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REV. WM. B. MAXSON.
Sabbath Recorder

L. E. LIVERMORE, Editor. J. P. MOSHER, Business Manager.
Resident at Second- Class mail matter at the Plainfield, N. J. Post Office, March 22, 1866.

NOT WILLINGLY.
By Rev. H. S. SAVRANT.
Not willingly, be doth afflict and grieve us, and, through his rod may cause our tears to flow, it is we would more than woe.
For while he smiteth when astray we go
Our compassion beareth everything.
Not willingly: He is no cruel master
To drive us forth in thorny ways and blind,
He hiddenly the before disaster,
His hardest blow is evermore most kind;
He called us gently, but we would not mind.
Not willingly we can be laid the burden,
Himself, he stoops to bear the hardest end,
Though naught be ours, he giveth us rich guerdon,
Enough for our lives, still the language.
Chiding to save and warning to defend.

At a special meeting of the Plainfield Seventh-day Baptist church, in the evening of March 28, called for the purpose of choosing a pastor, Rev. Arthur E. Main, D. D., was made the unanimous choice. Brother Main has served the church faithfully and well since last October, which gives good promise of great usefulness in his continued labors.

Writ our dear friend and brother Huffman, the struggle is over, and he has gone to his rest. Word comes to us that his remains were taken to Milton last Thursday for burial. From the earthly side, as we view the case, our hearts are pained and we are in sorrow for discipline and order; but from the heavenly side, our tears are turned to joy, because another victory is won, another faithful soldier of the cross has been welcomed to the joys of the life eternal. He had battled manfully and hopefully with the enemy for more than a year. But God knew best. Our brother’s work was done; and, through the triumph of the disease came the greater victory to him who “fought a good fight,” and was well prepared for the invitation to enter into rest. We have no pause for the availing prayers of others. They will be furnished in due time. Brethren, as our ranks are thinning we must “close up” and continue the warfare until our turn shall come to join the innumerable throng.

The New York Independent has the following sensible words on the proposed vicious exhibition of the late disgraceful prize fight in Nevada. We heartily endorse the sentiment:

Prize fighting is prohibited in every state, with one or two exceptions, in the whole country. At the late fair in Carson City, kinetoscope pictures were taken, and they are to be reproduced and exhibited all over the country. How much difference is there between the real thing and such an exhibition, shown on the screen, life-size and with color? The latter has almost as great a power to brutalize the people and demoralize children as we were told the prize fight itself is. As the fight itself is illegal, the exhibition of a prize fight ought to be illegal, and we hope that state legislatures will make it so this winter. Certainly it is quite as important to prevent the public exhibition of a prize fight by the kinescope as it is to forbid portraiture and caricatures of living people without their permission.

It is a matter of great satisfaction to many who are interested in education to know that our high schools and academies are becoming more and more to the thorough teaching of the English language and literature. For many years there has been a sorrowful neglect in this particular. The study of classic literature has been insisted upon among English speaking people even to the exclusion of other denominations are far ahead of the Episcopal. The Living Church, (an Episcopal paper of Chicago), sustains the proposed system of names that can be added in its support, but they fall far short of any satisfactory clearing away of the strong objections. It claims that precedent has already been established by the followers of Alexander Campbell who took upon themselves the name of “Disciples of Christ.” Other instances are mentioned in justification of this proposed assumption and as proof that this new movement need not be regarded as “disrespect to other churches,” viz: “Christian,” “Church of God,” “Church of Christ.” It is in the secular and general names, while those used to designate the denominations are party names and can never be universally approved. But that argument would certainly stand against any such designation as “The Church of England” or “The Church of the United States.” Indeed, these titles would not be appropriate in any other part of the world while Episcopal, Presbyterian, Congregationalist, Baptist or Methodist are far more universal, being freely used in every part of the world, without allusion of any sort does not rightly belong to them. We hope the Episcopal church will have more wisdom and grace than to adopt a name that will be so offensive to all lovers of religious liberty.

WILLIAM B. MAXSON.

