THE SABBATH RECORDER.

FIFTH-DAY, FEB. 8, 1894

Pastors and writers of obituary notices, are requested to read a few lines at the head of the column of "Deaths" in the Recorder. These lines have been in every paper for two or three years at least; and yet frequently lengthy notices are received, and when the bill is sent, as ordered by the tract board, some people seem to be surprised if not offended. These notices should be brief. Lengthy biographical sketches should be prepared for other positions in the paper if written for publication. Keep within the limit or look for the bills.

"America to be made Catholic," is the heading to an article in the Evangel and Sabbath Outlook this week. Since all readers of the Recorder are supposed to be readers of the Outlook also, we simply call attention to the above named article, hoping all will carefully read it. It puts the object of the Catholic policy its true light. Nor can we blame the Roman Catholics for saying that "America will be converted and become a Catholic country," if they really believe their doctrines are right. Protestants on the same ground believe their principles will prevail and Catholics will be defeated.

The new President of Union College, Rev. A. Y. Y. Raymond, D. D., is thirty-nine years of age. He graduated at Union College in 1876 when only twenty years of age. He has been president of the General Alumni Association for the past four years, and is greatly respected and loved by the students and Faculty of the College. After residence in New Brunswick, N. J., Theological Seminary, Dr. Raymond was pastor of the Congregational Church in New Brunswick, the Trinity Reformed Church in Plainfield, and for the last five years he has been pastor of the Fourth Presbyterian Church in New York. He received the degree of D. D. in 1886. His acceptance of the call to the presidency of Union gives great satisfaction to the many friends of that college.

Indiana is getting to the front on the liquor problem. In a town where it was proposed to establish a liquor saloon, upon a street occupied solely by private residences, objections were raised. Thereupon the council of the Supreme Court was invoked and rendered. The court's holding was that while the liquor business is constitutional, still it is immoral, and is licensed under specific conditions for the purpose of restraining it and guarding the people against the danger of the saloon. It declared that a saloon which lessens the value of property is a nuisance at law, and can be abated as such, and that damages may also be recovered from the keeper of such a saloon.

It only needs a step further, on the part of the electors of that State, to make its manufacture and sale as a beverage unconstitutional and then its licensing will no longer be tolerated. But every decision of the courts in the right direction is encouraging.

Garfield's advice to young men was, "Be fit for more than the thing you are now doing." This is sound counsel. In some sense it is well to be a specialist. It is well to learn thoroughly and masterfully some profession or line of work. But it is also desirable to acquire some proficiency in other lines as well. It will frequently happen that your chosen specialty may fail you, for a time at least, and then you should be able to turn to some other useful work.

Vast numbers of tramps flood our country now, and have for years past, who have been thrown out of one kind of employment and having no ability to make a living in any other. Their labor they become wandering beggars, thieves, and robbers. Had they learned to work at other lines of industry they would not now be in such a despiable condition.

There are also many people who are not tramps, but who are in need of employment, many, if all, of whom could find some work if they were not so helplessly limited to the single line of industry of which they are now deprived. Even professional men should be rendered comparatively independent, by having learned some useful trade by which they could at any time earn a fair support.

Some people think the Independent a little too lenient in its charitable interpretation of the conduct of the Roman Catholic priests who recently expressed themselves quite fully in the symposium of views touching their policy and purposes on the public school question. But Catholics are not a unit in their views on this question. There are independent thinkers among them who do not hesitate to express sentiments in opposition to what is usually conceded as their preference, if not settled purpose, respecting public schools. Here is a case in hand. Recently a Catholic, who was a member of the Board of Regents of the University of the State of New York, died. The duty of filling the vacancy devolves on the Legislature. It seemed but fair to choose one of the same party of politics, and fill the place made vacant. One of the most devout and able Catholic priests of the city of Brooklyn, Rev. Sylvester Malone, was proposed. But Bishop McDonnell objected and proposed one of the bitterest enemies to the public school system in the State. Father Malone was quite incensed at the Bishop's interference, and makes the following very emphatic declaration of his own principles, and gives encouraging evidence that the Catholics themselves will, to some extent, oppose the plan of parochial schools and the misappropriation of public funds for their support.

"If," said the clergyman, alluding to the bishop, "he is going to allow this gentleman, who not long ago came to Kings county as a priest, and whose first act was to accept a team of horses and a carriage from the gong we have been fighting for several years, to run Republican politics, then it is time for me to quit. He recommends as his choice for regent one who is perhaps the most pronounced enemy of the public schools in the
State of New York. I am perfectly willing to go upon record as saying that I am in favor of free schools, and that the sooner parochial schools are wiped out the better. It is time we were concerned for the State to turn down the church. If a man of my ideas cannot become a regent I would prefer to see a Protestant minister."

The only "Samantha" visited, of course, the World's Fair. Her last book, in which she tells about it, has a double charm to those who studied the matchless Exposition and watched the history-making movements which clustered around it. One whole chapter of the book is devoted to the discussion which was preached in "Jonesville" over the Sunday-closing question. It is interesting to read it in the light of the year's events.

"There was sights and sights of fightin' back and forth about the rights and wrongs of it."

"And there was some talk about the saloons bein' open too, bein' open week days and Sundays."

"But, of course, there wasn't so much talk about that; it seemed to all settled from the very first that the saloons was a-going to be open the bulk of the time—that they must be."

"But there was a great and almost impassioned fight agin' on about havin' the World's Fair, the broad galleries of art and beauty bein' open to the public Sunday.

"Lots of Christian men and women come right out and said, swore right up and down that if Christopher Columbus let folks come to his doin's on Sunday, they wouldn't go to it at all." One of Samantha's neighbors held positive opinions in regard to the matter: "Yes,notes Miss Arvilly, Jr., "I wouldn't have Curriti
lus, Jr., go to Chicago if the Fair is open Sundays, not for a world of gold. "For, see now, I feel as if it would be the ruin of him."

"Where would he go Sundays while he was in Chicago if he didn't go there?" see Arvilly.

"Cornelian, Jr., drinks awful and is onstiddy, on."

"He don't go to meetin' here in Jonesville, see Arvilly. "Going to Chicago hain't a-goin' to born a man agin."

"Miss Holly herself seems to be speakin' her own earnest convictions as Arvilly continues: "The saloons are crowded that day, and black eyes, and bruised bodies, and sodden intellects, and aching hearts are more frequent Sundays than any other day in the week, and you know it. And after standin' all this desecration calmly for year after year, and votin' to uphold it, it don't look consistent to flare up and be so dreadful afraid of desecra-
tin' the Sabbath by havin' a place of education greater than the world has ever seen, or ever will see agin', open on the Sabbath for the youth of the land."

"The chapter of "Samantha at the World's Fair" devoted to this subject is significant of its place in the public mind. The controversy which raged over the World's Fair Sunday would go down into history as the storm center where mighty currents of destiny met. Future genera-tions could reread it with, perhaps, more in-telligent interest, thougt at present the expe-
rince of many good people may be voiced by the conclusion which Samantha draws at the close of the chapter:

"I would stake an arm as a rock for hours at a time that it would be the only right thing to do, to shut up the Fair Sundays—shut it up just as tight as it could be shut."

"And then, agin', I would argue in my own mind, back and forth, and convince myself (on-tirely unknown to me) that it would be the means of doin' more good to the young folks and the poor to have it open, as it is done.

"Why, I had a fearful time, time and agin', a-singin' and a-disputin' with myself, and a-carryin' metaforas back and forth, and a-epidoc-

in' when nobody was round."

"And, as it seemed to come to any clear decision myself, a-disputin' with just my own self, I didn't spose so many different minds would become simultaneous and agreed."

"So I jest branched right off and asked Miss Cork if she had heard that the minister's wife had gone to the Fair."

"I felt that neurallylgy was a safe subject, and one that could be agreed on everybody de-
scribed."

"DOCTOR LEE'S last tract, "Roman Catholics and the Sabbath" or "Sunday observance non-Protestant," church customs, bold and condensed —the warnings which he has so faithfully ut-
terred before, and which his researches qualify him to make. If any Seventh-Day Baptist has a desire to spread Sabbath literature which will catch the attention and stimulate reftrection, let him see his neighborhood "knee deep" with this tract.

"Into a few closing sentences Dr. Lewis puts the keynote of that life work which has been such a potent factor in shaping the currents of Sabbath discussion in this country: "What of the future? The chapter closes between the Sabbath as Christ left it, and as the development of Spiritual Christianity now demands it, and the ecclesi-

ical-civil. The Catholic Church has de-

 palp ed it. Beyond that no prophecy is now possible. "Great Sabbath desecration, says Struggle, "can continue to work in the dark places of New York."

"The chapter ofseo." "The police and the World gained the most important religious factor of the age,—the Salvation Army.

"It is eight years since I attended my first Army meeting in a little shabby hall on a back street of one of our New England cities. A handful of ignorant people marching through the street with discordant music, followed by a hoasting rabble, filled into the hall, and for two hours took part in what seemed to a refined mind almost a traveesty of worship, enlivened by the rude vulgarity of the mob that derided them.

"A few weeks since I attended another Army meeting. What a contrast between the two! This meeting was in one of the largest churches in a city famous for its culture; one of the most eminent clergymen presided, and declared his pleasure in recording himself as one of the founders of the movement. An audience of large size of worshipers who could appreciate the service and the people gave their work in the dark places of New York.

"The contrast between the two meetings is but a type of the change in the history of the Army. Its first efforts were made with a storm of abuse, opposition and violence like which so often endangered the life of John Wesley. The police and those in authority even abetted the vicious rabble in its attacks. The Army adopted a policy of toler-
ation, when, having won the right to follow its own ways, the Army doggedly continued its work and slowly made its way until the con-
tempt changed to indifference, and the indif-

gence gave place to approbation. Now men high in authority, in church and in State, in both England and America, are outspoken in cordial expressions of sympathy with its aims, and it receives moral and financial support from thousands that do not walk in its ranks.

"The rapidity of its growth, the nature of its work, and its capacity for future usefulness, make the most important movement of the day, not excepting even the Christian Endeavor, that has swept over the world with such marvelous success; for, while the Endeavor is largely a work among Christians, the Army reaches the heathen. Two of thousands in the Salvation Army come almost
entirely from those beyond the reach of ordinary church influence. When Booth began his independent work, disowned by his church, he was "poor and penniless, in weak health, without name, without fame, without rank, without influence, without eloquence," burdened with a family of delicate children. In 1891 the statistics of the Army showed nearly 11,000 officers, who gave all their time to the work, which is carried on in 38 colonies or countries, using 34 languages. Over 2,000,000 meetings were held during the year, and nearly 3,000,000 books were given away. The Army owns almost $4,000,000 of property, and it has an annual income of millions of dollars.

