had done he prayed, "Jesus, take this little boy in thy arms and make me as a man, take all; and back to bed he cropt again. Then he noticed I was crying, and asked what made me cry. I was crying because I was so glad to see him. But, Granny, didn't you read where Jesus said, 'Thy sins be forgiven thee?" And patter his arms about my neck he kissed me saying, 'Don't cry, Granny; Jesus will take care of that,' and with the same sweet smile in his face he fell asleep."

"All night long his words never left me. In the morning I said, 'Dear Jesus, I am a very wicked woman, but you promised in the Bible to take my sins away.' I give my sins. I believe it, I give myself to thee, now take care of me;" and soon I had a smile on my face. After this we always prayed together every night.

One day about the middle of the afternoon, he came down East and others do it? What for? What is that for? How do they do it? Show me how. by giving the book to me. I will read "At one day a child is asleep. How could he be happy? I was then that I sweet, sweet smile came back then.

"At least he came to himself, and the first thing he asked for was his Bible. I gave it to him, and he never let it go out of his hands after that." One day, he had been falling; were all about his bedside, when he looked up and said, "Papa, mamma, read my Bible, Jesus wants me, I am going to carry him in my arms." He looked up; the same sweet smile came over his face, he stretched out his wan, and I felt it was coming. I must go. Papa, mamma, kiss me quick—good-by.

His pney arms fell upon the bed, his little enunciated finger fell across his open Bible; as we looked we read, 'A little child shall lead them.'—"By George H. Godde."

"Sure enough that afternoon James brought the same stories. He didn't know where or what to read, but he had remembered the man said there were nice stories about Jesus. When I asked what he should read, all he could say was, "Read about Jesus."

"At length I found the place where it tells about the birth of Jesus and how they laid him in a manger. And such questions as that child did ask. As I look back it seems as though God was very near him and we knew it not."

"One day he had cropt to me and called and tried to sell us a Bible—he sold them cheap too; but none of us would buy one."

"Then he brought the Bible in the house, and some of the children didn't know there was such a book."

"Christina's ideal can be either other than Jesus Christ, for he alone is a standard or model of perfection or duty. Fleming says, 'The ideal is to be attained by imitation and assemblage in one whole the beauties and perfections which are in the individual, excluding everything defective or unseemly, so as to form a type or model of species. Thus the Apostles in the New Testament; in their opinions, precepts, and actions, that be had the sweetest smile on his face that ever a child had."

"Some weeks after this I was reading one evening about Jesus praying, when he looked up and said, "What is that, Granny? How do they do that? What is that for?"

I told him it was talking to God, and we could talk to Jesus now just as he used to talk to God then. "Oh, Granny, why don't you talk to God?" I asked.

In an instant he had swiped fifty years of my life away, and I was a child again at my mother's knees. As I tried to push a shingle under my head, I cried out, "O Jesus, thou Lamb of God, take me, forgive all my sins, make me a child again in the arms of a loving mother and make me thine. Take this little boy into thy care and keeping, I give myself to thee.""
UNITARIANISM, COUNTERFEITS, ETC.

BY G. A. T. Temple.

Some three or four years ago I was generously supplied, for a year or two, with first-class Unitarian literature from a certain "Post-office Mission" of that denomination in Eastern Massachusetts, which gave rise to quite a little correspondence with the secretary of that mission. My objections to Unitarianism were freely stated and were replied to with courtesy and respect. A year ago, thinking that as we understood each other's views and also each other's reasons therefore, no further correspondence was needed, I stopped writing, and there the whole matter rested till a few weeks ago I received from the same source, I suppose, a copy of the Christian Register, Unitarian, which contained as an inquiry, "Do you still live?" Of course I felt bound in honor to reply, not only to show that I was still in the body but also firmly, as ever, "on the Lord's side. Owing to the facts just mentioned I felt that a new departure (not of course, in principle, but in method only) was called for. It was adopted and, as I think, it has brought out facts which may not be generally known (but should be known) to the public. Notwithstanding, the church now thoroughly devitalized, starved and dwindled and died. The remnant went over to the other church and their house of worship was sold! Such was the end of a once faithful and prosperous church, whose faith, in the days of its integrity, "was spoken of all the neighboring churches." By the wicked trickery of its counterfeit pastors, and by its own contemptuous disregard of the truth of God in adopting a counterfeit faith it literally starved to death.