William B. Maxson, D. D., (whose portrait is on the first page) was the grandson of Rev. Daniel Maxson, who was pastor of the Seventh-day Baptist church in Newport, R. I., from 1754 to 1778. His mother was the daughter of Rev. William Bliss, who was the successor of Rev. John Maxson as pastor at Newport, and died there in 1808. The subject of this sketch was born in the town of Newport, R. I., Aug. 31, 1785, and died in Bridgewater, N. Y., in October, 1863.

In early life he followed the sea for several years, visiting the West Indies, France, England, Ireland, and made various trips along the coast, striking New York, Baltimore, and as far south as New Orleans. He was converted and joined the Newport church in 1799, being 14 years of age, but did not decide to enter the ministry until later, being ordained April 4, 1819, at the age of 34. He filled pastorates in the churches of Scott, First Brookfield, Fisca- way, Berlin and New London, and as a missionary in Truxton, Lincklaen, Preston, Brookfield, Verona, Adams, Whitesboro, Berlin, Stepheintown, Petersburg, Senech- tuday, Hayfield, Cassaroaga, and other places. All of these engagements were voluntary to the Jews in New York. He received the degree of Doctor of Divinity from Hamilton College. He was assistant editor of the Seventh-day Baptist Missionary Magazine, and served as a missionary in Truxton.

Mr. Maxson was a man of strong mind and character. He was a self-made man to a great extent. Not having the opportunities for study, which he greatly desired, he resolved to master the Latin, Greek and Hebrew languages by himself, and was so recognized by all who knew him and were capable of appreciating his scholarship. Mr. Maxson studied medicine and received the degree of M. D. He died greatly respected and loved by a large circle of friends and acquaintances.
BREVIETIES.

Senator Hana's daily mail amounts on the average to 200 letters. Most of these are from office seekers from nearly every state in the union.

In the sixty years of the reign of Queen Victoria there have been seventeen Presidents of the United States, including Martin Van Buren who had been in office three months when the Queen's reign commenced.

The House of Representatives, on March 31, passed the tariff bill, by a vote of 205 to 121. Of those supporting the bill, 158 were Republicans, 5 were Democrats, and 1 Populist. Twenty-one Representatives declined to vote.

The rate-war on the railroads which has been anticipated, growing out of a recent Supreme Court decision, does not seem as near as present as it did two weeks ago. The railroad men are seeking to avert any such disastrous rivalry.

The government now manufactures its own postage stamps, instead of putting them out by the job, and saves about $50,000 per annum by doing so. New stamps are now being printed on presses that produce 1,600 per minute, or about 100,000 an hour.

William T. Adams, widely known as "Oliver Optic," died in Boston, March 28, at the age of 75. He was a self-educated man, but a man of marked ability. He read a great deal, traveled much, and was the author of many volumes of stories, juvenile books and some school books.

As an immense project is the construction of the Trans-Siberian Railway which is now nearing completion. From its western terminus on the borders of Siberia to its eastern end at Vladivostock, on the Japan Sea, is 4,713 miles. Russian capitalists are pushing forward this great enterprise.

In Colorado all teachers in the public schools are required to teach their pupils the evil effects of tobacco on the human system. One superintendent at least has refused to grant a certificate to one who used tobacco, claiming that it is contrary to the letter and the spirit of the school law.

An industrial exposition is now open in Guatemala, the most prominent of the five South American Republics. Several persons from the United States are there and are treated with distinguished consideration by President Barrios. The exposition will probably continue until October.

March had a lamb-like going out, in New Jersey, though we read of deep snows and cold weather in the Northwest. Fears are entertained that the melting snows may swell the streams and make havoc along the banks. An immense damage has been done in the Mississippi Valley.

General Neal Dow, the "grand old man" of "Maine law" fame, and the staunch advocate of prohibition, passed his 98th birthday anniversary March 20. It was an occasion of very widespread remembrance and comment. For sixty years he has been constantly active as the great temperance champion of the United States.

The capture, by the Spanish, forces, of General Rivera, the successor of the late General Moreau, will give a great impetus to the insurrections of the Spaniards. It is thought that General Rivera will be shot. But about the same time that this capture took place, General Roloff landed on the island with 6,000 rifles and 3,000,000 cartridges to aid the insurgents.

