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TRUST.

With my small humansight, why God should lead
This way or that for me, I cannot see;
I only know He saith: "Child, follow me."
But I can trust.

I know not why my path should be at times
So straightly hedged, so strangely barred before;
I only know God could keep wide the door;
But I can trust.

I find no answer, often, when beset
With questions fierce and subtle on my way,
And often have but strength faintly to pray;
But I can trust.

I often wonder, as with trembling hand
I cast the seed along the furrowed ground,
If ripened fruit will there be found.
But I can trust.

I cannot know why suddenly the storm
Should rage so fiercely round me in its wrath:
But this I know, God watches all my path—
And I can trust.

I may not draw aside the mystic veil
That hides the unknown future from my sight!
Nor know if for me waits the dark or light;
But I can trust.

I have no power to look across the tide,
To see while here the land beyond the river;
But this I know, I shall be God's forever;
So I can trust.

—London Evening Magazine.
Sabbath Recorder.

REV. L. E. LIVERMORE, Editor.
REV. L. C. DANDOPI, Chicago, Ill., Contributing Ed.

The Sabbath Recorder is a weekly periodical published in New York City. It is known for its conservative stance on various issues, including the Sabbath, Christian baptism, and the role of organized religion in society. The edition from which this text is taken appears to be discussing the importance of Sabbath observance and the role of churches in addressing social issues such as temperance and the enforcement of laws against Sabbath-breaking.

The text suggests that the churches should act as leaders in promoting moral and social reform, and that they should work to ensure that their members and the community are aware of the importance of Sabbath observance and the need for moral uprightness. The text also emphasizes the importance of education and the role of churches in spreading knowledge and promoting ethical behavior.

It is clear from the text that the author, John C. H. Cobbs, is a strong advocate for Sabbath observance and the role of the church in society. The language used is clear and direct, with a strong emphasis on the importance of religious observance and the need for moral and social reform.

The text is a reflection of the values and beliefs of the time period in which it was written, and it provides a glimpse into the concerns and priorities of the church and its members at that time. It is a valuable source of information for anyone interested in the history of religious observance and the role of the church in society.

Of course, the text reflects the values and beliefs of its time, and as such, it may contain language or perspectives that are not representative of modern values or beliefs. It is important to approach historical documents with a critical eye and to consider the context in which they were written.

Overall, the text provides a valuable insight into the concerns and priorities of the church and its members during the 19th century. It is a reflection of the values and beliefs of the time period in which it was written, and it provides a glimpse into the religious and social landscape of the era.
Third, that this measure will diminish drunkenness! and, fourth, it will take the saloons out of politics! Such were the principal points in these clerical arguments in favor of Sunday saloons. People generally will not be able to see how the removal of restrictions on the saloons can diminish drunkenness. Why do so many good people “lose their heads,” when they begin to argue on this wicked business? Such flimsy reasoning would not be resorted to when discussing other forms of transgression. Why not be consistent and deal with this hydra-headed monster as with other forms of wickedness?

NEWS AND COMMENTS.

The insult to Bismarck has been the occasion of many unexpected demonstrations in his favor in Germany.

GREAT preparations are in progress in Boston for making the Christian Endeavor Convention in July the grandest success of all.

LATEST dispatches indicate that the attempted assassination of Li-Hung-Chang, the Chinese peace envoy, is likely to prove fatal.

Yellow fever is reported to have broken out among the Spanish troops in Cuba, and may prove to be a more formidable enemy than the insurgents.

It is said that Japan has given as her terms of peace with China, the Independence of Corea, the cession of Formosa, and the payment, as indemnity, of $250,000,000.

The Christian Endeavor delegation from Maine are planning to come to Boston by steamer, and retain the steamer for their headquarters during the convention.

General Neal Dow, one of the oldest and ablest temperance reformers in the world, has just passed his 91st birthday. He has run a long race with the saloons, and is still of good courage.

The strike of the building trades, which has lasted for more than one month, was declared off on March 21st. Between 7,000 and 8,000 men have been idle, and no special advantage, as usual, to the strikers.

Four hundred millions of dollars are expended in this country annually to maintain our jails, and fifty millions for our churches. Three-fourths of the expenditures for jails are caused by the liquor traffic.

A cowardly attempt was made Sunday, March 24th, to assassinate Li-Hung-Chang, the Chinese peace envoy, by a young Japanese. The rascal was promptly arrested, and will, doubtless, be punished by death, or life imprisonment in one of these chlorine cages.

The Scientific American of March 23d, gives two fine illustrations of power applied to locomotion. The first is a new steam tricycle, and the second an electric carriage. Each represents possible achievements that may be of much practical use in travel.

The February issue of the Sabbath Outpost is an excellent number, and contains interesting and instructive matter. It would greatly encourage the editors of this worthy paper if many who take the Recorder would take the Outpost also. Address Rev. J. F. Shaw, Fouke, Ark.

The most valuable and important electrical laboratory in the United States, the property of Niccol Tesla, was destroyed by fire over a week ago, in New York. This man is regarded as without a peer in electrical science, and great sympathy is expressed for him on account of his disappointment, and loss in his work.

Much of the crime perpetrated by boys at the present day seems to be traceable to the corrupt literature, which should be promptly suppressed. The making of counterfeit money, or even high grade crimes of such fearful magnitude as the vending of obscene and pernicious literature among the young.

England's heavy duty demand upon Nicaragua for $75,000, to be paid within seven weeks, or before April 16th, seems likely to open some rather important diplomatic questions. The United States will not allow the British crown to seize and occupy that isthmus in default of payment. The trans-isthian passage is a matter of great interest to our government.

Dispatches from Jacksonville, Fla., speak of an alarming epidemic of rabies among the animals of Baker county, about 30 miles west from Jacksonville. There was never such a reign of terror from a similar cause. Not only dogs, but hogs, cows, and even geese are included; and people do not dare to step out of doors unarmed.

At the close of the Crimean war the English people gave Miss Florence Nightingale £250,000, or nearly $250,000. She is now seventy-four years old, and her heart is still full of love for the soldiers who suffer from wounds and sickness, and it is quite likely her fortune will be devoted to nursing those who suffer, if her country should ever again become involved in war.

Some very quaint and interesting literature has been given to the public through the efforts of the publishers of the Lancaster Intelligence, Pa. A large bi-centennial number of this paper has been published, and fac-similes of the first number are included. The engraver, the editor of the Historical and Biographical Department has presented the readers of the Recorder something of special historic interest from this source.

The "Testimony of History to the Truth of Scripture," is the title of a book of 340 pages, published by H. L. Hastings, Boston. This book is compiled by Rev. Geo. RAWLIN, of New York. It is a collection of facts and arguments in favor of the Christian Endeavor Society, compiled by H. L. Hastings. These names are a sufficient guarantee of the value of the book. They bring much collateral proof of the truthfulness of the Scripture record, drawn from secular history, tradition, monumental records and inscriptions, and show conclusively that there are many valuable corroborative proofs not generally known.

Seldom does the German Reichstag (corresponding to our Congress) become the scene of such intense excitement as occurred on March 29th. The occasion was the approach of Bismarck's eightieth birthday, and the proposition to authorize President Von Levetzow to convey to Prince Bismarck their congratulations was voted down by 163 for and 146 against. There are many who are called Bismarck-haters. The President of the Reichstag promptly resigned. The whole German empire is intensely excited. This rash act will awaken widespread sympathy for the old German hero, and react powerfully against the unwise majority.

CONTRIBUTED EDITORIALS.

Wor was it that said there were two classes of people that we ought not to worry about: first, those we could help; and second, those we couldn't help? If there is something disastrous impending that can be helped, let us help it. If it cannot be helped, what is the use of worrying?

Grudges in the Christian church are a compound of wrongs and misunderstandings—the latter element usually predominating. When the spirit of God is in the heart, it will not take longer than from one meal time to another to explain a part of the trouble and forgive the rest.