Its expressions are still extravagant, its tunes still scandalize refined ears, many of its methods are objectionable or repulsive to intelligent people; yet it is unquestionably grandly successful in winning the ignorant and forsaken, in raising up the fallen and reforming the abandoned, until it seems as if there were no other agency so well fitted to cleanse the dark spots that frequently dog the faces of poverty-stricken, of every land. Its expressions are still prophetic, and I can imagine General Booth taking Wesley's old motto, "The business of the whole thing, is to catch the general run of school children of the same age, to read were excluded, but that the reason need not long be sought. Longfellow's "Evangel," when found in school libraries, is usually used to signalize children not only by the larger children. Tommyson's "Idyls of the King" is not far behind it in popularity; while many collections of verse manufactured expressly for children's use are undisturbed; the reason need not long be sought. Longfellow, Tennyson, refined and scholarly though they were, maintained the simplicity and clearness of diction peculiar to writers who have something to say, and have thought much before attempting to say it, while the well-meaning but inexperienced who tried to write down to the supposed level of the children's understanding, either stilted or verbose in diction, and lamentably lacking in ideas.

A larger illustration may be found in the "School District Library" of three hundred volumes, selected nearly half a century ago for use in the State of New York, and still to be found in the hands of thousands of teachers, who tried to make these books should be at the service of adults as well as children, and that they should have some educational value, so nearly all were of the class known as "solid," certainly if such a lot were selected at the present day there would be a general complaint, by purveyors of juvenile literature, that it would be heavy beyond endurance. Yet these books were in incessant demand, and they were quite as popular among children of ten or twelve years as with the hands and girls. It is true that none of the volumes were very large, but that considered "hard to read were excluded, but that a set of three hundred solid books became popular with the general run of school children of the State should serve as an effective denial of the statement, now persistently made, that children won't read books that are not light or "bright.

The popularity of this old library with a generation of the same blood as our own, and fully as wide-awake, should also silence the statement that children like fiction—stories, and little else. It is contrary to human nature not to like stories, whether their instruction or edification, but the men and women who know it now also that it is only in approaching adult years that the mind insists upon confining itself to a single literary groove. The most experienced teachers in juvenile taste are the makers of the most widely circulated periodicals for boys and

LITERATURE FOR CHILDREN.

BY JOHN HADFIELD.

If there is any truth in the saying that "The child is father of the man," the greater literary minds of our country should bury themselves in the literature of boys and girls. Certainly children, as a class, read more than adults; they more thoroughly absorb what they read, and they give it more thought afterward than their fathers and mothers can. They live to the letter and the half letter of life. Their tastes may differ, like those of older people, but of literature which they like they will consume an enormous amount, often seeming to care more for quantity than quality. In well-meaning conclaves of teachers and other adults one may sometimes hear the question, "What will the children read?" but hundreds of thousands of parents might truthfully answer with another question—"What won't the children read?" The habit of "looking over" any print that chance to catch the eye seems connection to children who like to read. I have seen scores of village children, of as many grades as are usually found in a country town, pore over the pages of a newspaper lying on the counter of a shop to which they had been sent on errands by a mother while one page of the paper lay uppermost—foreign news, court reports, editorials or advertisements. They longed to read something, apparently merely for the sake of reading, and the columns of the paper supplied it. It seemed to me at the time that the demand was as good as thrown away, but I cannot forget that some of those same children reached prominent positions early in life, through a display of intelligence for which the very imperfect village school could not claim the credit. They read what most children would dare not touch, in half-grown volumes, and the better books in the local libraries, carefully eschewing those made specially for children, and many of them attended the Sabbath-schools of two different denominations so as to draw from two different libraries; they also borrowed all they could from private shelves, many of them digested all the literature they swallowed, in which respect they were very like grown people, they nevertheless acquired a fair general education at an age, for which many authors would write books, and I cannot but feel that the impression that literature for children should be of very light mental calibre, lest it should otherwise weary young readers.

What I was compelled to believe, in those days, about the reading habits of children, has since been confirmed again and again, by observing general assemblages of half-grown boys and girls elsewhere, and it convinced me that much time was wasted by authors in trying to bring material and moral truths down to juvenile comprehension. I think no one will deny that most children, though to read at all are also intelligent enough to catch the meaning of most of the conversation they chance to hear between adults. We betide parents and relations who imagine it safe to talk freely before children about anything which they do not wish children to repeat. Children who seem too young to understand or take any interest in what is being said within their hearing. Whole shelves of big scrap-books might be filled with stories of what came of such misplaced confidence, and reading made better, the greater the reason. The little ones can repeat stories quite as correctly as their elders, though that may not be saying much, and they seldom miss the point of a story, either. If they can comprehend ordinary conversation, why not the diction of a book?
girls—the editors of the Youth's Companion, and, in this city, the popular Boys' and Girls' Home, but none of these ever fill a number with fiction; as a rule, fiction is seldom half of the contents, the remaining space being occupied by biographies, sketches of travel, short articles about birds, plants, animals, minerals, and many wonderful facts about nature, art, science, and art. Many weeklies and monthlies have been started for the purpose of giving children their fill of stories, and they succeed so well that apparently the children wanted no more, for most of these periodicals died for lack of support. The margin and index to the short stories may always be sure of a large retaining of children, but none of the little hearers disappear if the subject is changed to some department of natural history, art or science, provided what is said is well and clearly said. When interest lags, the fault will be in the telling, not in the subject. Some years ago the principal of a large public school in the city of San Francisco told me that the most popular study in his school was geometry, and that many of the pupils who followed it were only interested in it to avoid any study they might have to do, remembering that when I was at school the student of geometry ranked as a "big boy," and even then he seldom seemed to like the work, but my informant said, "Well, geometry is as simple as elementary arithmetic, and I think great deal more interesting, if you teach it simply, but I had to write a special text-book to make it so."

The purpose of all that has been said above is to urge that in the selection of books for children, whether at home, at school, or in the Sabbath-school, the prospective readers may be credited with higher intelligence than they now seem suspected of. Stories, whether called fiction or by any other name, should not be excluded, for there is no better means of making children acquainted with the customs, manners and motives of humanity at large. The poorest stories for this or any other purpose, however, are the majority of those made specially for and about children. There are honorable exceptions, hundreds of them, but on the shelves with these there should be the best tales, written for adults, with the same sympathy that has prompted a high appreciation of motives and characters upon one another. There should be liberal selections from the greatest mass of books of travel, care being taken to exclude such works as are merely geographical. In recent years the literature of natural history has been wonderfully enriched, and scores of books may be selected which cannot fail to please boys and girls. Biographies do not necessarily bore children, and there are histories which are not tiresome, for historians began some time ago to comprehend that mere dates and names should be the story of a passing interest. Even classical history which young people used to find as dry as an old almanac and as dreadful as Fox's "Book of Martyrs," has been made deeply interesting by some recent writers who have kept young readers' minds alive. Children who read such poetry, if it is really good and such authors are selected as waste fewest words.

With such a range of material from which to select, there is no possible reason why children should be compelled to find their own reading matter, and it is most sad that so many are thus only in youth than among adults, of confining themselves to weak and vicious fiction. Early absorption of prose fiction, most of which deals only with love and vice counterfeits, is a sorry preparation for adult life, and a terrible handicap of the better qualities of mind and heart. Born in children. Yet between this kind of reading and the Godly-goody stuff which is issued in immense quantity, the child will almost always choose the former, for it has at least the merit of interest, or, as an omnivorous little reader once said to me, "All the interesting hasn't been left out."

In reply to questioners of the class that cannot leave one extreme without hurrying to the other, and who will therefore ask, why, if I am right, children should not at once be supplied direct from their parents' libraries, I would refer them to the story of a horse owed to water, but you can't make him drink." Most family libraries came together partly through accident and partly through special tastes or needs. Children, however, are not expected to select or decide for themselves regarding any of the other necessities of waist; their minds are plastic and receptive; so much care should be exercised in selecting their reading matter from the great mass so in feeding and clothing their bodies and in shaping their lives and manners. If the home library is what it is supposed to be, it should contain a book in it which will interest the children from a very early age—so early that they cannot read for themselves, but must be read to. But the variety, distinctness, for which children long, can seldom be found once in a change of books; it must be carefully sought, but it is well worth looking for, for of all the unconscious influences of child-life, there is none, except the example of parents, that has more lasting effect than the contents of the books which children read. In another post I am prepared to de- nounce the idea of the selection of books for children. I was asked by some one which books were specially selected for children, and I was very ready to say that selections from adult libraries are not suggested as substitutes for the really good books written specially for children, but as additions.

CHRISTMAS.
The article that appeared in the Recorder for Dec 21st, with the above heading, moved me deeply. Once or twice before similar articles have appeared, and I have hoped some able pen would defend the other side. But so far we have not done so, and I hope no one has done so. So far, I think, I feel like expressing myself to my fellow Christians, and to every person that I may say my words may do no harm but good.

It is true that the heathen observed the 25th of December as one of their festival days, with many very pretty customs that we, in our prosy, matter-of-fact way, have left out. But we cannot help doing some things that the heathen did, such as walking, talking, loving their friends, and using their talents just as we do. What they did was right, that we may do. What they did was wrong, that we must not do.

The Caithness Church took Sunday for the Sabbath. That was wrong—for God said, "The seventh day is the Sabbath," and we must not take it. They took Dec. 25th for Christ's birthday. We have no command to the contrary, and, so far as we can learn, it is right. Now why do we do wrong if our hearts are right? When we were unredeemed sinners we used our talents in worldly service, but when we accepted Christ those same talents were consecrated to his service.

To illustrate: A young man of my acquaintance, who was quite a violinist, once played the violin for dances, but when he became converted he was invited to join the church orchestra. He did so, and played the sacred songs with all his heart. Some objected to it, saying that the same violin should not be used for both the sacred and the secular. He replied that his violin was consecrated with his heart when he was saved, in the Lord's service, and should be as acceptable as his own talents, which were once used in the world's service.

Canst thou say that the heathen observed the same way? It is also true that no one of the books we have given the children in regard to Santa Claus coming down the chimney, etc., which I would discourage, since deception is never right. But can we say the day should be at once and forever abandoned? No! We have not the right to do so, for we must not do it because the heathen kept it. Nor is there any thought in our hearts of worship to any being save the dear Lord whose birth we celebrate.