The report that Spain is actually willing to cease hostilities and relinquish her claims on Cuba, rather than pursue the destructive warfare longer, is gaining in general credence. It is not so much a matter of surprise as the struggle that should have continued so long. It is also currently reported that Spain and the insurgents are willing to submit the difference to arbitration and that the United States shall take a prominent part in the settlement.

The Charter for consolidating New York City, Brooklyn and Long Island City, under the name of Greater New York, or something more euphonious and pleasing, has passed both Houses of the New York Legislature and now awaits approval or disapproval of the mayors of the three cities. Three counties, Kings, Queens and Richmond, part of New York, Kings, Richmond and Queens are embraced in the charter. The new city will have a population of about 3,100,000, and will cover 360 square miles.

Interest in the starving Armenians should not be allowed to wane, for there is still great need of help. Of late there has been so much direct attention toward Cuba, Crete, Greece and the magnificent "Powers" or Europe that Armenia has almost dropped out of sight; and no wonder, when all Christian Europe unite to bombard the small Christian island, in behalf of the Sultan! Funds can be safely sent to Brown Brothers & Co., 59 Wall St., New York City; or to Mr. D. A. Richardson, Room 30, 139 Madison St., Chicago, Ill.

Tornadoes are getting in their destructive work early in the season. Several, South and West, have occurred. In Oklahoma, March 31, the village of Chandler, with about 1,500 inhabitants, burned, looted and wrecked. Forty-five were killed and one hundred and seventy injured, of whom it is thought ten or more will die from the effect of their injuries. The storm suddenly burst upon the village about 6 P.M., without warning. The wrecked buildings soon took fire and this was followed again by a fearful deluge.

The novel spectacle of ambition to hold office has been seen in the case of Governor Pingree, of Maine, who has attempted, ever since his election last fall, to retain his office as mayor of the city of Detroit and also Governor of the state. But the Supreme Court of Michigan has decided that the two offices cannot be legally held by the same person. This decision may lead to some complications, for the acts already passed and signed by this illegal governor or mayor, may not be valid.

Whatever may come of the Cretan troubles, it is pleasant to note that the Greeks are aware of the sympathy of our government in their struggles for liberty. The Senate of the United States recently expressed its sympathy for the cause of Cretan independence, and the government of Greece has made a grateful acknowledgment as follows:

To the American Senate, your humble thanks for the expression of its sympathies, which are a most valuable assistance to us toward the accomplishment of our national aspirations.

The McKinley tariff bill of 1890, which has been the subject of so much discussion, is in the present Congress, but with important modifications. The present bill returns to the tariff on wool, tobacco, wines and other spirits. Cotton is left as under the law, or nearly so. The average rate of duties is lower than under the law of 1890. It is estimated that the present bill would increase the revenues of the government from $60,000,000 to $70,000,000. This bill may be delayed sometime yet in passage, but there is little doubt that it will, in its main features, become a law.

CONTRIBUTED EDITORIALS.

The Cloud of Municipal Reform.

The Humphrey bills now pending before the State Legislature of Illinois are being watched with intense interest by the people of political history. These bills take from the city of Chicago the right of disposing of its own franchises, provide for a fifty year extension of the immensely valuable street railway franchises which are soon to expire, fix the rates at five cents, and give the companies the right of eminent domain in terms so loosely stated as to make them practical autocrats of the streets in which they operate. The bills need no condemnation. They need only to be stated. They are the climax of the brazen attempts of corporations to sand-bag this great commonwealth.

While these bills present a great peril, they comprise one of the most hopeful signs of the times which we have observed since we became a citizen of the state. It means that some street railway magnates have at last heard the knell of gang domination in the Chicago City Council. They foresee that the coming election will complete the work begun last year and ensure an honest majority which no longer by the" people. They find Chicago growing. They have determined to make use of the services of some elements in the streets in which they operate. The bills need no condemnation. They need only to be stated. They are the climax of the brazen attempts of corporations to sand-bag this great commonwealth.

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A Clean Heart Within Me.