Whose place is it to make the first advances? The one who has the most Christian spirit. "If thy brother hath sought against thee," or "if thy brother hath sinned against thee" in either case go to him, and it shall be for the glory of God.

In the bright columns of Caleb Cobweb's answers to correspondents in the Golden Rule we find some personal advice to a local Christian Endeavor Society which might well be passed along to all:

"Remember that the success of the society depends not on numbers, but on consecration and power. Do not think about the success of your society, but strive through your society to make the church successful. ... And in this way I am sure your society will speedily take on new and vigorous life."

Two divinity students of Chicago University have been discussing the question: "Does Society Owe Special Favors to Ministers?" Professor Burton thought the ministry was to-day as well paid as any other class. He did not believe that a minister merited special favors and thought he was a sneak if he accepted them. These rather uncharitable views were opposed by others who held that if it were not for half fares many churches would be out of pastors, and if it were not for special favors many theological students would go hungry.

The golden mean, perhaps, was hit upon by Professor Johnson, who favored accepting, but not asking, favors. "Society," he said, "owes only one favor to the man who is always holding out his hand—that is to kick him when he is down. Certain it is, the gospel should present the highest type of manliness and self-respect, and should accept no favors which will discredit that standard.

To socially-minded March 19th, marks the end of the second week of gospel meetings at New Auburn. The work began under peculiar difficulties, the opening service having an attendance of only about fifty. The congregations and interest, however, have been increasing night by night until Sunday night the crowd was the largest ever seen. Old difficulties between church members are being settled on the gospel plan, and the peo-
pope are praying in faith for a mighty work of grace which shall sweep throughout the community. Some have accepted Christ. Others have asked prayers. There were probably one hundred and twenty-five people present at the last meeting. Brother Crofoot is practically the pastor of both the Seventh-day and First-day people, and has the respect and love of all. For ten years he has remained here laboring. Lastly, in the face of discouragement, praying "for such a time as this." He believes that the day has come for the greatest religious awakening in the history of the community. To this end let all pray who are interested in God's work in Minnesota.

THE POWER OF AN OLD HYMN.

A certain notorious character, one of the important witnesses in the Senatorial investigation of vice and crime in New York, had been a desperado, according to his own testimony. One of his eyes had been shot out, and, if there is a bullet in his head. His face and body had been cut and scarred. He is undersized, the smallest boy of the State prison; necessary to make his prison suit to order. He says that he was not brought up as a child, but kicked up. His father was a murderer, and is now serving a life sentence. His mother's record deserves charitable sentiment.

Rev. T. F. Moss is responsible for the rest of the story.

Nobles ever spoke a kind word to that boy or man until he was served with a subpoena. The detectives of the Society for the Prevention of Crime took him in hand. They thought they saw a change of heart in him and a change of thought. So they took him to Rev. Thomas Dixon's church. He stood between them when the audience sang:

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

And then the singers reached the other verse:

"The dying thief rejoiced to see
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away."

This is no preaching, and with eyes a-crie, punched one of the big-hearted men with him, and in a voice that betokened a suffering and newly-awakened heart, said, "That means me. That means me." I do not know whether the process of this man's conversion is complete, but the anecdote illustrates anew the fact that some of the older hymns have been gospel hymns in the sense that under God they have had heart-reaching power.

Rev. James H. Ross.

LETTER EROM L. J. HUFFMAN.

The revival here with the First Westery Church has been running with increasing interest. The weather and roads are good, and attendance large for a country place. The Lord's presence is manifest in great power. The membership of the church has been quickened and are taking hold of the work nobly. For such a small scene, there is an excellent band of workers. The music, led by Misses Mamie Langworthy and Addie Macomber, is excellent. About thirty have been forward for prayers, the most of whom have expressed themselves as having found hope. Others have expressed a desire to become Christians. We are to have baptism next First-day.

Next Sabbath I am to be at Ashaway and administer the ordinance of baptism to a number that have found hope in Christ at different places, Hope Valley, Niantic, and Hopkinton. We meet there that we may have the advantage of using the baptistry in the church. I am to leave this very interesting field and work the first of next week for my home and work with the church in Salem, Mass. I only wish it were so I could stay another three months on this field. New calls for work are coming all the time. Surely the harvest is great, but the laborers are few. I have never seen the time when the fields were so ripe and sheaves could be so easily and finally gathered in as now. Sinners everywhere seem to be waiting to have one point them to Christ.

DUNN'S CORNER, R. I., March 27, 1850.

HE LEADETH ME.

BY MRS. R. A. GRANT.

In pastures green and fair and bright—O God,
Sometimes in paths of gloom and deepest night He bids me go;

Over desert wastes where no sweet flowers are nigh as they grow with dew;
And trackless wilds, where deepening shadows lie, He lends me through.

And when in weariness I sometimes pray, "Lord, tierk, how long?" He answers still, with smile as sweet as day,

Thy God commands thy strength—let faith endure The promise true; Thy mayest now and ever be in thy study place Is cost for you.

Give me strength and faith to count each loss Fond in disdain; If from the conflict I see a cross I may arise.

—Review and Herald.

OFF AND ON.

A lawyer noted for his success on cross-examination found his match in a recent trial, when he asked a long-suffering witness how long he had worked at his business of tanning. The answer was: "I have worked at it off and on for years, but have worked at it steadily for the past twelve years."

"How long off and on have you worked at it?"

"Sixty-five years."

"How old are you?"

"Sixty-five."

"Then you have been a tanner for half your life?"

"No, sir; of course I haven't."

"Then for how long that you have worked at your trade sixty-five years?"

"Because you asked how long off and on I had worked at it, I have worked at it off and on sixty-five years—twenty years on and forty-five off."

Here was a roar in the court-room, but not at the expense of the witness, and his inquisitor hurriedly finished his examination in great confusion. From the "Editor's Brown" in Harper's Magazine for April.

NO DAY WITHOUT A LINE.

It was a heathen poet who wrote, "Nulla dies sine line"—"No day without a line"—but it should be every Christian's motto. Every day brings many opportunities to do good, to learn new truth, to lay deeper and broader the foundations of Christian character, and to add to the scale of spiritual progress. Each day's labor should skin our discovered and named, Poppas, Juno and Venus. Since 1847 no year has passed without the discovery of new planets; ten were discovered in 1888, and six in 1889, and five in 1890. By a specially constructed lens of six to eight inches diameter, mounted on an equatorial telescope, Wolf of Heidelberg

Popular Science.

PLACE a silver half dollar on a plate of clean glass and then make some sparks from an electric machine fall upon it; remove the half dollar and to all appearance the surface of the glass was not affected; then let your breath pass over the surface of the glass and the image of the half dollar will at once be seen, and on close inspection it will be found to have been engraved on the glass surface, for you cannot easily rub it off.

At the World's Fair there were several exhibits of mineral tanned leather by a new chemical process. The principle involved is the conversion of the fiber of the skin into a compound by treating it with chrome oxide, instead of tannic acid. It makes a very strong and pliable leather and which will not be permeated by water like leather tanned by the bark of either the oak or the hemlock. This process of using chrome oxide is coming into use quite extensively, especially in the manufacture of morocco and the lighter leathers. Should any one desire further technical information as to this new process of tanning they can address Professor Sadler, of Philadelphi, Pa.

It may not be generally known that paper is on excellent insulator for cables, but such is the fact, and one is now in full operation at the bottom of the Hudson River near New York. The cables are made by covering each strand of active wire with prepared paper wound spirally and then a number of strands, perhaps a hundred, are put together and protected by a substantial leaden pipe. The cost of such a cable is only about one-fifth of those covered in the usual way with India rubber, and to all appearances thus far will prove as serviceable and durable.

The years cannot be made up of three hundred and sixty-five days and one-fifth, and by adding this one-fifth as a day to February, this would make the year end beyond the time when the sun would return to the point in its path (called the equinox) from which the computation started. In figures our year is 365 days, 5 hours, 48 minutes, 2.5 seconds closed, at this mode of reckoning there would accumulate to be disposed of, three days, two hours and sixteen minutes nearly, in four hundred years from the time this arrangement went into effect. To remedy this effect in measuring it has been decided that in every fourth hundred to leave out the added days in February, which will so correct the time as to bring us only twenty-eight days beyond the very point from which we started five thousand years before.