You say the Bible does not tell us the day Christ was born. That is true. But the wise men of the East and West met together, so history says, to learn when it was. They searched the archives of Rome and all available records, and from them decided that the 25th of December was the most probable day of his birth. We are glad to give the day to Christmas. We do not put it, however, because the after effects of the custom, the heathenism we have been given the children, and thequantity, the really good books written specially for children, are not used. This is a beautiful thought also in the old legend concerning the time being the winter solstice, when the sun turns and begins to come back. When we may soon look for the warmth that sets all nature teeming with new life, emblematic of the love of Christ which sets all hearts aglow.

It is true the Bible does not tell us to observe this day, nor do we have the example of the disciples in this instance, neither do we know that they regarded their own birthdays. But we who remember the birthdays of our friends, as well as that of noted men, may indeed make Christ's birthday of far greater importance. And who dare say that the beautiful things spoken, and the beautiful songs sung, are not seed in the minds' of the heartiest of all our modern Christmas carolists, and of those who went to sing in the fields? There is a beautiful thought also in the old legend concerning the time being the winter solstice, when the sun turns and begins to come back. When we may soon look for the warmth that sets all nature teeming with new life, emblematic of the love of Christ which sets all hearts aglow.

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FROM J. M. TOTT.

It is well known to the Board that I leave the Berlin field for the reason that at my time of life, and my companion gone, I cannot reasonably expect to continue labor on that field. I leave it with regret and sorrow. I wish to express to you, my dear brethren of the Board, my sincere thanks for the uniform kindness, forbearance, and brotherly love which it has been my great privilege to share at your hands. Also to the dear children of God on that interesting field, the love I bear to you in my heart for the very many tokens of love and acts of kindness which I have been the recipient while I was among you. Beloved, though we are now separated let us bear each other before the mercy seat.

I wish to say to the Board that my judgment is that the field ought to be supplied with a missionary pastor as soon as it can be reasonably done. At Berlin the prospects are as fair as they have been at any time for many years. The ladies have put the meeting-house in nice condition, so that it is on the inside almost a perfect gem of a church. An open door for some one longing to do service for the Master. During the year the prospects have materially brightened at this place, and the settling of Dr. A. L. Burdick with his amiable companion among them, has greatly encouraged the brethren and sisters of the church. They ought not, and it seems to me, must not, be left to struggle on alone. At Marq­

FROM L. D. SEAGERS.

I enclose reports for fourth quarter, 1893, with statement from the treasurer of the Conings mission. I sent word to our treasurer to send statement, and presume he has done so. I have held two series of meetings during this quarter; one at home, lasting four weeks, part of the time night and day. There were twenty-six conver­

FROM D. K. DAVIS.

I herewith submit to you a report of my lab­ors here during the quarter just closed. All the appointments of this church have been sus­
tained. The number in attendance at the reg­ular service on the Sabbath was not so large as usual, which reduces my estimate of the aver­age attendance to the last quarter. I think the attendance has been rather better than usual. With the exception sometimes of two or three persons, all remain and take part in the Bible-school exercises, which seems to be doing fair, though there is not the intense interest in the Sabbath-day school. The scriptures that I should like to see. The primary class, number­ng about a dozen, is doing nicely under their efficient teacher, Mrs. Stiles Lanphere. The Endeavor Society meetings are quite well sus­ained, and are of source of encouragement. The brethren feel the financial depression very keenly, but are not discouraged.

We all feel most deeply the loss of Dea. H. C. Severance and his excellent family, who moved to Milton Junction, Wis., last autumn, where his wife is receiving medical treatment. We fondly hope that he will return after the summer season.

We are praying for the prosperity of Zion, and are longing to be more deeply imbued with the spirit of our divine Master. We earnestly desire to be remembered in prayer by our dear brethren and sisters.

From South Dakota, Jan. 2, 1894.
Dear Sisters:—Our Woman’s Board needs money for necessary expenses. Only five dollars have yet been received. When they so freely give us their time and their service, are they not entitled to enough money to pay for postage, stationery and other outlays necessary to carry on our work? “A word to the wise” should be “sufficient.”

The Aid Society of the Farina Church appointed a committee for the distribution of Sabbath literature, the latter part of August last. The committee has sent out 2,300 pages of various publications, much of it doing double duty, having been read and handed in on call to go on a second mission. The greater portion were the Evangel and Sabbath Outlook, a few Peculiar People, a few Sabbath Library, the rest Outlooks, Outcasts, and Sabbath tracts. What the committee has done is only a beginning of what it hopes to do. COM.

ECHOES from some of our home mission workers:

Small sums of money have been sent to many of our missionaries on the home fields by our Woman’s Board in place of the usual boxes and barrels, and the following are some of the returns:

“Thanks for such kind remembrances and appreciation of our attempts to do work in the Lord’s vineyard. May such service be blessed to the Lord of the building up of his spiritual-ion.”

“Your kind letter enclosing $—from Woman’s Board was duly received, and we desire to hereby acknowledge the help thus afforded us with thankful hearts. No apology is due concerning the amount sent for it is a great help to us.”

“Your kind favor was duly received. Many thanks to you, and the ladies through you, for your kind manner of sending the money for us, and for the gifts which is especially acceptable in these hard times when but little is being paid on our salary.”

“Your letter containing $—for me from the ladies through the home mission box work was received last night. I extend thanks to them for I most sincerely thank. A little money is worth very much to procure books and papers with in these hard times. My hope and prayer is that you all may realize the truth of the words of the Master when he said, “It is more blessed to give than to receive.”

Dear Editor Woman’s Department:—Are our women all in line for service in some department of the Master’s work, sickness and pruning books read, all the necessary art implements, bright and cleaning in the sunlight as they are borne to the fields and vineyards by those who are to help gather the precious fruits of the world? 0, could the answer be “yes, yes, all in line,” what a wonderful heart-thrilling thought we would have throughout the churches, that such a power was about to be exerted for the right against the wrong! If any are not in line let such know that they are needed there, and that each may choose a position in the line where there is work to be done that is within their sphere of ability. There is no lack of field room, but only of determination to occupy some portion.

I should like to name one field in which I think there is yet room for many workers, and the work well adapted to women. It is the distribution of Sabbath tracts, temperance, and perhaps other practical work be done more generally in the churches, more systematically and so much more efficiently than heretofore? Could not a committee from each church, or from some society connected with it, do a good work by obtaining the names of the non-resident members of these small non-commo nive churches, lone Sabbath-keepers in their vicinity and elsewhere, and send them an occasional package of such literature as to the best of their knowledge would suit them and their locality for reading and distribution? Those to whom such a privilege should be sent might thus be helped to feel their isolation less as they, distributing the same, would feel that they were doing something in common with the churches to which they belong, or perhaps to which they would gladly belong. Such persons often have excellent opportunities for personal labor, and much good often results. Let such as have not organized for this work do so at once; and meanwhile let every lone Sabbath-keeper who will take the field report the same throughout his accounts, stating something of the extent to which he or she can prosecute the work. The first one reporting may expect to hear from the Farina committee. What church next?

M. B. Y.

One of the lines of work which the busy women of Alfred Centre, N.Y., have taken up this winter has been an attempt, under the auspices of the Woman’s Evangelical Society, to help relieve some of the distress and want in different parts of our country incident to the hard times. The closing of factories, mines, etc., At Christmas time a large box and a barrel of clothing, books, papers, and some provisions were prepared and sent to the Home for the Friendless in New York City, for their own use or for distribution among the needy who come within their care on account of the connection of the families with the Industrial Schools of the Home.

Later, one and a half barrels of children’s clothing and bedding were prepared and sent to the Randolph Home, Randolph, N. Y., where they are doing for one hundred children whom they will keep until good homes can be procured for them. Also, in answer to a stirring appeal for help for the miners in Northern Wisconsin and in Michigan, eight barrels of clothing and some provisions were collected and sent to St. Mary’s Home, Michigan. Great destitution prevails in these places, as the mines have been closed since August, their poor fund is exhausted, and to add to their troubles, an epidemic of typhoid fever threatens them. We hope and pray that our humble gifts will bring comfort and cheer to many needy homes.

“Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.”

COM.

POOR “SOMEBODY ELSE”

Perhaps we think we are pretty busy people, but we are idle compared with a poor slave, whose name is “Somedbody Else.” Whenever an awkward bit of work has to be done it is sure to be left for him. At a meeting if the speaker asks for a good collection, people hope that “Somedbody Else” may be able to give more than they “can afford at present.

If collecting cards or missionary boxes are proposed, a hesitating voice says: “I am always glad to do what I can (?), but as for collecting I must leave that for ‘Somedbody Else.’”

But of practical work as it is proposed, there are excellent reasons given why it should refer solely to “Somedbody Else.”

Now and then when a meeting is arranged for, so many persons stay at home “to leave a seat for ‘Somedbody Else,’” that the poor fellow is obliged to send a thousand bodies to fill all these “reserved seats.”

If a ringing call to go to the perishing heathen is heard, ten to one “Somedbody Else” is put forward promptly as the very one for the work.

Just sit down for five minutes and think. Can you expect this unfortunate “Somedbody Else” to do everything? How can he give and collect, and deny himself, and attend meetings, and go to the heathen, for the hundreds of people who pass their duties on to him? What is the use of piling up work like that? Isn’t it rather a shame?

Now, no matter what others do, you let “Somedbody Else” have a rest. Give him his well-earned holiday, and every time you feel inclined to leave any one to do it yourself—Missionary Link.

Giving.

Giving, in the broad sense of the term, is one of the practical duties of the Christian, in fact there can be no real Christian life without it, for growth is as necessary to spiritual life, as it is to the physical. Our Saviour said to his disciples “freely ye have received, freely give,” and we who have so freely received must give, to grow in the divine life. The poet expresses this when he says:

“That man may last but never lives, Who much receives but nothing gives, To those in love to us, who see ye abound in this graces also;” in another place he tells them how to do this, “Let every one of you lay by him in store as God has prospered him, that there be no gatherings when I come;” in this way they would be ready for every emergency. Here is a plain simple rule for systematic giving, one which every Christian at the present day would do well to follow, and I might add, ought to follow, by laying aside a certain portion of our income for the Lord’s cause, be it ever so small. If this was a good rule in the year 60 it is just as good a rule for all the years to come, but in our day these two opposing influences, namely, pride and selfishness. Pride keeps many from giving such small sums, they think if they can not give more they will not give anything; let all such remember the widow’s two mites and how she was commended by our Saviour more than all who had cast in of their abundance. Selfishness says I need all for myself, I have nothing to spare. Now God is the author of giving and may not this be the reason that he required us to give; to root this selfishness out of our hearts. It will do it better than anything else. I once read of a man who was cured in that way.