I was impressed last night that those Christians upon whom I called to pray, paid too much attention to others and not enough to themselves. Their own hearts were cold and barren, and they were praying for sinners to be converted. I longed to hear some one say—"God be merciful to me, a sinner." Perhaps the very first step in the revival at your church will be when the members find that they are "wretched and miserable and poor and blind and naked." Where shall the revival begin? With me. "Create within me a...
intellecualiy, morally. "A man by what means the sun reaches out through millions of miles of space and holds the planets to their orbits, and the same is true of every other form of force. We only know that, judging from their effects, these forces are omnipresent throughout the universe, omnipotent as controlling everything, and omniscient as adapting their influences to the necessities of the souls of the bodies on which they act. What is more, the man of science sees that these forces in the past have acted in the direction of an evolution from the lower to the higher, physically, intellectually, morally.

In view of all this, what more consistent with the methods of sound scientific induction than the foundation of an hypothesis that the supernatural creator of the universe was, and is, the supernatural, but immanent, source of the past and present forces of the universe? The man of science, of course, will not claim that he knows this in the way that he knows that an unsupported weight will fall to the ground, but he can accept this hypothesis as freely as he does that of the luminiferous ether and proceed with his investigations of phenomena and their relations as freely in the presence of the supernatural final cause as he can proceed in his investigations of the phenomena of light in the presence of the hardly less transcendental hypothesis of the luminiferous ether with its supramaterial properties.

The conflict of science and religion only arises when one party or the other transcend his own limitations and assumes a knowledge which he does not possess. Thus, when theology claimed that facts of science were taught by the Bible, and denounced those who made the earth's moon where the sun's caused day and night, because the Bible taught the contrary, a conflict resulted whose consequences were most disastrous. So, again, when certain men of science assumed that because they could not find in the range of scientific research evidence of a future existence none such was possible, they likewise went beyond their controlling limits in placing ignorance as a foundation for conclusion, and another conflict was developed.

In the words, however, of John Fiske, in that admirable little book, "The Destiny of Man," p. 183, second edition, "The materialistic assumption that there is no such state of things [a future life] and that the life of the soul accordingly ends with the life of the body is perhaps the most colossal instance of baseless assumption that is known to the history of man.

The past conflicts of science and religion have been fought over errors on one side or the other, arising from dogmatism on each side as to matters outside of its own range of knowledge, and in my opinion, in place of an inevitable conflict in the future, we have reason to look for mutually developed and perfect agreement as each comes nearer the truth by extension of knowledge. In the eloquent words with which Mr. Fiske concludes the book above referred to, "the future is lighted for us with the radiant colors of hope. Strife and sorrow shall disappear, peace and love shall rest supreme. The dream of poets, the lesson of priest and prophet, the inspiration of the great musician, is confirmed in the light of modern knowledge; and as we gird ourselves up for the work of life, we may look forward to a more pleasant life and a sweeter home, in the true sense the kingdoms of this world shall become the kingdom of Christ, and he shall reign forever and ever, King of kings and Lord of lords."—President Morton, of Stevens Institute.

THE INFLUENCE OF COLLEGE EDUCATION.

The ever-recurring question of the influence of college education was discussed on some length in a learned article by Dr. Thwing. It is especially important to keep the question in mind at a moment when business is the vital interest in the nation, and people are instinctively turning to men of affairs for the solution of their gravest problems.

Apart from the direct effect of college life and training upon those who have enjoyed its benefits, there must be considered the influence of mental tendencies and ideas of which they become the exponents and which influence the destinies of their personal relations. We have only to keep in mind the difference between business ideals and culture ideals to realize the dangers which must beset a country if the former prevail exclusively. Business integrity and sense of honor, as lately been demonstrated in a striking manner in this country, are noble attributes of manly character and among the firmest supports of our national credit; but the business ideal, per se, is self-centered, the culture ideal, world-wide. In former times the inspiring influence of the latter would tend to narrow and warp human activities and aspirations.