Notwithstanding, the consequence so fatal to that church, nearly all the Congregational churches in its vicinity and following its ungodly example, and in proportion as the eliminate a sound, Scriptural faith from their pulpits and their creeds, and adopt a mis-called "progressive" orthodoxy, "Advanced Theology," "Higher criticism," etc. (which is simply, and only a vile counterfeit of the true faith), they banish therefrom every element of true spiritual life. Such action on the part of any church is an infallible indicator of a fatal lack of spiritual vitality within. As a rule, these counterfeit pastors do, usually, oppose the truth. They simply keep it in the background, out of sight. They regulate their people in a learned way with the merest rhetorical taffy, with (as compared with the gospel they claim to proclaim) the lightest, emptiest chaff. Nor is this all. In addition to this, the state of things exists in very many Congregational and other churches and pulpits all over New England, and even throughout the country; a fact which threatens the direct consequences to our American Zion. But we must pass over our past or present experiences (chiefly, but not wholly) in our Congregational churches, differing only nominally (in some of its details), from all but one of the Congregational churches in Boston, (and in some of the country towns in Massa- chusetts) in the early part of this century.

Then, Unitarian preachers would often go before "orthodox" councils, pass orthodox examinations, and obtain ordination as orthodox pastors, and then set themselves to work (as do their pseudo-orthodox successors now) to undermine, as far as the faith of these churches, and turn them over to Unitarianism. Was there no "counterfeit" in all this? Such had been the experience of all the Congregational Churches in Boston, except the "Old South," when Lyman Becher was called there to lead them in a most sacrilegious attempt to introduce a more orthodox footing into the congregation, which was well-nigh obliterated the cause of God and his truth in the city. In Groton, Mass., one Mr. Miles, and in Mendon, a Mr. Doggett, was settled for life near the close of the last century. Miles cunningly concealed his heterodoxy, while he carefully did not preach orthodoxy enough to help or harm anybody. After preaching there fifty years, he went away to Shrewsbury, an adjoining town, and there joined the Unitarian Church, boasting that he "was and always had been a Unitarian." But though his treacherous policy had perverted the society, so that they afterward voted to have Unitarian preaching thereafter, and took away the house of worship, the church continued faithful to her first love, and in a new home, maintained the ordinances and "the faith once for all-delivered to the saints." Mr. Doggett, in Mendon, after, by false profession, he had gained possession of the orthodox pulpit there, contrived to turn both church and society and turn all over to Unitarianism!

A HOME IN HEAVEN.

"Is your home in Rock Island?" I asked of a fellow passenger in the Peoria Depot, waiting for the train to Rock Island. The man whom I addressed was one of earth's unfortunate, in having a bare-lip, so that his speech was imperfect, was rather poorly dressed, and seemed an outcast. Two weeks ago I in harmony with the creed. "What was the matter?" "oh!" he said. "I have been moved to a new home, and I am going to settle for life!" And though his treacherous speech was a "counterfeiting," a fraud, made to rouse the hopes of his dupes to unbelief, he was shamefully diluted in the press of his words, in the train. Yet I may say the great blessedness of the sacred Word has ever been that where earthly hope fails or human strength gives way, help is laid on one mighty to save; and instead of yielding to the despair of nature's wretch, we may look for a more enduring and lasting home in the future and in the home of the redeemed; and following the statement that "we've no continuing city here," the Christian's assurance is given in that we seek one to come. And the coming city is not a transient one, and on it is not written "Passing On." For the coming home is among the "many mansions" of the Father's house, where there are not transitory things and no decaying influences, for neither sin nor death exist there. "We've no continuing
city here," represents our home at the present time, and is contrasted with the eternal home of the future life, which we are seeking, and which Paul says in another connection, "bath faithful, whose builder and maker is God," signifying its eternity of existence. Here we make homes for ourselves, and it is right for us to enjoy them as we best can, but it is not well for us to live in such a way that we are not set on them that we shall fall to "lay up treasures in heaven," that when we cannot longer occupy the earth we may have a heavenly home. But while we love our earthly homes, that love and these homes should cause us to have an eye to heaven for the heavenly homes, and should encourage our faith to persevere in the Christian life, that we may not come short of that "rest that remains for the people of God."