"PLANETAIOS are a group of small planets revolving round the sun between the orbits of Mars and Jupiter, and they are remarkable for the eccentricity of their orbits. Their first one was discovered by Piazzi, an Italian astronomer, on January 1, 1801, and was called Ceres. Ceres is, among the smallest, and three more were discovered and named Pallas, Juno and Vesta. Since 1847 no year has passed without the discovery of new planetoids; ten were discovered in 1888, and six in 1889, and five in 1890. By a specially constructed lens of six to eight inches diameter, mounted on an equatorial telescope, Wolf of Heidelberg

"Because God says so in the Book; and I feel it right here, laying her little dirty hand on her breast, as the apostle did.

"Wlll, I said, do you think I can save you?"

Hitliette she shook whispered, but now, draw-

ing a long breath away from her, she with a tone assuming of a solemnity, her voice rang out short and clear.

"No, no, you cannot save me. No man can save a sinner;" and she looked at me as if much offended at the bare suggestion.

By this time interest still deepened, I drew her down beside me on one of the benches, and, taking her a little hand in mine and speaking as kindly as I knew how, said to her:

"Are you quite right; no man can save you, much less I. Tell me, why, then, did you come to me? I cannot save you. Who, then, can save you?"

Again she whispered into a whisper, and almost touched her eye with her lips. There was an infinite pathos in her voice as she said:

"Jesus can save me.

"Yes, my dear, you are quite right. Jesus can save you. But tell me how he can save you? What has he done to save you?"

Again the lips to her ear, and again the whisper, if possible more pathetic and tender: "Oh, he died for you!"

I do not know why I made answer as I did. Perhaps it was curiosity to know how the little wulff, who had so hastily repudiated the idea of man's ability to save, would answer he had."

"Then is he dead, is he? How can he save you if he is dead?"

I got this little thing sprang from her seat, and again those eyes, just a moment ago suffused with tears, flashed upon me. No whisper now, not timid pathos of lips to ear, but her voice piping out as once before:

"He is no dead! Jesus is no dead!"

"But you just now said that he died for you. If he died for you he must be dead. And how can a dead man save you, however good and loving he may have been?"

She looked at me in amazement, and, lifting her pretty little arm in striking gesture, she declared:

"Men, Jesus is no dead. He died for me, but he is no dead man. He is God's Son. Man, did you not tell us this year that you raised him from the dead? He was dead, but he is no dead. Oh, man, I want to get saved!" and her voice dropped into the old pathetic tone once more:

"Do not fascinate, but tell me about it and how I can get saved."

I had preached that night from the text, "He was de-
evred for our offenses and raised again for our justified good," with great fervor and grace. We had under the whole blessed gospel with a clearness that I have only seen among Scotch children, all of whom, however bent on sin, have a love and reverence for their own boy's death. Now she knew she was a sinner—she knew that only Jesus could save her. He had died, but God had raised him from the dead."

I need not say that the little one soon went away glad and happy. And I went away glad and happy. "He is no dead." He died for me; but he is no dead."

How often these words have come back to me. "Out of the mouths of babes and sucklings Thou hast ordained strength!"—The Independent.

A SHAMEFUL BOYCOTT.

The official testimony on which the following account is based is too long for us to write. The story is one of such incredible meanness that we should not venture to re-
port it on anything less than this official tes-
timony. The facts are the discovery of the Special police of the city of New York, which has been sent to the Board of Arbitration of Massachusetts, upon the ground that the action of Searle, Dailey & Co., constituted a "lock-out" under the law. The Board has, therefore, no power to interfere. For the more careful exacting of this evidence given at the hearing before the Board, we do not see how any other decision could have been. The firm recognize the burden of their testimony that they made no attempt to answer the official accusations and evidence at the hearing before the Board of Arbitration, either in person of by a legal representative, and that the managers throughout the country ought to publish this story of an attempt to drive a citizen out of town by no other offense than a participa-
ting with others in an endeavor to compel a lawbreaker to obey the laws of the Common-
wealth.—The Outlook.

BLOOD MONEY.

The following is an extract from a sermon delivered by Dr. J. W. Howard, Professor of New Testament at Ohio Wesleyan University, before the twenty-
fifth annual convention of the W. C. T. U. at Chicago, and published in the Union Signal.

When I was pastor of a small church in Boston I remember well a young man, the son of wealthy parents, who had broken his mother's heart through drink, and whose fa-	her at last ordered him from his home, and, now, for the petty life, and, now, for the petty life, too. One day, alas! a friend of mine met him on the street, and enticed him into a saloon, and he fell. He is a son of a poor man, and has not come over to abuse the use of liquor to come with a solemn message. You have sent more young men down to hell than any other thing in this world. You have driven your son in his life, and furnished him liquor for months, when you knew you were breaking his mother's heart. They had heard the old man in his de-

He is not dead."

The boy was an old man, and I have not come over to abuse the use of liquor to come with a solemn message. You have sent more young men down to hell than any other thing in this world. You have driven your son in his life, and furnished him liquor for months, when you knew you were breaking his mother's heart. They had heard the old man in his de-
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Our evangelistic work is going on grandly, and the Lord is greatly blessing. Bro. J. L. Huffman is laboring with the First Wesleyan Church at the Post Road, R. I., but closes his labors there April 1st, and returns to Salem, W. Va. We were with him for two evenings. Some twenty came forward for prayer; quite a number of them had found Jesus precious to their souls. Bro. E. B. Saunders is at Adams Centre, N. Y., and Bro. L. C. Randolph was to be at New Auburn, Minn. We presume he is there. The prospects at these places are favorable for a good work of grace.

The next regular meeting of the Board of Managers of the Missionary Society will occur April 17th. The Treasurer has sent to the clerks or treasurers of the churches which have missionary pastors blank postals to be filled out to be returned to him. The Missionary Secretary has sent out blank reports to the missionaries and missionary pastors to be filled out for their use. If anyone has not received such a blank, please inform him and one will be immediately sent. The quarter closes March 31st. We hope there will accompany these blanks, filled out, a general report of the condition of the field, the result of the labor performed, and all items of interest.

Silent forces are the most powerful. There is more power in the silent force of gravitation than in roaring cataracts. Who can they are greatly improving. There is more power in the silent growth of the colonists in the locality, soil and resources. Some places are favorable for a rapid settlement than in roaring cataracts. Who can they are greatly improving. There is more power in the silent force of gravitation than in roaring cataracts. Who can they are greatly improving.

For and in testimony and communion. The Lord is learning, but a place and time for God's people soon learn who and what they are. In the last weeks we did not have as many enquirers as before, but every week one steamer goes from here to New York, and I try as I can to meet them and supply them with tracts.

On Sabbath last, 2d Feb., we had baptism at Haarlem—when we have a candidate for baptism we always go to Haarlem—one young woman who was married to one of our brethren several weeks ago, and kept Sabbath, was baptized, and also a young man from Amsterdam, who will be a member of the Haarlem Church, and that young sister will be of our number. I administered baptism to them both. It was on Sabbath evening last, 7 o'clock. I spoke from Acts 8:12. The chapel was well filled with people. After the sermon and baptism we observed the Lord's Supper. Bro. Velthuysen and I served at the Lord's table.

We did have a good time, a lovely feast that night. All we do not have a Thanksgiving day. Several brethren were from Amsterdam, six from Rotterdam, one sister from Zuider, and all those who are at Haarlem. Very seldom are we together in such a great number in our country. On the Sabbath-day the Haarlem Church had their meeting, and on the afternoon we held an open tea meeting. All the day we heard many, many a good word of comfort, exhorting, joy and gladness. Many letters did we hear, and a letter from Brother Van der Steur, at Amsterdam.