The advocates of college education generally place stress upon the classical course, and lament the tendency to extol other courses to a quite place. They find in the nature of the exercise that the study of the classics promotes the promise of mental vigor and sound judgment, rather than in the fact of a prolonged period of preparation for life, through the pursuit of truth in any of its varied phases. If this theory is correct, we must still re-echo the complaint which Dr. Barnard, of Columbia College, raised in the early sixties, when the impulse toward scientific study was afloat. Said he: everywhere through the system of general mental culture which is so large an extent dependent on the careful study of classical literature, and which has been so long believed to be indispensable to scholarship, is losing ground from year to year in the favor of the people.

A few years later (1870) Dr. Barnard made a careful analysis of the college statistics of seven of the New England and Middle states, and showed the ratio of students in the "liberal course" to the total population. On the basis of his figures Dr. Barnard estimated that there was at the time one college student to every 2,000 of the population. So great a change has been sensed in college organizations and programs during the interval that it would be impossible to-day to repeat the investigation within the same narrow line. It is, however, possible to determine the ratio of students in all degree courses in the classical and scientific colleges of the country (1895-96) equivalent to one student for every 974 of the population. If the women students in degree courses be included the ratio rises to one for every 729 of the population. The A. B. course alone comprises about fifty per cent of the total students here given; but this signifies little, since the A. B. degree no longer stands for a complete course, indeed, in the assimilation of the new with the old that many colleges have abandoned all other first degrees, and the day seems not far distant when there will again be a single baccalaureate, but several roads to the seat. In general discussions the educational world is as far as ever from a final conclusion as to the relative values of the several courses.—Independent.
Tract Society Work.

By A. H. Lewis, Cor. Secretary, Plainfield, N. J.

MAINE is not left behind in the efforts to secure a better observance of Sunday under compulsion of law. A Maine before the legislatures that the action of the following:

Whoever on the Lord's day fires or discharges any rifle, shot gun, revolver, pistol, or other firearm, except as an act of necessity, shall be punished by a fine of $10 and costs of prosecution for such offense.

A "hearing" was had before the committee having the bill in charge, on the 4th of March, and the bill was reported amended, so as to apply only to cities, villages and boroughs, all now be followed for the advantage of a "purely civil Sabbath" to tell what peculiar danger to the commonwealth of the "Pine-Tree state" lurks in a pistol shot on Sunday, which is absent on other days of the week.

The Ave Maria, a "Catholic magazine" published at Notre Dame, Ind., has the following notice of the "Catholicization of Protestantism on the Sabbath Question," published on page 373 of the March issue says:

The growing influence of Catholicism in the United States alarms the Rev. Abram Herbert Lewis, of Plainfield, N. J. He complains—who are more particularly to the Committee of Roman Catholics better chance for unfolding and for gaining influence here than it has under any other skies? That is precisely what we think. Brother; but men of your kind were of a very different opinion in times past. It used to be held, you remember, that the free air of liberty was fatal to "Popery," that "Romanism" could never flourish under the States and Stripes, etc. That was all foolish talk, of course.

Bro. Lewis advises the seal and unity of the church.

"All who have witnessed to her missionary zeal, all who have borne witness to her, have lived the presence of her purposes." These enduring characteristics seem marvelous to him, "considering the age of Roman Catholicism"—"which, is just three hundred and ninety-seven years greater than he supposes. Protestantism, on the other hand, according to Bro. Lewis, represents a picture of the whole the reversion of that presented by Roman Catholics. In the United States, for instance, there are seven hundred divisions of Methodists, thirteen divisions of Baptist, and twelve of Presbyterians. All told, there are at least one hundred and fifty divisions of Protestants in the United States. While these have great strength in one general purpose of bringing men to Christ and righteousness, yet more than can be measured is lost in the dividing, and in some respects antagonistic, attitude of these various bodies, even among those which bear the same general name."

We sincerely hope that our separated and much divided brethren of Lewis' little church may come to care and prayer. We hope also that those of whom he complains—who are "forwarding the process of Catholicization among themselves"—will keep right on.

We urge this pressure on to our friends who prefer to go with the Ave Maria in keeping Sunday rather than with the Evangel and Sabbath Outlook in keeping the Sabbath.

SABBATH LITERATURE FREE!