While we are "rejoicing in hope" of our heavenly home, we are not living merely for the future, or in the future, but with our hope comes joy in that our peace is made with God, and in our sanctification in the truth, as Jesus prayed that his disciples might be; and our lives shall be molded after the pattern of him whose Spirit we are trying to manifest; and like him, we try to do good works, to lead others to seek a home in heaven, and live for Jesus, too. With our treasure laid up in heaven we have the interest of that treasure to live for, that home to look for, and we will not want to use it all for our own benefit, but also for those about us. The Light of the world having come into our lives, we want to reflect that light around us that others may see it, and let the light shine upon their lives also. The affections can expand so as to take in and love many persons and things, so may our Christian hope and love expand and embrace that which is in store for the redeemed, in the exercise of faith in the promises, and show themselves in lives devoted to the Master's service, and bring forth fruit unto righteousness.

JACOB BRINKHOFF.

ALFRED CENTRE. N. Y.

"The news that the First Alfred Church has had the reputation abroad of being a small town giver to our two benevolent societies. The explanation given to this is, 1, that they have constant calls for money for a greater variety of objects than any of our other churches. 2. That the church has not received full credit for what she has done, because her gifts have been more by individual contributions and through other societies than through the church itself.

For instance, last year the church as a church, reports only $112 raised for the Missionary and Tract Societies, but the Ladies' Evangelical Society of the church raised $900 for benevolent purposes, besides what was raised by the Ladies' Aid Society, and the Christian Endeavor.

And then again it appears that Alfred has had several heavy lifts besides minor benevolent enterprises for only a few years ago that she raised $40,000 for Alfred University. She also built a $90,000 graded school building. Some thirty of her citizens erected a beautiful Fireman's Hall, at a cost of some $7,000. Both of these were enterprises of the church, and would have been patronized twenty months in the year instead of only six months. Many are hoping that such a line will be the outgrowth of the one now building.

Business prospects are a little brighter than a few months ago, but are far from prosperous as yet.

The attendance upon the various meetings at each of the local churches is large, and the interest awakened during the special services of Brothers Saunders and Randolph is well maintained. At York, the Saturday meeting, formed just as the evangelists left Western, is doing good work and increasing in membership.

At the Seventh-day Baptist church, June 2d, communion was observed by a—considering the unfavorable weather—large number of communicants, and three new members were received into the church. Pastor Daland gave an earnest, searching, and tender talk upon 1 Cor. 3:11-15, exhorting his hearers to so avail themselves of the graces and opportunities furnished for character building, that it should abide; to be abundantly saved rather than "so by fire.

On Sunday evening we were rejoiced to have Bro. E. B. Saunders again with us, even though to say good by. Many gave him a hearty "God bless you," for God has used him as a channel of blessing to such a large number. May God's choicest blessings attend and uphold him to yet more abundant service.

M. E. June 2, 1894.

HOME NEWS.

New York.

Cuyler Hill.—The Cuyler Church is small, but they are so united, and earnest, and active that I am led to believe that a small church may have some advantages over a large one. They are so earnest in doing good, and so bound together by kinship, feeling and fellowship.

How I wish all our churches were as united and harmonious. 21. They realize they are few, and each one tries to be present at all the meetings, and if absent, the next Sabbath they are marked, "How much we did miss you!" Would that every Christian felt personal responsibility. 31. They are so few that the desire has arisen to gather in more from outside, and so they have begun to invite their friends and neighbors to church and Sabbath-school. Now, why could not every Christian do this? and the small churches would grow large and the large churches larger.

Rhe Island.

WESTERLY.—The first week of this month has furnished but a sparse amount of June weather, as the last three days have been one day without rain at some time during the twenty-four hours. An unusual chilliness has prevailed, leading some to remark that there must be a large number of big icebergs off the coast of Labrador and Newfoundland. Notwithstanding the cold, strawberries are ripening fast, and early vegetables promise a plentiful yield.