*Read at the Woman’s Missionary Society of Norton, Mass., Nov. 26, at the opening of the Thank-offering Baskets, by Mrs. Sarah Tomlinson.
do not have received all our blessings from him, and like her may our thank-offerings come from hearts of love and gratitude, and at last near the close of her days to be mingled with the warmest of commendation from him as did Mary of Bethany. "She hath done what she could."

LETTER FROM MISS BURDICK.

We have been kindly furnished with the following interesting extract from a private letter of Miss Susie Burdick, which all of our people will be glad to read:

SHANGHAI, CHINA, Dec. 28, 1893.

Since writing you two weeks ago both our beloved Dza Lan and Doo Mee have "passed from earth." I wrote you that Tsung Lan was ill, but at that time no idea was more than to say, I have been more sorrowful than I have ever been since my arrival in China. This fall he has seemed better than I have ever seen him. He has insisted that he was perfectly able to stay in the boy's school. A few weeks ago he preached in the church here, and he seemed so strong and up to everything, especially thanks and were very happy about it. On Sunday, two weeks ago, he seemed to have some fever and was very weak and tired, and on Monday went in the city for a rest. Whenever I asked after him the answer was the same as we have had almost since I came to Shanghai. "Very tired, no strength," but on Friday his son was greatly distressed about him, said he talked about dying all the time. Whenever he fell into a deep sleep he would talk very wildly but was himself whenever awake, he also had difficulty in breathing.

That afternoon a Chinese physician was called and pronounced him beyond help. On Sabbath-Day Dr. Reifsnnyder went in to see him, and while she was able to relieve him considerably she gave little hope of his recovery. Sunday morning he seemed a little better, but just a little past noon he "fell asleep." I went in to see him Friday afternoon. He insisted that he was to be "called home soon." Mr. and Mrs. Davis were also there and were able to talk with him. He was conscious to the last, saying to Mr. Davis that his greatest wish was that his soul might be delivered to the Lord.

His wife was in the country and did not arrive until too late, just a few minutes too late, which added to her grief very much. It was decided to take Tsung Lan to the country and procure a coffin there, having the funeral exercises there, too. At first it seemed as though Mrs. Dzaun and the younger son must go alone as Doo Mee was obliged to stay and make some necessary arrangements, and it was not certain that Mary's husband would permit her to go with them. Mrs. Davis and I felt that one of us should go, but as Mrs. Davis hardly felt equal to the exposure she kindly offered to leave the Doo Mee and the school, which would make it possible for me to go. I had less than an hour to prepare for the trip and hurried down to the boat only to find that at the last moment Mary had determined to go and they had taken themselves plenty to eat and had taken the Amah and me to come on together. This was quite a change, and I wondered many times for what purpose I was going, as the object both Mrs. Davis and I had in view, when I started out, was not being accomplished. So it came to pass, not that I lost a boat, on one of the canals, near Tsung Lan's home, and with a heart about as sore and full of pain as you could find.

Soon after daylight we went up to the house, finding our beloved Tsung Lan in the large great room where he usually greeted us, but this time so cold and still. It was a sad day. A few days after the funeral box came to him he threw his arms around me and this is all I wish to say. Mrs. Doo Mee, the other relatives, would gather about and join in the wailing. One old woman, the only sister who was present, was so comforted. After she had been wailing for a time some one would pull her away but she would soon find her way back to his side, crying over and over again. "Of eight children born of one mother I am alone, my brother is alone, my sister is alone. What made you die, my brother, my sister, I am alone, alone," and many other pitiful things she would say.

Just before night Yong Chung (Giles Dzaun), the son from Nankin, came rushing in, he had come with all speed after receiving the word, only to find himself too late. It did seem that he could not bear the sorrow. All day I had been trusting that God would use me in some way to comfort the family and that he would bless them in an especial manner. He certainly did.

The tailors had been there at work all day, and just as the sons very tenderly made their father ready for the coffin. This is always a time, in a Chinese family, for great wailing and this occasion was no exception, but I wished with all my heart that many others could have been here to see with what a quiet courage the son, Sin Chung, after his father had been laid in the coffin, stood by his side, and quieting all the crying and other noise, spoke to the large room full of relatives and friends. He told them in a few words that the dear and loved one was a Christian man with a body which would perish, but with a soul that could never die; how through sin man deserved only punishment, but God in great love and mercy had opened a way of escape; how much thirty years ago he had heard of Jesus who lived and suffered and was crucified that through him we could have everlasting life. He spoke of his father's faith in this Saviour, and how he met death with no fear; that again and again he had said he had only peace in his heart. Re- called that his life he was a man after God's own heart, and calling to him by name, said, "Show me what kind of a life I have had, I know thee." Then he spoke of the time when he himself did not believe, and how he disbelieved the doctrine, and when in that state of heart he had found it difficult to be always reconciled to his father, but when he became a Christian all that was changed, and now that his father was gone, while they sorrowed because they could see him no more here, they rejoiced in the hope that they would find him and see his face again with his relatives and friends to believe in this Saviour and to lay hold upon this hope, this blessed hope. He finished by saying, "Now, my relatives and friends, you all know that we are a Christian family, tomorrow we shall close the coffin, and if any of you should think it hard to bear to see you, but do not forget to come with empty hands. If you bring the paper money or any idolatrous thing we shall not like it."

The next day was given to preparing the mourning garments for the family. There was a bit of mistletoe for the house and his wife, which helped to show something of what the young man has to bear. Said the wife, "You will wear the tall hat, will you not?" "No,‖ he answered, "We shall not
wear the tall hat." "O, yes," she said, "you will, you must wear the hat." "No," with great firmness and some sharpness, "we are not heathen and we do not have to do what the heathen do. We are Christians!" and I was glad that despite further urging the tall hat was not worn.

In the afternoon Mr. Davis came and conducted the funeral exercises, and we looked for the last time upon the face of the friend we had learned to love very dearly. After the coffin had been closed and well sealed, it was put on one side of the guest hall, where it will doubtless remain for an indefinite time as Sung Chang must wait until he has money to buy better than the preceding one. They are already struggling under a heavy debt which has come through the marriages of the benefit mised and which he can bury his father, the young man must have money to bury not only his father but his grandfather and grandmother mother and brother, and that means at least one hundred and twenty dollars, almost as much as he receives in two years as salary.

GETTING IN DEBT.

To the Editor of the Sabbath Recorder.

In a former letter I spoke of the duty of making our mistakes guides to others, of making our wretched beacons to keep others from the rocks on which we were dashed. The hope of the world is that each generation will do more work, and, from time to time, brings on pestilence, famine or national or religious war.

I would be more; but I would not. I have a feeling that I should have a short scot let him borrow money to be repaid at Easter.

"He that goes a borrowing goes a sorrowing."

Those quotations could be indefinitely extended, but "a word to the wise is sufficient." Yes, the too free use of credit is the source of innumerable ill as well as to individuals. It encourages men to live beyond their means, fosters speculation, induces monev to live on the interest of their money rather than to manage it themselves in some gainful business, thus withdrawing their energy, foresight and power from the work, and, from time to time, brings on financial crises in which the innocent suffer with the guilty.

To the debtor it brings waste of labor in paying interest, inability to take advantage of favorable markets in buying or to embark in new enterprises, as it makes him a slave to his creditor, destroys his manly sense of independence, renders him unable to withstand sudden financial straits. Debt is a constant drain on one's resources, a tax on all his earnings, a clog on all his enterprises, a damper on his courage and hope.

Were I young again, I would avoid debt as I would pitiability, famine or any woe. Neither desire for education, nor the hope of a school or a church or a missionary enterprise, should tempt me from my course. Do not understand me. I wish, less aspiring, less hopeless. I would be more; but I would meet the burdens of all my hopes when they were due. Freedom from debt demanded a year or more in finishing my education I would take it. I know that young men console themselves, in forming educational debts, with the delightful letters, each one containing some generous case of ditty bags, apples, and some beautiful letters, containing letters. These were sent by the "Lightbearers," a children's branch of the C. E., lead by Miss Minella Tomlinson; the ladies of Shiloh, N. J., sent a barrel of canned fruit, and a case of honey; Mrs. Rich sent a barrel of oranges; from Florida, and a case of oranges from the same State, sent a barrel of oranges, and a supply of moss and honey; from Farina, Ill., came a lot of ditty bags and reading matter; from Ashaway, R. I., a quantity of reading matter, and from Waterloo, Conn., a barrel of reading and old linens. From Leominster, the children of Miss Agnes Babcock's Sabbath-school class sent a case of apples, books, and ditty bags, and an immense Hubbard squash. The ladies of Nile, N. Y., sent us reading matter, apples, fifty ditty bags, and some fine moss, and some from Adams Centre, N. Y., a lot of ditty bags, grasses, and bitter-sweet berries. Through the friendly interest of Miss Ernestine Smith, the C. E. of Plainfield, N. J., sent seventy-five delightful letters, each one containing a pretty Christmas card or sachet pocket. The ladies of King's Daughters of Alfred Centre, N. Y., sent a generous case of ditty bags, apples, and cakes, and the children of the infant classes of the Sabbath-school sent me, as a personal gift, five dollars, every penny of which was earned by themselves. I shall use that money as the nucleus of a fund I want to start for the benefit of the mission. I thank them for it most sincerely. Two friends from Plainfield, also sent me a similar amount. Each lot of ditty bags contained useful little articles and many of them, letters.

The large quantity of moss, and evergreens, and holly enabled us to decorate the rooms beautifully. They fitted in so completely that to quote David's remark concerning the stars, they "spark together." Six hundred presents were given; fifty ditty bags to the men on Christmas day, and three hundred more were given personally when the men come to the rooms, during the holiday week.

Sometimes ago, feeling particularly discour aged, there came to me the verse in the Bible which says, "I will say to the north give up, and to the south hold not back." I thought of
that while unpacking the boxes and barrels which came in during the holidays.