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a member in the Church of Jesus Christ. Jesus Christ gives to his disciples the best place in his kingdom, and makes them by the example of his own life and work, to believe that no sacrifice is too great to be made for righteousness and for the advancement of the interests of mankind. Christians do not wield all the power, and yet are not to the shop, his tin dinner pail in full payments to them.

A day or two ago some one writing for one of the newspapers preached a sermon in two or three paragraphs by telling a story of a man, who had met with all of the discomforts, and had experienced all the dead weight which any body of earthly events before they occurred, and, the secular arm tied the savages, by cannibals, thousands and yet his old 'shopmates and the most rights, and thus give every body a kind word. Speak gently, not in a supercilious manner, to the poor, the down-fallen, and to sinners of the deepest, darkest dye.

"Judge not, that ye be not judged." Jesus was so kind. Never strike any who are down, but help up by kindness. Seem to help, even if you cannot. Care to care for others, and thus scatter rays of sunshine into the dark hours and inspire courage into crushed lives and broken hopes by kindness. The Holy Ghost dislikes, so it seems to me, any Pharaoh's son's words. Suspicious persons who scented wrong in every action, who think evil of every body else, and see in the tine of light, are not in favor with the Blessed Spirit. He is only kindness.—The King's Messenger.

HE WORKED ON TRUST.

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When shall these things be; and what shall be the sign of thy coming; and of the end of this world? Matt. 24:36. The disciples question Christ. To look into the future has ever been the desire of man. That this is a laudable desire, is evidenced by the fact that God has, at various times, spoken to his prophets and to them has revealed a history of earthly events before they occurred, and, while Christ answered these questions so briefly that it would be very difficult, if not altogether impossible, to determine our whereabouts in the panorama of events, we are not without evidence. Isaiah, Jeremiah, Zechariah, and Zechariah have left us their testimony, and while the language is in some measure metaphorical and mystical, yet we are not left altogether in the dark. Changes are constantly taking place in the political world, and who will presume to say that they are without significance? We are indeed living in a peculiar age, the like of which never before existed. Ancient, medieval and modern his-
the wolf is a wolf still, and the lion a lion still, but the wolf is content to dwell in peace with the lamb, and the leopard with the kid, and the lion and the fawning shall be led together by a little child.

So in our Y. P. S. C. E. gatherings of today, the elements are these, that only a few years ago were as unlike to unite in their devotions, as were the wolf, leopard and lion, to dwell with the calf and kid, and it is the same with the family of man, but now a gathering of young people from out of this different domain of Christ's followers, united by the common tie of Christ's love, is peculiar to the times in which we live. A few years ago such a society could not have existed. Thus charity for all is not confined entirely to the Y. P. S. C. E., but it is the under-current that is broadening and deepening the Christian culture of Christ's followers all over the land. Not that we have attained the full fruition of our hopes in this respect, but it does seem like the rising of the day star that heralds the coming of the morning.

Again, we read in the same chapter, "And there shall be a highway for the remnant of his people which shall be left, from Assyria."

In the 10th chapter and 23rd verse we read, "In that day shall there be a highway out of Egypt into the Assyrian, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptian shall serve with the Assyrian."

This chapter is confirmed by Micah 4: 1. This is applicable to our times, but the signs are present preceding the coming of Messiah. And on the expiration of two weeks, the street shall be widened into a city, and two weeks shall Messiah be cut off but not for himself. There are three dates that may claim attention as being the beginning of the 69 weeks, viz., 538, B.C. when Cyrus issued a command to restore and build the house of the Lord at Jerusalem; 519, B.C., when Cyrus confirmed this decree after work had been caused by Artexerxes to cease; 445 B.C., when Artexerxes sent Nehemiah to build again the walls of Jerusalem. See Ezra 6: 14. And they built and finished it, according to the commandment of God, to build and according to the commandment of Cyrus, and Darius and Artexerxes, king of Persia. The time when the 69 weeks of 483 days ended, is made plain by Christ, for shortly after his baptism be declared, The time is fulfilled.Chronologists place Christ's baptism in A. D. 27. Allowing this to be approximately correct, we conclude that the 69 weeks, or 483 days, extended from either 536, 519, or 445 B. C. to A. D. 27. The theory that these 483 days (445 years) represent the foundation only conjecture. God's unit of measure may not be like any of our units of time measure. In A. D. 27 (approximate time) Christ said the time is fulfilled. The testimony of the sure word of God is, that this time must have commenced in either the 1st year of Cyrus (B. C. 536) Ezra 1 : 1; the 2nd year of Darius (519 B. C.) Ezra 4 : 24; or the 20th year of Artexerxes (445 B. C.) Nehemiah 2 : 1-8; hence the 483 days (69 weeks) must equal either 536, 546, or 472 years. By 536 years before the birth of Messiah, the 483 we obtain the three possible lengths of one prophetic day. If it was possible to determine which of these three dates was the correct one from which to reckon the 69 weeks, we could then determine which of these resulting units of measure is correct; but in the absence of such knowledge, we shall use each of the three in the following, thus limiting time in either direction. In Daniel 8: 13, 14, we read, "Then I heard one saint speaking, and another saint saith certain saith which spake; How long shall the vision concerning the daily sacrifice and the transgression of desolation to give both the sanctuary and the host to be trodden under foot?"

And he said unto me unto two thousand three hundred days; then shall the sanctuary be cleansed. Again in Daniel 12: 1, 12: "And from the time that the daily sacrifices shall be taken away and the abomination that maketh desolate set up, there shall be one thousand two hundred and ninety days. As the vision concerns this word was to be for 2,300 days, and as after the setting up of the abomination that maketh desolate there were to be 1,290 days, it follows that the 2,300 days must have included the 1,290 which followed the setting up of the abomination of desolation. And this 2,300 days event, but subsequent to the date of the vision. Applying to the 2,300 days each of the three units of measure previously found, we obtain approximately, A. D. 2,145, 2,081, or 1,992, only one of which is of course correct. If we adhere to the overthrow of the little horn of Daniel 8: 9, it only remains to be seen the relative time
of his destruction compared with other events. That this destruction occurs at, or only a short time after, the coming of the Messiah is inferred from the fact that in the recorded vision of Daniel 7: 11–13, the two events are closely associated, and in Paul’s second Epistle to the Thessalonians, we find these words: “For the mystery of iniquity doth already work, only he that now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.”

It is seen then that after the 1,290 days allotted to the little horn, there were to be at least 45 prophetic days; for it says, “And from the time that the daily sacrifice shall be taken away and the abomination that maketh desolate set up, there shall be one thousand two hundred and ninety days.” Blessed be he that waiteth and cometh unto the one thousand three hundred five and thirty days. Applying to the 45 days each of the three units of measure previously found, we obtain approximately 52, 51 or 44 years. Consequently, we learn that after 1816 A. D., 44 years 35 days, the one thousand three hundred five and thirty days shall expire.

As we draw near the year 1843, we see that the day of the Lord is at hand; for the sign of the presence of the Son of Man is to be given, and the glory and the manifestation of the Majesty of the Lord is to come; and he will be revealed in the flesh, and will manifest his kingdom.”

When the advent of our Lord and Saviour, “This present wicked world, which is in the power of darkness, will be brought to nought, and the man of iniquity, or the spirit of antichrist, will be revealed. This man, who is antichrist, is he that denieth the Father and the Son.”

When the sun is set, and the darkness shall come, and the wicked beasts be afraid of the darkness, then shall the Lord be revealed, and the scene of battle, of sin, and of death, is to come to a merciful end. For the greater commandment finds its outward expression in the keeping of the fourth commandment; and to remember the Sabbath-day to keep it holy.”

If there is any significance in the space which this fourth commandment occupies in the tables of stone, written by the finger of Omnipotence, the only manuscript by Jehovah, then this is it, “Honor thy father and thy mother, which I command thee, that thy days may be long upon the land which the Lord thy God giveth thee.”

“Remember the Sabbath-day, to keep it holy.”

In the writings of John we are taught, “Everything was by his hand, and without him was not anything whatever that existed.”

John 1: 3, Murdock’s Syriac.