Summer residents are already arriving at Watch Hill; to which place the electric railway, now in process of construction, is rapidly nearing completion. The large gang of laborers employed upon it, working in pairs, one on each side the road-bed, give the impression that the hard times are relaxing. There is much comment and criticism, as a matter of course, over its construction, but nearly all agree that it is an improvement and a necessity; while there are those who hold that an electric railway to Potter Hill and Ashaway, passing through the villages of Stillwater and White Rock, is more of a want than a need, and would be patronized twelve months in the year instead of only six months. Many are hoping that such a line will be the outgrowth of the one now building.

Business prospects are a little brighter than a few months ago, but are far from prosperous as yet.

The attendance upon the various meetings at
THE SABBATH RECORDER.

[VOL. L, No. 24.

COUPON:

LITTLE GENSEE, N. Y., June 5, 1854.

To the Editor of the Sabbath Recorder,

At about the time of the destruction of Jerusalem by the Romans, there lived an eminent Jewish teacher who had five disciples. One of these possessed a retentive memory and the master likened him to a well-plastered cistern from which not a drop of water could escape. Memory training is of the utmost importance, especially when applied to the Bible. Bainton, the eminent Biblical scholar, has said: "The master of Little Genee was himself greatly benefited by committing Scripture to memory when a child. Last fall he offered a prize of a ten dollar Bible to any young person who would commit and recite, to either the Sabbath-school Superintendent or to any person of the board of examiners, the fourth and fifth chapters of Matthew, compiled by a two dollar Bible to any under twelve years of age who would so commit and recite the Sermon on the Mount. The following names constitute the roll of honor. Names of those who received the ten dollar Bible: Carrie Bliss, Myrta Belle Bliss, Mary E. Moore, Jane Johnson, and Annie Bliss and Fredie Burdick. Names of those who received the two dollar Bible: Rowan J. Clark, Virgil Adelbert Clark, Lena Malan Smith.

The reader will observe that the girls outnumber the boys three to one. Yours very truly,

S. B. POWELL.

For Sale.

To settle the estate of Rev. James Bailey, deceased, the property possessed by him in Milton, Wis., is offered for sale. It is a splendidly built Queen Anne cottage, large, roomy, finely finished and in perfect repair. It contains a large, spacious living room. The property is conveniently located, and the price is far below market value. The owner is willing to carry the mortgage. Property may be seen at any convenient time. A deposit will be required.

J. P. Moshier, Alfred Centre, N. Y.,

Agent for Allegany County.

Bullard & Co., Con. Aggs., Elmira, N. Y.

Yost Writing Machine Co.,

61 Chambers St., New York, N. Y.

The First Seventh-day Baptist Church holds regular Sabbath services in the Boy's Prayer-meeting Room, on the 4th floor, near the elevator, T. M. C. A. Building, corner 4th Avenue and 22d St.; entrance on 22d St. Meeting for Bible study at 10:30 A.M., followed by the regular preaching services. Strangers are cordially invited to attend. Pastor's address: Rev. J. R. Burdick, New Milpah, 60 Barrow St.

The Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets at 2:30 P.M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbathkeepers residents in the city or the Sabbath. Gideon Shaw, Pastor.

Alfred Center, N.Y.

The Second Sabbath Day Baptist Church, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets at 2:30 P.M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbathkeepers residents in the city or the Sabbath. Gideon Shaw, Pastor.

Alfred Centre, N.Y.

Counsel Records—Copies of the minutes and reports of the Seventh-Day Baptist Council, held in Chicago, Oct. 22-23, 1860, bound in fine cloth, can be had, postage free, by sending 75 cents to the office. They are on sale nowhere else. No Seventh-Day Baptist minister's library is complete without it. A copy should be in every home. Address John P. Moshier, Agt., Alfred Centre, N. Y.