The only ship in port on Christmas was the Adriatic, and a large number of the crew spent the evening on the town, and thoroughly enjoyed the Christmas feeling and appearance which pervaded all things. It was a pleasure to note their enjoyment and home feeling. The men of the Nomadic and New York cut and made the New Year's greeting placed on the walls, and I visited the Aurora—she sailed the Sabbath before Christmas—a large bunch of holly to be placed at the masthead on Christmas day.

I want to say to all the friends who have been so generous, that I always am ready to welcome as many dirty bags as they care to send. The men are glad to get them, and the supply can never be too great. A lot of them would be very acceptable early in the spring. The second anniversary of the opening of the rooms takes place the 16th of May, and I am going to propose that the men and our friends every where contribute as many pennies as he or she is years old to the anniversary fund. I won't object to dollars instead of pennies.

The following letter, received from the crew of the Aurora, shows that our efforts to benefit and interest the men are appreciated. It is such letters that make me feel my work is not wasted.

S. S. AURANIA, at sea, Christmas, 1893.

To Mrs. Burdick and ladies of the Christian Endeavor Society:

Ladies:—The "Aurania's" crew desire to return their very best thanks for the kindness and thoughtfulness shown them during their recent stay in New York, and especially for the delicate compliment you paid them by sending letters to each one of them, to be received and read when at sea, on Christmas day. Each man duly received and read his letter, and the same are causing a pleasant little flutter of excitement. May your kind efforts on behalf of seamen, as the years roll on, be more and more appreciated by them. Capt. Mackay has kindly undertaken to forward our letter of thanks to you on our arrival in Queens-town—has, in fact, taken the initiative in the matter. The letter is entitled to our sincerest thanks. Again thanking you for your kindness, we remain, ladies,

Respectfully yours,
THE CREW OF THE AURANIA.

On the reverse side of the page, Captain Mackay had written, "Wishing you a happy New Year." To the sentence he added his name and title of Commander of the Aurora. These lines were also enclosed in the crew's letter:

"Fair Ladies, we desire you are, Of proving that the British Tar, Although his calling's somewhat rude, Is not devoid of gratitude. A kindly interest in his fate, He can and does appreciate. A gentle and proud to own Thanks return for kindness shown. You express no exaggeration, We cannot over-estimate, And bare justice, as our hands Are filled with acknowledgments. This being so—our duty— Is to return a grateful acknowledgement, We should, and without loss of time, And without ever having recourse to rhyme or rhapsody. Write back our thanks to all of you, Chose your language—where it's due. This we have done; no time's been lost, Our efforts are here recorded. Across the waves send to you This message from the "Aurania's" crew.

(Tailor's Department.)

To-night as I was finishing this letter for the Recorder, three men from the Aurora came in, and I told them the letter from the crew was written at the captain's suggestion.

At a recent meeting of Misspah Christmas Circle, a committee of four was appointed to do my hospital visiting. When the Paris came in, on her last trip, she had five men who were severely injured during storms, coming over. A large quantity of oranges and apples were sent to the sick and injured men on all the ships, and a portion of the canned fruits will be disposed of in the same way. Cut flowers have been sent to me almost constantly by a Broadway florist, and many of them have gone to sick men.

Taking it altogether, the year has been a very encouraging one, and I am greatly indebted to the many friends who have been so good to the mission. Working for the seamen came as a sort of inspiration to me, and I find it certainly is the least expensive of all mission work. It does no harm to the church. I am less occasionally I am obliged to visit sick men on Sabbath-day. The only church meeting I fail to attend is covenant meeting, which comes on Friday night, three times a year. That being C. E. night at the mission, Mr. Burdick and I cannot both be absent at the same time. Mr. Burdick has already told the Recorder of gifts received, but I feel that such kindness as we have had from our many friends deserves extended mention. I have tried not to neglect any one in this account of our holiday season.

M. A. B.

ASHAWAY AND WESTERLY.

It is doubtless whether any post-office, aside from Alfred Centre, receives so many Recorder as Westerly. Although there are many who do not have it there must be about ninety copies a day taken, and the local agent can be commended as an example for all others of like office. The Field Secretary has had no old accounts to collect here, and the agent reports that nearly the entire number have paid their subscription for 1894. With such results, there is reason in the divine exhortation, "Be ye perfect, and there is beauty and glory in such a state, when acquired." Bro. Chas. Potter, of Plainfield, claims his church the model in their working of the weekly plan of giving. To Westerly, thus far, he besides safe charges of payments on Recorder. Shilloh is ahead on new subscribers, 30; Westerly, 11; Ashaway, thus far, 8. What church will claim the prize for the largest Recorder list in proportion to the number of Sabbath-keeping families? I hope to live long enough to see when some of our sizable churches can report a Recorder in every Sabbath-keeping home. Give us models in this thing, brethren. Westerly has contributed as high as $1,100 for mission and tract work in a single year, but cannot reach that now.

Financial conditions at Ashaway are much the same as at Westerly. The Briggs Woolen Mills closed last week. The Wells-Shaw Worsted Mills are running for a short time now to get out samples. The Carpenter-Carr "Linen-ware" works have been able to continue operations all the fall and winter. The mill at Potter Hill, one mile from Ashaway, has been closed since last July, or August, and there are men out of work here who have not earned a dollar in six months. The Sabbath at Ashaway gives us a sad aspect, as we hear of deaths, a Y. P. S. C. E. with nearly as many present, a pleasant morning service with a Sabbath school following, 125 reported present. Pastor Randall's sermons are well spoken of. Five days' can't be between $5 cash, one and three-fifths Recorder subscribers, two-fifths of a book, and $20 pledged on weekly plan. Two deaths at Ashaway this week, and a third dangerously ill, and a sad case of a young man's drowning at Rockville. I expect to be with Bro. Randolph at Hopkinson City tomor-row.

GOLDEN WEDDING.

Thursday evening, Jan. 25th, witnessed the assembling of about 100 at the golden wedding of Mr. and Mrs. Jonathan Maxson, on Elm street, in Westerly. Providence, New London, and Alfred Centre, were represented, besides a large delegation from Plainfield, N. J., including their pastor, Rev. H. M. Maxson, past-principal of the Plainfield Schools, and his wife. The house was beautified and made fragrant with festoons of smilax, palms, ferns, ferns, Easter and other flowers of various kind. The guests—dozens crowded in from the bottom to the top of the house. Many of them were married in Homer, N. Y., in 1844, by Rev. Russell Burdick, whose grandson, Rev. George Burdick, was present at the ceremony. Brethren Shaw, Saunders, Randolph, and Mrs. Maxson, are in town to-day, and begin meetings in the House of the Westerly Field Secretary.

WESTERLY, R. I., Jan. 29, 1894.

ORGANIZATION OF A CHURCH AT BLACK LICK, WEST VIRGINIA.

In compliance with a request of several Seventh-day Baptists near Long Run, W. Va., delegates from six churches met with the people of that place Sabbath morning, Jan. 20th, to consider the advisability of organizing a church. The first meeting consisted of a sermon by the writer and a very warm conference meeting, led by Eld. J. L. Huffman. At the close of the conference meeting we adjourned to a stream of water near by where Eld. Huffman baptized seven into the church. Shortly after a council was organized with J. L. Huffman as chairman and W. L. Burdick as clerk. After a discussion, in which many took part, the council voted that it recommend that the Seventh-day Baptists in that section, form themselves into a church and that it assist them thus to do. A constitution was then presented which, together with the Covenant and Articles of Faith found in the Seventh-day Baptist Hand Book, was adopted.

Sunday morning, after a short business session, Eld. Huffman preached a very plain and practical sermon on "The Nature and Mission of the Christian Church;" Bro. D. C. Lippincott offered a prayer for the divine blessing upon the new church and Eld. M. E. Martin, in behalf of the delegates, extended the church the right hand of fellowship.

This church, which is to be known as the Black Lick Seventh-day Baptist Church, begins its career with thirty-four members, and there are others who are expected to join soon. A large invitation was sent to any church before. The others had moved so far from their church homes that they seldom or never attended church, being largely composed of young people, and therefore not strong financially, yet it owns one-half interest in the Mission building and is ready to complete. The people have a religion which fills their hearts with joy, and one which has changed the character of the whole community.

W. L. BURDICK.

LOST CREEK, W. Va., Jan. 23, 1894.
YOUNG PEOPLE'S WORK.

On a day last week I had the pleasure of listening to two addresses, sermons I might call them, delivered by distinguished men in Chicago. The first was delivered before the graduates of the University by one of the head professors, the other before the whole body of students by one of the city's most eloquent divines. So say I, for the two addresses were announced, but I give names to the themes as follows: "The Essential Christ," and "The Christian Scholar."

The two addresses were wholly unlike in every respect. They were both especially adapted to young men and women, as was the day of prayer for colleges. Both of them left a lasting impression upon my mind, an impression for good in both cases, yet they appealed to my nature from very different motives. The one was clear-cut, thoughtful, presenting ideas very distinctly which before had been vague and confused, earnestly presented, carrying conviction as it advanced, containing food for thought in every sentence; it was a grand address and I wish every reader of this page may have the pleasure of reading it for themselves. The other may have had all the characteristics mentioned above. I cannot say. In fact I can scarcely recall one thought which was presented; but there remains most vividly in my mind an inspiration which gave me to be myself in the world, to do something to rise higher in usefulness among my fellows.

Which of these men did me the more good? I cannot say. The effect of either would be incomplete without the other. I needed them both. I do not disparage either. I praise them equally. Some men are graciously gifted to inspire others to noble lives; some to instruct and develop. Few men have both gifts to any great degree. Let no one be criticised who has either gift because he does not possess the other in equal amount. Men are complements of one another. The soul food and the mind food of man is as great a variety as has the food of his physical body. Young friends, feed your souls and your minds with the best possible food within your reach, and make your reach so long that it will extend from ocean to ocean and from earth even up to the heavens.

WINDE.

I PROMISE.

Thoughtful observation of the way in which active Christian Endevourers respond in their prayer-meetings has led to the query, "Is the sacred promise in their prayerfully comprehended by them?" We early learn in our business and social relations that he who would win and retain the confidence and respect of his associates, cannot with impunity break even the most trifling of his promises. Should your friend, having made an agreement to meet you upon important business, and failing to do so, give you as a reason that he did not quite feel like going, that it would have cost him a little effort, and he thought it did not much matter anyway, could you again repose in that friend the complete trust which you once had? Such an action might be overlooked two or three times,—possibly more—but a continued recurrence of it in his relations to others as well as yourself, would soon relegate that friend to a position upon the outskirts of confidence. He would become a person to be avoided, as one who was unreliable and without honor.