This was written of Christ; therefore, Christ was the author of the fourth commandment. He did institute the Sabbath-day. He is the one by right, then, “Lord of the Sabbath.” His was the manuscript on the tables of stone.

Paul tells us that in his death Christ removed everything in the way of written ordinances. “He by his mandats blotted out the writing of our ordinances, which stood against us, and took it from the midst, and affixed it to his cross.” Col. 2: 14, Syriac.

Those things which placed men in debt, the ceremonial law, were handwriting by men, on paper, and were blotted out, were nailed to the cross; but that which was written in the heart, and not blotted out, was not nailed to the cross, and did not perish.

It is false, not true, that the fourth commandment was specially selected from the very center of the ten, and blotted out, nailed to the cross.

The great stress laid upon the writings of Paul which may be made to appear as bearing upon the supplanting of the true Sabbath by a spurious one, or anything that can be made to do duty in this work of ruin, shows, by singling out the commandment about the Sabbath for the attack of the enemy, that the Sabbath is considered by those who support the Sun day, that they consider it the greatest commandment. To supplant this one will work out the necessary result with all the others. Root this out of its place in the center of the ten, and anarchy will spring in its place, and will work ruin on either side of the place this commandment held in the Decalogue.

INCONTESTIBLE.

Little Daisy had a pet cat to which she was so devoted that her anxious mother under took to lessen her devotion.

“He allowed, "You love your pussy too much. What would you do if she were to die, for you would never see her again?""

“Oh, yes, mamma," replied the little one carefully, "I would treasure pussy apples when I went to heaven."

“No, Daisy," said the mother, "animals have no souls, and when they die that is the end of them. They cannot go to heaven like people."

Daisy was filled with tears, but suddenly she exclaimed triumphantly: "Animals do go to heaven, for the Bible says they have promised land with rain and honey, and if there are no animals where do they get the milk?"—Baltimore American.
"RHODE ISLAND FOR JESUS!"
(Central Rhode Island State Song.)

By Charlotte L. Smith, Providence, R. I.

Text—"The Old Oaken Bucket."

We have been told that Rhode Island has no children, though in Colonia's circle our state is represented by the name of Professor Grimes, whose experience is called for here.

The state Roger Williams lived in was a land of Captain Christ and the state that gave Percy, with courage undaunted, the title of Captain of the Common Cause, shall still find the forefathers and they are ours.

Chorus:
Rhode Island for Jesus! Rhode Island for Jesus! Long live our young state! Isn't she beautiful? Our north is right, our south is wrong. When Washington led us to win independence, Rhode Island sent forth to the front every man. From oldest to eldest, from richest to poorest, their answer was never a line when the conflict began. And shall we not rally for Jesus, our Captain, and fight to the death a more terrible foe—Bring young men and maidens, and old men and children, Yes, all the wide world, for this hymn to Jesus. Rhode Island for Jesus! etc.

OUR MIRROR.

The Christian Endeavorers of Rhode Island are requested by the President of the Rhode Island Christian Endeavor Union, Rev. W. C. Daland, to learn the words and music of the State song printed this week. It is to be the rallying song for Rhode Islanders at Boston in September, regularly, as he received his salary, he presented a unique and striking decoration.

"God bless you, my boy!" said Arthur. "I have a grand opportunity, with my wife and the little folks. I'm going to have a chance to lecture in some new city."

Arthur breathed a little prayer of thanks, and went cheerily on with his work.—S. & T. Times.

AN ANECDOTE OF WEBSTER.

The interesting sketch of Daniel Webster in the September Century took us vividly back to 1811 or 1812 in which that remarkable man and orator played a prominent part. The occasion was the gathering of many merchants and other business men to protest against the "removal of deposits" from the Bank of the United States to a custody more pleasing to the administration. The meeting had been preceded by a vigorous collection of signatures to a petition to Congress deploring such a transference. Juries liked to hear him, and when the matter was brought before the Senate, Mr. Webster, then on his way to Washington, had been requested to make a speech, and to take charge of the case, and to advocate it in the Senate. The meeting took place in the afternoon in Musical Fund Hall, in Lower street near Eighth, and never before had there been a larger audience in that well-known building. It was then about fourteen years old, and, having been directed by my employer, a prominent merchant to solicit signatures, in which I was very successful, I was rewarded for my efforts by permission to go to the "Hall," which I gladly did, and, boy-like, chose a position near to, and in front of, the stand from which the address was to be delivered. The address was to be given in that wonderful, full, graceful, and dignified manner to which the eyes of the orator, with which I instantly some one in the crowd in clear and distinct words replied, "Yes, and I say to you, him," and the applause which followed, and which continued long and loud, the great senator stood as an immovable statue of New England granite.—A Seventy-niner, in Century.

The teacher in geography class—Jim Smith, can you name ten animals peculiar to the Arctic regions? Jim Smith—Yes, sir. Teacher—What are they? Jim Smith—Five seals and five polar bears, sir.

Children's Page.

FEARLESS AND HONEST.

A Scotch lad landed at Castle Garden, the brightest, yet the loneliest, passenger of an immigrant ship. He was barely fourteen, and he stepped ashore unaccompanied by any friend in America, and only a sovereign in his pocket.

"Well, Sandy," said a fellow-passenger, who had accompanied him from Glasgow, "don't you wish that you wereas yet with your mother in the old country?"

"No," said the boy, "when I left Scotland, I left that I would be fearless and honest. I have my fortune to make as well as my own, and I know with whom I stand by."

"Well, Sandy, what can you do?" asked a kind voice behind. "You are a boy to whom any one will give me something to do," was the quick response.

A well-known lawyer, whose experience with applicants for clerkships in his office had been unfavorable, had taken a stroll down Broadway to ascertain whether he could find a boy to hire. A canny Scotchman himself, he had noticed the arrival of the Glasgow steamer, and had fancied that he might be able to get a trustworthy clerk from his own country.

"I'll give you a chance," he said, "to show what there is in you. Write to your mother to-day that you have found a friend, who will stand by you as long as you are fearless and honest."

Sandy became a favorite among the office clients. Seldom left the office without having a word with him.

He attended night school and became a brilliant student. Sandv became a favorite among the office clients. Seldom left the office without having a word with him.

"You have made my fortune," he said, "and I cannot have you without you."

When he had studied law and began to practice at the bar, his fearlessness commanded respect and his honesty inspired confidence. Jurors liked to hear him speak. They instinctively trusted him.

His mother had impressed her high courage and sincerity upon him. His success was mainly her work.—The Household.

YOU CAN'T CATCH A YANKEE BOY.—A Buffalo paper tells a story of a New Hampshire boy's success in catching a Yankee boy in the country at Stoddard, where it is all rocks and boulders, abandoned farms, and farm houses going to ruin. A new boy of twelve or fourteen hoeing in a corn field on the side of what would be a pasture land on any other farm, was a very fruitful place for a Yankee boy to land. The farmer's son, relying on his horse and trumped to the boy. He said to him, "Your corn is rather small, isn't it?"

"Well," said the boy, "we planted dwarf corn."

"Well, it looks yellow, poor, and thin."

"Well, we planted yellow corn."

"Well," said the traveler, "I don't mean that. It doesn't look as if you would get more than a crop."

"I don't expect to. I planted it on shares."
WOMAN'S WORK.

SYMPATHY.

BY MARY BARTON CLARK.

'Tis said, that coming amongst the brilliant crowd Of reverent worshipers, (though rich and proud),
A young widow stood, Stung by her guilt and shame—
Impelled by fear within, Conscionable sin.
Through stained glass fell the sunshine’s softest rays, The organ pealed forth the hymns of holy praise, The preacher bowed and prayed, Then levantly we bent And to her heart we sent, With zeal and eloquence.
But all without avail, her heart Still harder, as the time did come to depart, And on her tearless face No touch of smile or grace, But only sin and stain And scores of her own pain.
Then suddenly, a child’s soft hand was laid On hers, and timely, as hail would rain, A pair of clear, blue eyes, Where only and surprise And loving pity shone. Looked up into her own.