5. Sunday evening, June 22d, Baccalaureate Sermon, by President Whitford.
7. Tuesday evening, June 24th, dramatic reading by Miss Jane A. Durr, of Milton, and Miss Isabel Garthell of Emestine. Address by Dr. J. D. Porter, President of Milton Lyceum; Prof. J. Bond, of St. Paul, Minn., and Rev. O. U. Whitford, of Dr. D. of Waveley.
8. Wednesday evening, June 25th, annual session of the Alumni Association. Address by Prof. J. D. Porter, President of Milton Lyceum; Prof. J. Bond, of St. Paul, Minn., and Rev. O. U. Whitford, of Dr. D. of Waveley.
9. Thursday evening, June 26th, 10 o'clock, class day exercises.
10. Friday evening, June 27th, 9 o'clock, annual session of the Missionary Society.

Edwin Lyceum.

The home occupied by him in Milton, Wis., stretches towards him God, the source of all good communicates him.

The following passages are brought to your attention. Their sense is extended to memory and extended passages of Scripture, some of them among the choicest of the Word of God.

To settle the estate of Rev. James Bailey, deceased, the property possessed by him in Milton, Wis., is offered for sale. It is a splendidly built Queen Anne cottage, large, roomy, finely finished and in perfect repair. It contains a large, spacious living room. Every room in the house is commodiously furnished, and carpets, bed-room set, Michigan Ave., Lawrence, Mass., and the distance is non-

For Sale.

To settle the estate of Rev. James Bailey, deceased, the property possessed by him in Milton, Wis., is offered for sale. It is a splendidly built Queen Anne cottage, large, roomy, finely finished and in perfect repair. It contains a large, spacious living room. Every room in the house is commodiously furnished, and carpets, bed-room set, Michigan Ave., Lawrence, Mass., and the distance is non-

For Sale.

To settle the estate of Rev. James Bailey, deceased, the property possessed by him in Milton, Wis., is offered for sale. It is a splendidly built Queen Anne cottage, large, roomy, finely finished and in perfect repair. It contains a large, spacious living room. Every room in the house is commodiously furnished, and carpets, bed-room set, Michigan Ave., Lawrence, Mass., and the distance is non-

PERFECT IN ALIGNMENT.

EXPENSIVE AND UNCLEAN RIBBONS DONE AWAY WITH.

No Shift Keys to Puzzle.

J. P. Moshier, Alfred Centre, N.Y.,

Agent for Allegany County.
**AMERICAN SABBATH TRACT SOCIETY**

**Cataloques of Publications by the Society**

- American Sabbath Tract Society, Book 100, Hibel House, New York City, or
  Alfred Carter, N. Y.

**Books**

  Price, inr. 32., $12. Twenty-five cents per dozen.

**English Historical Tracts**


**THE SABBATH ORTHOGRAPHY**

- Published weekly under the auspices of the Sabhath-truths Society.
  Alfred Carter, N. Y.

**Agents**

- All communications for the Editor should be addressed to Rev. William C. Dallard, M. D.

**De Bono Churchmen**

*In the Holland Language*

Subscription price per year $3. Fifty cents by post. All communications for the Editor should be addressed to Rev. William D. Hurd, Westfield, N. Y.

**SATISFACTORY**

*Chosen by a Committee of the Holland Churchmen.*

*Published monthly by the Holland Churchmen.*

**Agents**

- All communications for the Editor should be addressed to Rev. William C. Dallard, M. D.

**Sabbath Outpost**

*The SABBATH OUTPOST.*

- Published weekly under the auspices of the Sabbath-truths Society.

**Agents**

- All communications for the Editor should be addressed to Rev. William C. Dallard, M. D.

**Business Directory**

- WP. It is desired to make this as complete as possible. It is now in charge of Mr. M. W. Shuem, who will solicit contributions for the benefit of the society.

**Alfred Carter, N. Y.**

- The SABBATH OUTPOST. Published monthly by the Holland Churchmen. Subscription price per year $3. Fifty cents by post. All communications for the Editor should be addressed to Rev. William C. Dallard, M. D.

**SOLID TRAINS BETWEEN NEW YORK AND CHICAGO.**

*FULLMAN CARS TO NEW YORK, BOSTON, CLEVELAND, CHICAGO AND CINCINNATI.*

**Wrist**

- No. 1, daily, sold at all principal stations to passengers. Fullman cars to Cleveland, Chicago and Cincinnati, connecting for Bradford. Stop at Chicago on the 12th; at St. Louis on the 13th; and at the depot in St. Louis.