Slightly then, if promises made to our fellowmen are to be heeded as sacredly binding upon us, those made to our Lord and Master should be held much more sacred. Yet active Christian Endeavourers—in name—sometimes go to their prayer-meetings for weeks together, without once seeming to remember that they have promised the Saviour to tell to others how high a great divine heart throbs with love for all his children; how beautiful and joyous is the service to which he invites them; how he only can bring forgiveness and comfort to the hearts that are burdened with sin and grief. Perplexed Christian Endeavourers, you may not always feel just like it, and perhaps it may cost you something of an effort to overcome your difficulty in public speaking, but can such excuses reasonably absolve you from the pledge you have taken? If so your difficulty be so great that you dare not trust yourselves to speak of your personal Christian experience and aspirations, then a single Bible text, prayerfully chosen and read, may tell of a Saviour's preciousness to you and display all appearance of disparity to your pledge.

I once heard a dear, old lady say: "Do you know why it is so hard for you to offer a prayer or speak for Christ in your Endeavor meetings? Well, it's just because you are afraid of your own voices! In your own rooms you tell God about all your troubles and disappointments, and ask him to help you, but you never talk aloud to him. So when you try to do what you think is a prayer-meeting it frightens you. Now, my dears, just begin talking about your own rooms, and see if it don't help you!"

I believe her recipe to be a very practical one, and so, I am sure, will you, if you try it.

We realize too little that our companions who are not Christians are carefully noting our every taken, the promises you have made to keeping our promises to our Master with fidelity, or not. If they cannot discover that the "I promise" has made us more faithful to duties, more ready to sacrifice self for Christ's dear sake, we cannot expect them to believe we have learned of Christ. If our promises are sacred, "trusting in our Lord Jesus Christ for strength," let us try to keep them sacred.

TOLA.

CHRISTIAN TRAINING.

In one of the recent RECORDERS this sentence from "What of the Hour," struck me with force: "The hour needs those who have been so trained that they will stand in the place of duty though they be the losers." It seemed but the utterance of an unexpressed thought and conviction, that has imprinted itself on my mind very forcibly of late.

How true it is that we need preparation, training in our Christian life! As in war the soldiers are drilled with great care, that they may be ready for active service, or whatever may befall them, so in the Christian warfare cannot expect to do strong, radiant service with no Christian training.

You would scarcely expect one who had just enlisted in the army to be given at once a responsible position of rank, or one who had never been trained for such a position until fitted by years of training and experience. So we can not hope at first to do great things for Christ; but faithfulness in the little duties will prepare us for the greater.

It is only by gradual growth in the Christian life that we can acquire the strength to meet life's trials and temptations bravely and without faltering.

What open your eyes to so many opportunities and ways for Christian training? Is not the church a blessed power to guide and train us heavenward? What better training school can there be than the Christian Endeavor Society? In that we promise to pray and read the Bible every day, and surely this is most essential for Christian growth. Are not our talents, temptations and best powers exerted in our committee work, thus fitting us for the more arduous duties Christ has in store for us?

In this school-life we cannot hope to attain to the highest scholarship unless we put forth our best efforts.

Likewise in our C. E. Society, we must truly be active members and earnestly engaged in our society's work if we hope to receive the greatest good. We cannot sit passively and expect God's blessing upon us. We are often grieved to see those about us, whom we esteemed strong, fall, and are tempted to ask, why? Perhaps they may have placed too much dependence on self. But is it not partly due to the fact that we have not made the best of their opportunities for spiritual growth? Did they not first excuse themselves from taking part in the prayer-meeting, forget their pledge or utterly disregard it, become indifferent to all the services of the church and thus gradually break away from all up-lifting, helpful Christian influences? If we are not growing spiritually we must be losing. Do not let it be said of us that we cannot be depended upon. Surely we cannot but continually grow strong spiritually and draw nearer to God if we truly exert our spirits in our places of service and let our wisdom reveal to the future. We know not what is before us. Therefore let us forget our own selfish pleasures in the short time allotted us here and strive to do his will and bidding.

We live in a time of rapid transition but let us be so strong and so well trained that whatever befalls us we may stand firmly in the place of duty even though we be the losers.

WESTERLY, R. I.

PRESIDENT'S LETTER.

My Dear Young People.—A special series of meetings were commenced at the Westerly church on Friday evening, Jan. 26, 1894. We have received the same royal welcome here which we have at other places. God has not been so lavish of temporal blessings upon all of our societies, and we are not able to know yet what returns those good people are making to God for all this prosperity. Though the meetings have been in progress one week it has stormed almost continually, snow some sixteen inches deep, rain and snow falling so continually that people and crossing could not be kept clear. We find people here who are not afraid of storm or slush, and who are willing to help at the outset start the meeting going. L. C. Randolph, of Chicago, is here, E. F. Peterson and Mr. T. A. for a few days, and with a fourth man, Mr. Tanner, of this place, we have a quartet, and also a good cornetist. We hope for good attendance when the weather is suitable. The Local Union of the Christian Endeavor Societies met in our church last evening, and united to pray for revival. One company of preachers have already learned of a revival at Salem, W. Va., where Brother Huffman is. We have more points of special interest among our people than any winter I remember of. Let us all pray for this work.

E. B. BAUMANN.


**SABBATH SCHOOL.**

**INTERATIONAL LESSONS, 1893.**

**FIRST QUARTER.**


**LESSON VII.—GOD’S JUDGMENT ON SODOM.**

For Sabbath day, Feb. 17, 1894.

**GENERAL STATEMENT.** Sarah’s name is changed to Parmez (Proverbs). Circumcision is instituted and a blessing pronounced upon Abraham’s name. The answer to Abraham’s prayer. Three heavenly messengers in man’s plain garb come to his tent, and in the interview we have a lesson of more than Christian interest. (Notice carefully Gen. 18:2-8.) 24. announcing the strange fact that he and his wife in that old age should be the parents of the promise. 25. The violence which is to proceed toward Sodom. Accompanying them a short distance Abraham learns that one is Jehovah in the form of man.

**EXPLANATORY NOTES.**

**STANDING BEFORE JEHOVAH.** 22. The men turned. The two angels. They went to rescue Lot from destruction. "Abraham stood." In the presence of the third Heaven power Abraham is revealed as the eternal God. A temporary assumption of “the fashion of a man.” In the fulness of time. God was "made flesh and dwelt among us." The third angel. Jehovah. 23. Drew near. A spiritual attitude. "And said." Begins to intercede for sinners. "Righteous with the wicked." Ordinarily storms, earthquakes, calamities of war, etc., fall alike on the evil and the good. The sun shines on the just and the unjust. The sufferings of the righteous will be more than compensated in heaven. But in this case a miracle of punishment was to be wrought and Abraham looks for a difference of treatment for the two classes. 24. "Be not afraid." Who pensé his words were deliberal act on his part. The violin is to proceed toward Sodom. Accompanying them a short distance Abraham learns that one is Jehovah in the form of man.

**HUMILITY AND CONTINUED PRAYER.** 27. "Abraham answered." Step by step he advances, and as quickly God grants his requests. "I have taken upon me." A mere man, to be sure; but more because he pleads, the greater his sense of his own unworthiness, and conviction of the exceeding wickedness of the Sinners, the more he has to say in his defense. 28. "Lest I be eaten up." 29. "Lest I be left alive." God’s readiness to yield to his request may have suggested the thought that fifty righteous men might not be found in the town. Therefore he only asks the number, and every town now before the justice of divine righteousness. 30. "Will spare all the place for their sakes." How much the wicked are helped by the just! God is merciful to the undeserving. 31. "Will spare me and my house." God delights in mercy. Abraham was not bold enough in his pleading though he was afraid of the terrible punishment that was to befall Sodom. God grants his request, and he will not destroy Sodom, with forty righteous in it. 32. "Pardonus me for the sake of the city." All that this and all that it implies, and thus is it that the Christian Endeavor Societies of our denomination stand for Christ and the church.

**Practical Teaching.**

Leading Thought.—God is just in all things, and wonderful beyond our comprehension.

**ADDED THOUGHTS.**—God is indifferent and justly so with perverse sinners. Their destruction at last is a display of divine goodness, for no act of his is cruel. This lesson teaches the doom of impenitent sinners; the value and efficacy of prayer; God’s patience; the need of our intercessorial efforts. To further determine and preserve what righteous men there were left, Sodom must be utterly destroyed. It was mercy to Sodom that God does not destroy. Sodom stands, and the conversation thatAmmon is a small thing compared with the agony prevented by their destruction. What if Sodom had remained, with rapidly increasing families and children brought up in evil, the total moral deterioration was a wonderful blessing to the world. But we are to pray for all sinners and all saints. Proof self-sufficiency cannot comm charge with the Lord, the loyal in spirit can. We shall plead untriedly. The more a man hates sin the more he loves sinners. To hate a sinner is to be a sinner. We are to rest humbly and trustfully upon the good pleasure of God after all our prayers. How much we owe to the prayers of other people!

**CHRISTIAN ENDEAVOR TOPIC.**

For week beginning March 24th.

Our Denomination.—For what does it stand? (Meeting led by the pastor.)

Our denomination stands for the Bible, God’s own Word, as the only authority in matters of religious faith and practice. There is no safety in relying upon the traditions of fathers. Corrupted Christianity is largely the result of so doing. We must, therefore, go to the Bible for our faith and practice. Doing this, we are led as a denomination to stand for Jesus Christ as the only head of the church. We bow down before no other. Our denomination stands for the ordinances of Jesus Christ as instituted by him, and we therefore reject all others. The outward forms of religion are thus seen to be that baptism by us means burial with Christ and resurrection to newness of life, i.e., immersion. Our denomination also stands for a definite place, a place not to be blotted out with remnants of paganism. It is this that the major ity among us cannot consistently admit to the Lord’s table those who reject a part of God’s moral law and substitute a man made Sabbath and a corrupted bap tism. Our denomination stands for the only Sabbath of divine appointment, the seventh day of the week. We are as a denomination to the three-day burial, as our denomination stands for the resurrection of the Lord our Lord. We are as a denomination to the Spirit of God. We are as a denomination to the Spirit of Christ. We are as a denomination to the Spirit of Pentecost. We are as a denomination to the Spirit of God. We are as a denomination to the Spirit of Christ. We are as a denomination to the Spirit of Pentecost. We are as a denomination to the Spirit of God. We are as a denomination to the Spirit of Christ. We are as a denomination to the Spirit of Pentecost. We are as a denomination to the Spirit of God. We are as a denomination to the Spirit of Christ. We are as a denomination to the Spirit of Pentecost. We are as a denomination to the Spirit of God. We are as a denomination to the Spirit of Christ. We are as a denomination to the Spirit of Pentecost. We are as a denomination to the Spirit of God. We are as a denomination to the Spirit of Christ. We are as a denomination to the Spirit of Pentecost. We are as a denomination to the Spirit of God. We are as a denominat...
HOMr NEWS.