"I'm sorry for you," 'laid the little one, Then slowly, by the hand were both swept on, To home of purity, Or childhood’s infant. While night spread over all Her dark and solemn pall.

Ah! well, but this old, fast child is now, My only child, and my eyes sick, his only child had died of cholera after a day's sickness; and the Burmese government; the missionary seemed to bring him some new trial.
I wonder sometimes if those who are at work in the foreign fields realize what an inspiration their lives are to those who are at home. We think of all they have given up and our own trials sink into insignificance, and we should not pity them when we see that they can live so close to their Master in this life of sin. If we have given up all for Christ, although it is not our privilege to go to the foreign field, we can get into the close relation with him where our sorrows and trials will be but steps to the blessed oneness with Christ that we hope to attain in heaven.

THREE NOBLE WOMEN.

BY ANNA C. RANDOLPH.

Ann Hasseltine was born in Bradford, Mass., Dec. 22, 1879. She received a thorough education; very early she became deeply interested in religious work. She met Rev. Adoniram Judson in 1810 when he was preparing himself for missionary work at Andover Theological Seminary. February 5, 1812, they were married, and the same month sailed for India, reaching there June 18th. She was the first woman to foreign lands as a missionary. The East India Company were bitterly opposed to the introduction of the Christian religion into the province, so they went to Rangoon; here they met with many trials and privations, but bravely endured and was a valuable helper in the missionary work. From the severity of her labor and the debilitating effect of the climate, her health gave way and it was deemed best for her to return to America for rest. This she did, but it was not a time of idleness; she lectured in the cause of missions, and wrote a history of the Burmese mission, which was received with praise, both in this country and abroad. She returned to Burma in 1823; while she was in the United States Mrs. Judson received the loan of some land to build a mission house; leaving the work at Rangoon in the care of others, they returned to Ava, soon war broke out between the English at Bengal and the Burmese government; the missionaries were thought to be spies and their lives were in danger. Mr. Judson was seized in his own house and taken to what was known as the "death prison." Mrs. Judson was strictly guarded in the mission house, which had been stripped of all her clothing, but even her flesh and bones were laid low. The guards found her death sentence on a paper which she held in one hand. She was buried at sea, and the body was cast overboard, and her ashes were scattered in the sea.

The Woman's Board are now prepared to fill orders for the photographs of our missionaries, the Rev. D. H. Davis and wife, cabinet size, at 25 cents each. Also for photographs of our Girl's Boarding-school in Shanghi, China, on cardboard 9x11, at 40 cents each. Send orders to Mrs. E. M. Dunn, Milton, Wisconsin.

"IS PITY NEEDED?

"How I pity him." We were talking about a young missionary in China who had seemed to have more than his share of trouble the past year. In fact he said that every month seemed to bring him some new trial. Among other things his wife had been dangerously sick, his only child had died of cholera after a day's sickness; when there was no one in the house but the father and mother, a Chinese mob had attacked the house and the family were thankful to escape with their lives, and a fellow missionary had accused him of insubordination in Christ's service.

As I spoke the words which begin this article, I was turning the leaves of a missionary magazine and my eyes rested on an article written by this same missionary, and the first words I read were, "Pity is wasted utterly when bestowed upon missionaries." So I thought he does not care for my pity, but why is it so? And I read farther, "The testimony of every one whom the Master has truly called to his work could be adduced to show that our gracious Lord supplies more abundantly than all that we could ask or think for those as he calls to more lonely or difficult service.
It is not our pity, but our help, that the missionaries need. We can help them by our sympathy with them in their trials, but we must remember that they are to receive an added blessing for everything that they give up for God in this world that they may come life everlasting. It is easy to pity the missionaries and think about what a hard time they are having than it is to deny ourselves of some luxury that we may send a little largess to our husbands.

I wonder sometimes if those who are at work in the foreign fields realize what an inspiration their lives are to those who are at home. We think of all they have given up and our own trials sink into insignificance, and we should not pity them when we see that they can live so close to their Master in this life of sin. If we have given up all for Christ, although it is not our privilege to go to the foreign field, we can get into the close relation with him where our sorrows and trials will be but steps to the blessed oneness with Christ that we hope to attain in heaven.

W. E.

Mrs. Judson, with the aid of a native teacher, translated the Burmese catechism and the gospel of Matthew into the Siamese, helped prepare a Burmese grammar and made some translations for the use of the Burmese.

Sarah Hall was born at Alstead, N. H., Nov. 4, 1803. She married George Dana Bullard, a boardman in 1825. They were sent as missionaries to India. They founded the noted Baren mission at Tavoy; here they were compelled to overcome great difficulties and discouragements; bravely she bore the hardships and sufferings. In 1829 Dr. Judson joined them at Maulmain, it becoming the chief seat of the Baptist mission in Burmah; here schools and a house of worship were built, the missionaries being generously aided by Sir Archibald Campbell. In 1823 her husband died, leaving her and her little son alone in a strange, unfriendly country. For six years she had faithfully labored with her husband to sustain the mission; after prayerful deliberation she dreaded to remain and continue the work. In 1834 she married Dr. Judson, and for nearly twenty years rendered invaluable service to the mission cause in Burmah.

Her health failed at last; it seemed best that she should return to America. Dr. Judson helped her recover, and she returned home. When near the Isle of France Mrs. Judson grew rapidly worse at sea. Sept. 3, 1845, she fell asleep in Jesus; they buried her on the island of St. Helena. Dr. Judson and his motherless children continued the journey homewards.

Arriving in America, he warned the Board that he could not make public addresses, for he said "in order to become an acceptable and eloquent preacher in a foreign language I must study almost abnormally, and by the time I should have recovered from the long disease I can scarcely put three sentences together in the English language. His health at this time was very poor, but he addressed large audiences through an interpreter. In 1846 he sailed for Maulmain, taking with him as his wife Emily Outback, of Uxbridge, N. Y., a lady in every way qualified to take the place of the two devoted women whose lives had been given to the great cause the Doctor represented.

D. H. Davis and wife, his wife Emily Chubbuck, of Utica, N. Y., was twelve years old she married George Dana Bullard, a boardman in 1825. They were sent as missionaries to India. They founded the noted Baren mission at Tavoy; here they were compelled to overcome great difficulties and discouragements; bravely she bore the hardships and sufferings. In 1829 Dr. Judson joined them at Maulmain, it becoming the chief seat of the Baptist mission in Burmah; here schools and a house of worship were built, the missionaries being generously aided by Sir Archibald Campbell. In 1823 her husband died, leaving her and her little son alone in a strange, unfriendly country. For six years she had faithfully labored with her husband to sustain the mission; after prayerful deliberation she dreaded to remain and continue the work. In 1834 she married Dr. Judson, and for nearly twenty years rendered invaluable service to the mission cause in Burmah.

Her health failed at last; it seemed best that she should return to America. Dr. Judson helped her recover, and she returned home. When near the Isle of France Mrs. Judson grew rapidly worse at sea. Sept. 3, 1845, she fell asleep in Jesus; they buried her on the island of St. Helena. Dr. Judson and his motherless children continued the journey homewards.

Arriving in America, he warned the Board that he could not make public addresses, for he said “in order to become an acceptable and eloquent preacher in a foreign language I must study almost abnormally, and by the time I should have recovered from the long disease I can scarcely put three sentences together in the English language. His health at this time was very poor, but he addressed large audiences through an interpreter. In 1846 he sailed for Maulmain, taking with him as his wife Emily Outback, of Utica, N. Y., a lady in every way qualified to take the place of the two devoted women whose lives had been given to the great cause the Doctor represented.
to her work, and spent many hours of the night in study; when at fifteen she became a teacher in the Utica Female Seminary. At this time she was a writer both in prose and poetry. She wrote a number of books for children which were published by the Baptist Publishing House. In four years, from the proceeds of her industry, she settled her parents in a comfortable home. While on a visit to New York, June, 1844, she wrote a light sketch for the New York Evening Post, under the name of "Fanny F Forrest." This attracted attention; encouraged by the editor, she furnished a series of brilliant sketches which were afterward published in the two volumes bearing the title of "Alderbrook," a name that gave her to her beautiful native place.