**PERIODICALS**

- A salutary influence on the Sabbath is maintained by the Sabbath-truths Society. All communications for the Editor should be addressed to Rev. William C. Dallard, M. D.

**FOR BEAUTY**

*For containing the most beautiful and healthful properties, as will prove beneficial to the complexion, one only Pownall's Powder there in nothing equal to it.*

**NEW YORK CITY.**


**ILLINOIS.**

- Milton Collin, Milton, Wis.

**THE SABBATH RECORDER.**

- Published monthly by the Holland Churchmen. Subscription price per year $3. Fifty cents by post. All communications for the Editor should be addressed to Rev. William C. Dallard, M. D.
The Sabbath Recorder

June 14, 1894

Poetry of the Richburg Seventh-day Baptist Texm, Young People's Work, Parochial Sunday-School, Organization of a Local Union, Our Young People, Poems, Mason in the Number, Correspondence, Editions Distinguished, Collections of Publications, Undenominational News, Marriage and Divorce, Marriage.

Ladies' Literary Notes.

She has made her home with Mrs. Hubbs for about four years. Only two daughters are left to mourn the loss of a dear mother. Mrs. J. W. Frederick and Miss Beso Van Patten were both present at the hour of her death, and rendered loving and tender care to the end. A brief service was held at the residence Monday evening, July 13, at 7:30. The interment was held at Hillsville N. Y. For generations the Van Pattons have lived in the Bowdoin community.

LITERARY NOTES.

Kite so heavy that a gale of wind is required to raise them, and which, when raised, will draw a train of cars—kites used in the near future for carrying messages—kites are described in Harper's Young People this week. The same number contains an article by W. D. Hoodson, on "Sailing a Sharpie." The fifteen-hundredth year of the Y. M. C. A. is celebrated in Harper's Weekly this week with an important article on the society's growth and work, by W. S. Harwood, and over two pages of illustrations showing some of the work of the society in the United States. In the same number a page of illustrations of the city of Syracuse accompanying an important article by Charles E. G. Leary, on the central celebration of Onondaga county, N. Y.; and "Within the Reel" is the title open you may pick up a delightful account of a short journey in Samos, written and illustrated by a member of Robert Louis Stevenson's household.

In the near future the Baptist will furnish a number of attractive costumes for women who ride the bicycle, with carefully prepared descriptive articles giving detailed information as to fabric, relative cost, durability, and hygiene qualities of bicycle dresses. A paper on "Furnishing interesting to fern lovers and to rural supermarket, by Mrs. Caroline A. Cressy," and "Recreations in Botany," will shortly appear. These commercial possibilities of lighting are not often reckoned, but they will be discussed, as it is said, in the July Harper's Magazine, in a popular article entitled "The Storage Battery of the Air." The writer is Mr. Alexander MacK, of the United States Weather Bureau at Washington.

Irving Saunders expects to be at his studio in Alfred Centre June 17, 18, and 19, and will be pleased to meet any desiring sitting. This will be his last visit before fall.

Remarkable Preservation is a characteristic of Borden's Pears Brand Evaporated Cream. Always the same; perfectly pure; entirely wholesome; free from substances foreign to pure milk. A perfect product accomplishes a scientific process.

SUMMER TOURS. The Erie Railway will place on sale June 14th a list of summer excursion rates, including those to the seeking rest and relaxation special inducements will be offered. Anyone wishing to join organized parties, or wishing to arrange for a vacation party of their own, special inducements will be offered by this Company, and such trips as may be desired will be made up either by rail or by water at very low rates. Please make application early, giving the number of people and points you wish to reach, with full details. The new summer excursion book of rates and rates is now ready and will be mailed free upon application. H. T. Jasper, General Agent, 171 Main St., Buffalo, N. Y.

ADVERTISING DISCERNMENT.

Transit advertisements will be inserted for 15 cents per line, or 90 cents per inch in length, paid in advance. All advertisements accepted at legal rate. Advertisements classified without extra cost to subscribers will be accepted, *ad.*