New York.

DEBUTER.—Another new year, and we have sent out our quarterly cards for the Home Department of our Sabbath-school to New Jersey, West Virginia, Kansas, Wisconsin, and California, and to our non-resident members in the adjoining towns, so that they can all study their lessons every Sabbath, and keep together spiritually, away in their homes. From a careful examination of these cards, as returned by mail, I find almost every one perfect, having studied the lesson every Sabbath of the quarter, and I should not be surprised if more time and attention were devoted to the Bible than by those who attend our schools. And I want to recommend this department of Bible study to all isolated Sabbath-keepers and to our churches, as the best method of reaching and holding their non-resident members.

New Jersey.

New Market.—During the month of January we had quite a variety of weather; some so warm and balmy that it seemed almost like May; also some of the most wintry weather we have ever had. May; also some of the most wintry weather we have ever had. On the 25th, the ground was covered with a thick layer of snow, and the young people of Albert Ayers, "Suppose almost all the pond this winter, and the young people

DODGE CENTER.—The annual entertainment of the Sabbath-school was held in connection with the election of officers on the evening of December 31, 1893. The church was filled and the programme, consisting of recitations, dialogues, and songs, was mostly carried on by the children of the primary classes, assisted by two little girls, aged eight and six years, the younger one playing the organ, illuminated the church very nicely and added much to its appearance.

Rhode Island.

ROCKVILLE.—One of the saddest accidents that have disturbed the quiet of this community in many years, occurred January 25th. Mr. Howard L. Crandall, one of the most promising and beloved young men of our village, in company with Miss May McLearn, daughter of the writer, went on to one of the large ponds, which supply the mills of this village, to skate. On their return homeward, being some half a mile or more from the village, they came unconsciously near the neighborhood of several springs where the ice was quite rotten; and as the young man was pushing his companion on a sled, and being somewhat fatigued he was ill-prepared for the accident that was about to befall them. The ice suddenly gave way and both went through. The sled soon deserted them and the struggle for life began. Being, as we have already stated, considerably exhausted, the young man sank in a few minutes although he was an excellent swimmer. His companion sank repeatedly, but managed to hold by the ice for at least an hour and a quarter before she was rescued. She retained consciousness all the time, though she was very much exhausted and bruised. How she ever succeeded in keeping her head above water so well is explained on the ground of a remarkably good constitution and the kind providence of God. She is now quite restored and hopes are entertained that no ill effects will follow. Another young man who attempted to assist them fell through the ice and was nearly exhausted when rescued, though he was in the water only about ten minutes.

It is seldom that a community has been more generally and intensely affected than in the present case. The young man was not only the idol of his parents and respected by all who know him, but gave great promise of becoming a very useful member of society. He had never made a profession of religion, but was, as we have reason to believe, an earnest seeker. Two weeks ago he became an associate member of the Christian Endeavor Society of this place.

It is not to be wondered at that his sorrow-stricken parents are almost prostrated with grief. But we believe the Lord is supporting them by his gracious presence. And they have the assurance of his unceasing care. We know, too, that there is an over-ruling providence in this terrible affliction. May God sanctify it to the dear family, to the salvation of the youth in our community, and the quickening of the church, is the earnest prayer of all the praying ones here.

The funeral took place on the 25th. The house of worship was crowded. The solemnity of the occasion was unusual. The text, 1 Sam. 20, last clause 3d verse, and Prov. 8, last clause of verse 17th.

January 26, 1894.

MINNESOTA.

Hammont.—It isn’t always easy to distinguish what might, or might not, be of interest as Home News to Recorder readers, and for that reason many of the contributions in this column are kept back until a point is not over numerous. Since our numbers include but twenty-three families, what might be of interest to ourselves might not be worth the attention of other people in larger societies whose number lend interest and importance to active Christian workers. We are yet trying to hold up our end and with fair results. As might be imagined we feel the need of neighbor churches of like faith and practice, yet there is a partial compensation for this loss by affiliating as we do in some lines of Christian effort with other denominations, thus cultivating a broader, more catholic spirit if possible. There are at present six different denominations represented by churches. We have a graded school with high school department, five teachers and two hundred and fifty pupils. The church number building contain eighteen rooms, was built by Bro. E. M. Irish, contractor and builder, and is one of the best in the State outside the large cities. An effort is being made to secure the location of a State Normal School site, and meets with encouraging results for this evening at the town hall. Hammont is in the lead in the eastern part of the State as an educational point. At present there is but one State Normal, it is located in the western part of the State.

The church number is very pleasantly. Five of the churches gave entertainments. The Baptist people, who worship in our church, united with us in giving a programme and tide. The house was filled and everybody happy.
The Sabbath-school for 1894 is under the efficient management of Mrs. Emma Landphere. Rev. G. W. Lewis will be our pastor for the new year. There are four newspapers published here, three of which are daily and one weekly. The editor of the News solicit of our pastor his manuscript of a Sabbath sermon recently preached to his congregation. It was obtained and published.

It comes to our knowledge that several persons are investigating the Sabbath question, some of whom live miles out in the country, while others are directly among us. Some have announced their purpose, recently, to observe the Bible Sabbath.

GoWRIE.—To lone Sabbath-keepers the Recorder is an ever welcome weekly visitor, and to the writer the interest is increased by the paragraphed items of news from the different churches, and I hope to see it kept up. It may be a little trouble for some one to chronicle these little happenings, but by way of encouragement let me say that the items from the different churches in the Recorder from week to week are duly appreciated, especially by scattered members of the society from which they come. To those living in the neighborhood where they are written they may seem dull, but to absent ones it is like a letter from home.

Here at Gowrie we are occasionally made glad by a short visit from Elder Socwell on his way to and from Grand Junction, and only a few weeks ago P. S. VanHorn and wife, of Garwin, on their way home from Grand Junction, stopped off here between trains, and made us a short visit. Lone Sabbath-keepers also appreciate calls of this kind, and any of our people that way will always be welcomed by the little family of lone Sabbath-keepers at Gowrie. "Don't pass us by."

Urging the continuance of itemized Home News from the different churches, I close.

L. H. BARCOCK.

ENDORSEMENT OF REV. S. S. POWELL.

The council called by the First Seventh-day Baptist Church of Geneseec for the examination of Eld. S. S. Powell, convened at 2 o'clock P. M., Dec. 28, 1893. Eld. M. B. Kelly was chosen President, and A. L. Maxson, Clerk. Prayer was offered by Eld. G. M. Stillman.

On motion Eld. Geo. P. Kenyon, and other brethren present, were invited to become members of the council.

On motion of Eld. B. C. Davis, Eld. Powell was requested to relate his religious experience, his call to the ministry, and the reasons that led him to the observance of the Sabbath.

Eld. Powell said that his parents were praying people, and his family associations, and especially the family prayers daily offered, led, perhaps, in a way to his seeking, in early life, his soul's welfare; and thus, after consulting his parents, he was baptized at the age of twelve years. He felt that God had always kept him. His mother's prayers were that he would become a minister of the gospel and a missionary to foreign lands; and he was educated with that end in view. He graduated at an institution in Georgia, and afterward prepared for the ministry at the Rochester Theological Seminary, where he graduated in the year 1885. He was ordained a minister of the gospel in the same year in the Baptist denomination, and has since labored in that denomination in various fields.

The causes that have led him to the observance of the Sabbath were: (1), the study of the Bible to thoroughly find out its teaching; (2) our publications, and especially the Outlook. He said: "It is New Life that my correspondence with Bro. Daland had its influence by keeping the question of the Sabbath before his mind.

The members of the Geneseec Church were invited to express their views and feelings in the matter before the council, and several responded.

The certificate of his ordination was read.

Eld. B. C. Davis presented the following resolution, which was adopted:

"Resolved, That the council express itself as greatly pleased with the testimony of this gentleman, S. S. Powell, and with the evidence presented by him of standing, as a worthy and accredited minister of the gospel, and with his belief and profession in the Sabbath; and that we therefore hereby formally and most cordially recognize him as a Seventh-day Baptist minister, accredited and fully commissioned.

On motion the President appointed the following committee to prepare a programme of exercises for the reception of Eld. Powell, viz., Elders Stillman, Davis, and Kenyon; Leroy Burdick, and Wm. L. Bowler. The committee reported as follows: That the President of the council give him the hand of fellowship and welcome him into the Seventh-day Baptist denomination of the gospel.

The exercises were concluded by all in the house coming forward and cordially greeting him in the same manner.

A. L. MAXSON, Secretary.

FIFTY YEARS TOGETHER.

MR. AND MRS. JONATHAN MAXSON CELEBRATE THEIR GOLDEN WEDDING.

On the twentieth-fifth of January, 1844, in the village of the town of Ho, N. Y., Mr. Jonathan Maxson, of Westerly, and Miss Matilda M. Wilcox, a daughter of Ben. Martin and Matilda Wilcox, were married by Rev. Elder Geo. P. Kenyon. The marriage was an anniversary of their marriage at their home on Elm street, in this town. Such an anniversary few people were permitted to enjoy, and to some could there come more sincere congratulations and good wishes than were given to this respected couple last fall.

The house was thrown wide open to welcome all those who came. After laying aside their wraps, the guests expressed their congratulations, and were led to Mr. and Mrs. Maxson's house, where all were allowed to sit while enjoying this part of the provision made for their entertainment. Mrs. H. M. Babcock and Mrs. David E. Tissue, of Plainfield, N. J., presided over the coffee urns, and Mr. J. M. Tissue and Mr. David E. Tissue, with the help of the members of the family, found the wants of all were supplied. The whole arrangement was a most happy one, by which the guests were given abundant refreshment. As to the uninvited hospitality which had been provided. By ten o'clock the party began to dispers the various families, and to go to their homes, feeling and wishing, as Whittier wrote:

"May many more of quiet years be added to your sum. And, late at last, in tenderest love, the beckoning angel come.