At the request of Dr. Judson she wrote a biographical sketch of Mrs. Sarah B. Judson. In the same year (1846) they were married and sailed for Mullins. She was noted for her deep interest in the cause of missions. After Dr. Judson's death in 1850, she returned to the United States; the rest of her life was filled with literary work. She wrote the life of Mrs. Ann H. Judson, which was published in New York in 1856. June 1, 1854, she passed to the higher life from Hamilton, Madison county, N. Y.

PLAINFIELD, N. J.

WOMAN'S BOARD.

Receipts for first half of Conference year.

<table>
<thead>
<tr>
<th>Item</th>
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<td>Total</td>
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Mrs. E. H. Hubbard.

THOMAS CENTRE, N. Y., March 26, 1855.

FIREWORKS IN THE OCEAN.

The ocean, too, has its lanterns, or phosphorescent animals, and among these the jellyfishes are very numerous. Sometimes they look like pillars of fire, sometimes like stars, and sometimes like fiery serpents, flashing out red, green, yellow, and lilac rays.

Many luminous sea creatures are very small, not larger than a sparrow, but these gather in such masses that in the Indian Ocean the water looks like a sea of molten metal; and a naturalist who bathed among them in the Pacific said that he found himself illuminated for hours afterwards, while the sand on which the insects were stranded at low tide, gleamed like grains of gold.

The bottom of the ocean is magnifcent with its star fish and sea pods, some in rich purple, shedding a soft, golden light, others send out silver flashes, and the lampfish carries on its head at night a golden light. Animals may be decomposed and broken up, and in the Pacific, said that he found himself illuminated for hours afterwards, while the sand on which the insects were stranded at low tide, gleamed like grains of gold.

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THE SCHOOL POPULATION.

In all the schools of the United States, public, private, parochial, secondary, and higher, there were enrolled in the year 1894 about fifteen and one-half millions of pupils. This number includes all who attended at any time in the year for any period, however short. But the actual average attendance for forty weeks, all pupils included, was about ten millions, though the average length of the school session was 137. Sixty-nine pupils were enrolled out of each 100 of the population between the ages of five and eighteen years. At an average of attendance the entire population is receiving on an average a little less than four and one-half years' schooling of 200 days each. In 1870 this average fell two years, and in others it rises to nearly seven years (as in Massachusetts).

Out of this entire number deduct the private and parochial schools of all kinds, elementary, secondary, higher, and schools for art, industry, and business, for defective and advanced pupils, and there remain over thirteen and one-half millions for the public school enrollment, or nearly 85 per cent of the total. Between the forty-four and forty-six states the figures have increased somewhat more, namely, from sixty-three millions of dollars per annum for the first year to nearly 20 per cent, having a much smaller enrollment but 88 per cent of the children of school age. A reading population of 60 per cent will advance its progress in their cruel treatment, finally leads to murder.

20.70, in newspaper, and perforce and international interests, is are a reading population growing country; a vineyard into a population that results for the account for its defence into the vineyard, professing thus to be its owner, had been so for its defence. Then the watchman. Another proportion or firm engaged in business of any kind, shall have to carry on or operate the farm on Sunday, he, or they shall be guilty of a misdemeanor, and, upon conviction thereof, shall pay a fine of ten dollars, or six months in prison, or both. In any case such offense, and may also be imprisoned one month, in addition to such fine and costs. In reading this, there arises in the mind of the reader the question: "Why should man willingly assume.-Medical Brief.

SUNDAY LAW IN DELAWARE.

The Delaware Legislature has before it a bill, which contains the following paragraph: "If any person, corporation or firm engaged in business of any kind, shall bring any articles, goods, or merchandise on Sunday, he shall attempt to carry on or operate the same on the Lord's day, commonly called Sunday, or shall engage, employ, or use any person to carry on or operate the same on the Lord's day, or Sunday, he, or they shall be guilty of a misdemeanor, and, upon conviction thereof, shall pay a fine of ten dollars, or six months in prison, or both." We sincerely trust that the legislature of Delaware will pause before placing such a law upon the statute books.

The Examiner is to be much commended for its defence of righteous laws and religious liberty in the matter of Sabbath-keeping.

BINDERS FOR RECORDERS.

We are prepared to send an excellent binder for the Rencount by mail, postpaid, for $1.10. This is at wholesale price and therefore without much profit to the publishers, and is done to accommodate our patrons who desire to preserve these valuable records for future reference.

We mean to make it worth enough to our readers to justify this outlet for its permanent preservation year by year.
The Sabbath Recorder.


Correspondence.

From lone Sabbath-keepers.

To the Editor of the Sabbath Recorder.

Thanks for your cordial invitation to “Lone Sabbath-keepers,” to have a little conference meeting through the columns of the Recorder. I have long supposed there to be a Sabbath, and when God graciously opened my eyes to the truth, in answer to my earnest petition, that if I was in error he would lead me out, I was almost overwhelmed. I had never seen a Seventh-day Baptist, knew nothing of them, but set myself diligently to work to find them out. I heard of such a church at Milton Junction, and wrote directly to their pastor, Dr. N. Wardner, who, after a little correspondence, came to see me. I felt somehow that something had to be done, and the Brethren came to meet them at Appiil Forum and the Three Taverns, thanked God and took courage. I have borne some trials, incident to a change of one’s faith; but, through them all, I have found such sweet peace as I knew only, when the will is yielded to God. I have felt very anxious to live near a body of my own faith; but am now resigned to have God’s will done in me. I am saying, day by day, “Lord, what wilt thou have me to do?” and I am doing the little things that he gives me to do, day by day. I commenced work with my twin sister, sending her Dr. Wardner’s little book, “Nature’s God and His Memorial.” She and her daughter have both accepted the faith. I have two other requests, have each sent a communication to the Recorder on their change of views. A year ago I sent her the Recorder, also the English and Sabbath Outlook, which she says are a great help to her, and I have been thinking that if each of us “Lone Sabbath-keepers” would send these papers to some others, who are willing to investigate the truth, we might be doing some service in the vineyard of the Lord.

Please find enclosed four dollars, to renew my subscription for one year; also, for sister, Mrs. Mary Ainsworth, Los Angeles, Calif.

With fervent prayers for the spread of the truth as it is in Jesus, I am yours sincerely,

Mrs. J. M. Ainsworth.

Monrovia, Wis., March 24, 1895.

To the Editor of the Sabbath Recorder.

About six years ago my attention was called to the Sabbath question by receiving a letter from my twin sister, living in Wisconsin, relating her experience in the change of the day, and urging me to at once look into the subject for myself. I was not at all enthused, but for the sake of my love for her, I promised that I would investigate the subject; but as I was then visiting my two married daughters, who were trained a year and a half, I did not make much progress, until I returned to Illinois, when, occasionally, I would give some time and thought to it, but was held back for a long time, and when I began to think that the seventh-day ought to be the Sabbath, then the thought came to me, it is not fair to take this side of the question without looking into the arguments of the first-day believers. I sent to Chicago for a book I had heard highly recommended on that subject, and was surprised to find it was conspicuous for the absence of Bible proof. But when my mind was fully convinced that the seventh day was the Sabbath, and after I determined that I could and would keep it as such, I found I am much in the condition of Paul was, after his conversion, when he was assured, in an interview, that he were all afraid of him. Some of the clergy here tell us that the Seventh-day people have done more to hurt the cause of Christ than all the infidels and sinners in the world! (What a pity.) But it is true as much as in the days of the apostles, when they were persecuted; the Word was sown faster. The Seventh-day question is agitating a number that never gave it a thought before, and are desirous to know both sides of the question; so I think it right and right to let these two little books go together—“Nature’s God and His Memorial,” by Nathan Wardner; and “Sabbath Observancy,” by Mrs. Josephine C. Bateham, Williamsburg, Ky.