Among those present were two who were at the marriage ceremony fifty years ago—Mrs. Charles Potter and Mrs. L. C. Rogers, sisters of Mrs. Maxson. Mr. George Stillman, of Alfred Center, who was also present, is a grandson of Rev. Mr. Burdick, who married Mr. and Mrs. Maxson, and his mother is the younger sister of Mr. Maxson, with the exception of Geo. Maxson, of Philadelphia, Mrs. Henry W. Stillman and Mrs. Geo. Maxson, of Brodhead, Wis. Mr. Maxson is the third member of his family to pass with their companions the fiftieth marriage anniversary. Mrs. Emma Lag.dphere and Mrs. B. W. Bentley being the other two. Nearly two hundred people called during the evening. A number of handsome presents were given as gifts of good will, some of which are gold- and silver-headed cane, a stand, lamps, spoons, silver tea service, and nearly two hundred dollars in gold. But better than all the gifts was the warm grasp of friendly hands, and the good wishes of those who in the past had received advice and encouragement, and who in times of need could never repay. The recompense for this will be found only in the by-and-by.

Mr. L. C. Rogers, of Alfred University, at Alfred Center, N. Y., a brother-in-law, was unable to leave his work and be present. His good wishes came by mail, in the shape of the following poem:

With trumpet blasts, and song and cheer, The Hebrews hailed their jubilee, As well they might—fifteen and forty Brought to the slave his liberty. But not with trumpets long and loud, Hail we this golden jubilee Some graver notes, some tender song, Must breathe through music's holy strain.

Let bridal strains float on the air, Sung with a voice that melts the bow; Before us stands a wedded pair, Married just fifty years ago.

A half a century since; They both were young, our aged now, The nuptial day made haste to dawn, The day that heard the pledged vow.

To half a century since; As years recur, and years again, Their pride and joy, whole hearted pair, Apart have neither smiled nor wept.

Sobered in the years, the years elapse, What memories round the heart's ebonee cling? Some joys than woes, more smiles than tears, The circling seasons kindly bring.

Three generations spring from one; We family look back with thankfulness, Thank God for these, work well begun, And room enough for many more.

But some have gone past sun and star, Are lost to us, but not to love; With faith we sweep the worlds wide, And see them in the Heavens above.

Death flings its shadow over this day, But cannot dim one tender ray; Christ carves the life, the truth, the way, And crowns the soul that trusts him.

A half a century since; Our wishes best let them receive, May they still live to demonstrate, The bliss of home, and heart and share.

Hail we this golden jubilee; May they still live to demonstrate, The bliss of home, and heart and share.

BRIDAL WEDDING AT PLAINFIELD, N. J.

Death flings its shadow over this day, But cannot dim one tender ray; Christ carves the life, the truth, the way, And crowns the soul that trusts him.

A half a century since; Our wishes best let them receive, May they still live to demonstrate, The bliss of home, and heart and share.

Hail we this golden jubilee; May they still live to demonstrate, The bliss of home, and heart and share.

The exercises were concluded by Rev. Elder Geo. P. Kenyon, giving the benediction.

The nuptial day made haste to dawn, The day that heard the pledged vow.

The exercises were concluded by Rev. Elder Geo. P. Kenyon, giving the benediction.

THE SABBATH RECORDER. 93

One of the handomest Seventh-day Baptist churches in the country is located at Plainfield, N. J., by the Plainfield Seventh-day Baptists on Saturday, the 13th inst. The cornerstone of the new church was laid November 30. The building is 60 by 40 feet, and of cotta and brick. The edifice cost about $150,000. The organ loft contains a fine organ. The style of building is Gothic, and is of the type known as the "decorative style" which prevailed in England in the fourteenth century. The building is of stone, and there is no debt. Representatives were present at the dedicatory exercises from churches of the same denomination in New York, New Jersey, New New York City, Alfred Center, N. Y., and Westerly, R. I.—Christian at Work.
THE CONVERTED CATHOLIC.

The way was dark and thorny; Fear was on every side; And pain and suffering; For peace I vainly tried.
I grooped along in blindness I grooped along in darkness, For to the Lord, And prayed to "things created," Forbidden in God's Word.
This was the darkness of dark mountains, And perishing with cold, An angel found and led me For shelter to the fold.
I found him; yes, I found him; Among ten thousand Chief!" He died for me—seeks Came forth to my relief.
'Tis simply turned, and trust him, His name we can forgive; And you shall have free pardon— For his name is Jesus.
To Jesus, the Good Shepherd, I give my trusting heart, And pray that from his keeping I never may depart.
I follow in green pastures, And by the waters still; 'Tis peace and joy wherever he leads, Blessed to do his will!—
Everything accepted, in Primitive Catholic.

CALIFORNIA COLONY.

All who are interested in trying to carry out the re- spected suggestion for Seventh-Day Baptists to colonize in California are hereby requested to cooperate in that enterprise. Individual members of the Missionary Board and students who they thought would be a suitable man for the California Field. That person says, "I am deeply interested in the colony movement, and feel that some attention is due. I believe that we, as a denomination, have suffered financially, numerically, and spiritually, by our lack of systematic action." He was glad to learn that with a suitable number to join the colony, and some financial aid, he wishes to undertake the enterprise. So now, on the occasion of the birthdays of January 25th, 1876, all, east or west, who wish to join the colony, notify the undersigned of their intention.

1. Will each family or individual in California, who is interested in missionary work, and who would be willing to work up God's cause on that field, please write as above to Rev. J. T. Davia, 48 Divinity Dormitory, University of Chicago, Ill., informing him how much they will give, through the Missionary Board, for that object, annually, for from one to three years. The same invitation is extended to all who will send a pledge or annuity, for five years or longer, and others, who may be interested in the movement.

S. F. RANFLCAL.

PITTSBURG PORE.

Acting on the principle that deserving persons are deserving of charity as paupers. Pittsburg philanthro- pists have, to their own satisfaction, solved the problem of the hard times. Those receiving charity are closely questioned, and an agent visits the house and asks the following questions:

1. Was your home in any way destroyed during the earthquakes?
2. Do you have a family? If so, of what number?
3. Do you have any property that can be sold for a considerable sum?
4. Have you ever been a pauper?
5. Are you a pauper now?
6. Do you have any relatives who can support you?
7. Are you a pauper by choice, or are you in need of assistance?
8. Have you ever been a pauper before?
9. Do you have any savings?
10. Do you have any children?

Each applicant is then subjected to a thorough examination, and only those who are found to be in need are given assistance. The funds raised are administered by the Missionary Board, and all contributions are used to assist those in need.


CARE IN DIPHTHERIA.

As diphtheria is so very serious a disease, whenever a child seems languid and miserable, and the breath is short and difficult to draw, it is urgent to examine the throat carefully, says Elizabeth Robinson Scovil in a very valuable article on "Care in Infectious Diseases" in the February Ladies' Home Journal. If it is swollen and covered with patches of gray membrane looking like an apple, it may be put under no other diagnosis. It is always safest to have medical advice when the throat is affected.

Until the doctor comes keep the child in bed. If the throat is painful procure a lump of lime, pour cold water upon it; when the effervescence ceases apply a warm compress, or bandage over the throat with a brush or swab. If the child is old enough the throat can be gashed with the lino-water. Inhaling the steam from a pitcher of boiling water sometimes gives relief. The neck may be rubbed with oil and bound with flannel. Milk, either hot or cold, should be given every two hours. The cold milk may have the white of an egg shaken with each cupful. Strong beef-tea can be given and the doctor may order it if he thinks it necessary. If the child is very weak, he must be supported by nourishing liquid food.

DR. RENSON ON EVOLUTION.

Dr. P. S. Henion makes his wit serve him in puncturing holes in various sophistries. He does not like Prof. Drummond's evolution idea, and he likes to give them a ludicrous turn, as witness the following:

"There is one consolation in it. If the theory be true, this evolution, of course, is going right on. It is like a race on a road as far superior to Prof. Drummond as Prof. Drummond is to a monkey now; and that when time comes, the wise men of that future race will go out and capture the Prof. Drummond and his advocates and put them in cages and poke them with sticks and feed them peanuts and charcoal.-"

The paper says: "Prof. Drummond collected a great number of observations showing extraordinary physical strength in the new-born babe, from which fact he concluded that it was reasonable to postulate an atavistic tendency traceable only to simian ancestry. Think how absurd this is! A new-born babe grips a thing firmly. So does a monkey. Ergo, a new-born babe is a monkey. But so does a spider. Ergo, also, a new-born babe is a spider. One is as reasonable as the other."—Christian Her- ald.

WANTED.

A man with a small family to work a farm; everything furnished. Address P. O. Box 104, Alfred Station, N. Y.

SPECIAL NOTICES.

FRIDAY EVENING MEETING, AT THE Col. Clark's Seventh-Day Baptist Church, at Milton Junction, on First day, February 25th, at 230 o'clock P. M. A special programme will be presented, and the hour promises to be one of interest.

A Bulletin of Information, designed to be a medium of communication between Seventh-Day Baptists needing workmen or women and those seeking employment at the head-quarters of the Recorder's Office, Alfred Centre, New York. Address Editor of the Sabbath Recorder, with stamp enclosed if reply is desired.

All persons contributing funds for the New Miriah Reading Rooms for women will please notice that Mrs. W. L. Russell is now Treasurer. Please address her at 103 West 22d street, New York City.

The Chicago Seventh-Day Baptist Church holds regular Sabbath services in the Lloyd's Pre- sbyterian Church Block, corner of Clark and Washington Streets at 3:00 P. M., Sabbath-school at 2 P. M. The Sabbath-school meets at 1:45 P. M. at Col. Clark's Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's address: B. G. Randolph, 6014 Wabun Ave.

The First Seventh-Day Baptist Church of New York City holds regular Sabbath services in the Lloyd's Pre- sbyterian Church Block, corner of Clark and Washington Streets at 3:00 P. M., Sabbath-school at 2 P. M. The Sabbath-school meets at 1:45 P. M. at Col. Clark's Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's address: B. G. Randolph, 6014 Wabun Ave.

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SEVENTH-DAY BAPTISTS in Providence, R. I, hold regular services every Saturday at 2 o'clock, in the old west church, 514 Wayboussett street, Bible-school at 2 o'clock, P. M., followed by praying or preaching service at 3 o'clock. All strangers will be welcome. This is a good occasion to remain in the city over the Sabbath, and to cordially invite to attend.

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SABBATH RECORDER, NEW YORK.

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CATHOLIC UNIVERSITY.  

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