We are enjoying our Sabbaths, and the Lord is opening up new avenues of work in his kingdom, in which I hope and pray we may prove faithful.

Yours in the work of the Master,

MRS. JULIA VOSE.

Station R., Los Angeles, Calif.

To the Editor of the Sabbath Recorder.

How I was led from the first to the seventh day. My mother, who had been investigating the subject for a long time, became convinced that Christ did not change the Sabbath-day. She began observing the seventh day with the beginning of the year 1894. After reading the literature on the subject, and particularly a little booklet entitled, “Nature’s God and His Memorial,” I also became convinced that Christ did not change the day; but the question which troubled me was, did my Heavenly Father wish me to make the change? I observed the first day as the Sabbath all my life, and particularly as the Christians would still observe the first day. I had been praying over the matter for some time, and one day, after washing, as I was taking my rest, and praying for light, a “Voise’ said to me, “Why not begin next Saturday?” I replied, “I would plan my work accordingly, and if the way was made clear, I would do so.” I arranged my work in order to get through on Sunday, and as the path of duty was made very plain, I observed Saturday, August 15, 1894, as the Sabbath-day, for the first time. Since then, that mother and I have continued Baptist church, corner of Church and Genesee streets, at 10.30 a.m. and 7 p.m. every Saturday. Some of the clergy have come and spoke to us; others have written letters; and others have attended our services. Since that time, mother and I have continued by prayer and study, and have continued to observe it together, and have never regretted it. The Saviour is very near, and I wish to win many souls to Christ during the year 1895.

Respectfully,

MRS. MARY YOSE.

Station R., Los Angeles, Calif., Feb. 12, 1895.

The Birdie’s Sunbeam.

Gerty had been sick, and was getting well. The days were long and she felt cross, and thought she had had a hard time. “Oh, mamma! I wish Dick wouldn’t sing; he makes my head ache,” she cried, as the canary burst forth into a gaudy serenade.

“Poor Dick! You see that he sings, although he is a prisoner,” said mamma.

Gerty sat still, and looked in Dick’s covered cage with a cloth. The bird did not like this, and for some minutes was silent.

Mamma had washed the bird very, very carefully, and soon the bird, spaying a ray of sunlight, again raised his glad song of thanksgiving.

“There, Gerty,” said mamma, “is a lesson for you. Dick is thankful for one ray of sunlight. Don’t you think you should be as grateful for your blessings as birds is for him?”

Gerty raised her face from the pillow and said: “Yes, mamma; I am ashamed for my crossess. I will try to look for sunbeams.”

Copies of Conference Minutes.

We have at this time no Conference Minutes as far back as 1872, though no complete sets from 1872 to 1882. From 1882 to 1894, a few complete sets can be had. Any person desiring odd numbers or complete sets can have them at cost of postage (six cents), and also bound, at a uniform price of five or less issues each. This offer will be withdrawn before the 1st of May, Order at once if you desire any of these Minutes.

WANTED! WANTED! WANTED!

Back numbers of the Sabbath Outlook for 1890 and 1891. The publishers are anxious to obtain complete sets for the years named. Any one sending us two sets, shall have one, bound, in return. Single copies of the number for April 1890, especially wanted. Please look over your files, and garrets, and see if you can help us.

Special Notices.

All persons contributing funds for the New Milpah Reading Rooms for seamen will please notice that Chas. W. L. Russell is the Treasurer. Please address him at Plainfield, N. J.

An extra edition of the Alfred Sun is to be published in May by the Ladies of Alfred, for the benefit of Alfred University. The price of it is ten cents. Send your subscriptions and write for advertising rates to:

S. ALFRED SUN EXTRA.

Alfred, N. Y., April 28, 1895.

The Chicago Seventh-day Baptist Church holds regular Sabbath services of the Methodist Church block, corner of Clark and Washington Streets, at 2:30 P.M., Sabbath-school at 3:30 P.M. are always welcomed. Stranger are always welcome. Address your subscriptions and write for advertising rates to:

Samuel S. Eisele, 22 Grant Ave., Los Angeles, Calif.

The Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2:30 P.M., Sabbath-school following service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath, to attend service.

The First Seventh-day Baptist Church of New York City holds regular Sabbath services in the Boy’s Prayer-meeting Room, on the 4th floor, near the elevators, 1 Y. M. C. A. Building, corner 4th Ave. and 25th St.; entrance on 25th St. Meeting for Bible study at 10:30 A.M., followed by the regular preaching service. Stranger are cordially welcomed, and any friend that will come to the city over the Sabbath are especially invited to attend. Pastor’s address, Rev. J. G. Bardick, New York, N. Y.

The Sabbath-school Board of the Seventh-day Baptist General Conference through its Secretary requests the Vice-President for the North-Western Association, H. D. Clarke, to arrange for Institutes in said Association during the present Conference year. Will the Sabbath-schools of the North-Western Association act upon this request? Will the conference Synodaries communicate with Rev. H. D. Clarke, Dodge Center, Minn., in regard to when they would like such an arrangement, or any or more schools near each other might unite in such a profitable conference.
A PECk OF APPLES.

The level fields on the Primrose place were overflowed, and the clear blue sky shed its bright light on the fair yellow porters, handsome staghorns, little red apples, and round green apples, and apples and apples.

John raked them up and fed them to Tiny, and Tom and Round Robin ate all they wanted, and still there were pecks and pecks.

Little Mrs. Primrose used to sigh and say, "How I wish the potatoes were as pretty as these!" and visitors strolling over the Primrose place exclaimed, "What a show!" And so many poor people wanted them, and the little Mrs. Primrose always felt guilty, as if she somehow had got the poor people's apples by mistake and ought to get them back to them, and she couldn't for the life of her see how she could do it! Tiny and Tom got it into their little heads, and Papa Primrose and Mama didn't care for the potatoes, so he let them.

Mrs. Primrose's little cheeks smiled, but Papa Primrose looked very grave.

But Tiny was always the leader, though she was little and delicate, and her eyes were always bright.

The twins were light, with blue eyes, and Tiny had long, wavy hair, while Tom had short hair.

Mama Primrose said, "Yes, do. You and Tom pick up some in the peck basket, and pile them up. We have apples and apples, and Tiny and Tom rushed away to do it.

That day long people walked by and rode by, and some people looked at them as if they thought it was a great joke to keep apples, and that was all. Nobody offered to touch one, and Tiny and Tom were so disappointed.

It's no use, we'll have to give them to Mollie and Round Robin. after all, I was engaged to marry her and Mollie is almost as fat. They don't need any apples!

"Mamma! They didn't know they knew who you were. They didn't know they were for them, mamma. They must have thought they owned them because there was nobody in particular, or spilled them, or something!"

"Take them off to the lounge, and they would together awhile, and then Tiny came and said--"

"Mamma, can't we write a little sign and invite them to take some? Tom says she can make one."

Mrs. Primrose smiled and papa said, "Let them," and the next day there was a sheet of white cardboard stuck up over the apples with "Please take some" children, and it was cut. It had eyes, and Tiny had long, wavy hair, and laughing heartily. It was a comfort to see how her eyes.

"That's right, my dear," said Mr. Hurling, meaning that Tiny and Tom looked at each other with big eyes, and mamma wouldn't let us eat it because it has any bad in it!

"That's right, my dear," said Mr. Hurling, with something in a sight out of half way up; "but the little folks I spoke of can't be particular. They're only too glad to get the apples, and I'm glad they did."

"That's right, my dear," said Mr. Hurling, with something in a sight out of half way up; "but the little folks I spoke of can't be particular. They're only too glad to get the apples, and I'm glad they did."
The regular meetings of the Board of Trustees are held quarterly, and members are requested to be present. The Board has also decided to offer Equal privileges for Gentlemen and Ladies. The Institution offers to the public absolute freedom in its proceedings, and the literature of the Sabbath Outpost is published at low cost. The Board of Trustees has also decided to present a history of the Seventh-day Baptist Church in the form of a Quarterly.