From time to time prices have been attached to our tract literature with the thought that purchase of it would be a pleasant way for the friends of the cause to contribute to the Lord's work. But as it was not well understood by all that this did not mean to forbid the free use of literature where persons or churches could not remit the price named, a resolution of the Board was published in the Recorder of May 18, 1896, as follows:

It was voted that any person upon application to the Publishing Agent of the Board with Sabbath tracts and the Evangel and Sabbath Outlook, either for personal use or personal distribution.

But since it is not yet understood by all, it has been determined of the Board on the 14th of March that all prices be removed from our tract literature. This includes the following list:

"Catholicization of Protestantism on the Sabbath Question; Some Reasons for Non-Protestantism," 90 pages.

"Why I am a Seventh-day Baptist," 20 pages.

"Pro and Con; the Sabbath Question in a Nutshell," 4 pages.


This action seeks to do away with any embarrassment on the part of small frontier churches and town Sabbath-keepers, or other who, whose opportunity to use literature is greater than their financial ability. Please send your orders for specific tracts, or for such a supply as you may need. If you prefer, send names and addresses of those to whom you desire that such literature be sent, and orders will be promptly filled at this office. This literature is printed to be read, and not to gather dust on our shelves. If you favor us with an hundred orders a day we shall be so much the happier that you are thus working together with us in the Lord's work for the spread of the truth. Write an order before the truth.

Meanwhile we must kindly urge the friends of the truth to enlarge their contributions to the funds of the Society that the orders which we hope will be quadrupled within a month may be filled promptly, and the supply of publications may be kept full. Since this ought to be done, it were well if it were done quickly.

A. H. LEWIS,

L. E. LIVEMORE,

F. E. PETERSON,

C. CHISHOLM,

CORLISS F. RANDOLPH,

Committee on Distribution of Literature.

MARCH 18, 1897.

SUNDAY IN GERMANY.

In the Independent for March 18, Rev. Francis E. Clark, D.D., writes of "American Students in Germany." Speaking of beneficent influences which meet such students, he says:

"Where there is no Sunday-school, no prayer-meeting, no Christian Endeavor Society, no religious work to perform as at home; where Sunday is only known by the opening of a few shops along the way, and a few teasers there the more; where many religious people even think it is quite the thing to go to the skate ring or the circus on Sunday, the young soul, insane it is bruised with unusual fortitude and devotion, is apt to grow very lax and sabbatical in its notions of religious duty and to carry the scare of a few fatal months or years on the Continent all its life."

That is the ripest fruit of the theories about the Sabbath, which is just now so popular in the United States. As we showed by a quotation from the Golden Robin in our issue of Feb. 25, that paper—head representative of the Christian Endeavor movement—has so far adopted the popular theory as to assert that if there is a Sunday in Germany on the Sabbath, is of no more importance than the clothes of a preacher are to the sermon he preaches. All that is on the direct road to such results as Dr. Clark describes. "By their fruits ye shall know them!"

THE CONVENTION AT LITTLE GENSEE.

The Sabbath Reform Convention at Little Gensee, April 10-19, promises to be one of unusual interest, and we trust that every church in the Western Association will be largely represented. The following names are on the program:


The name of Pastor Powell does not appear on the program, but both his efficient work in preparing for the Convention and his personal experience in matters of Sabbath Reform will forbid him from being a spectator during the three days. Get ready for the Convention, and come one and all, to aid and enjoy, and find a blessing.

TRACT SOCIETY.

Receipts in March, 1897.

Church, First Hopkinton, Ashaway, R. I., Dr. Lewis Work $50.00
Church, Shiloh, N. J. ........................................ 12.50
Dr. Lewis' Work ........................................ 10.50
Milton, Wis. ................................................ 5.43
Watson, Iowa .............................................. 2.39
Newfield, N. J. ............................................ 20.63
Lost Creek, Va. ........................................... 3.70
Thorp, Northville, Wis. ............................... 1.20
First, Alfred, Al. N. Y. .................................. 12.46
1st Gensee, Little Gensee, N. Y. ...................... 12.24
1st Gensee, Newington, N. H. .......................... 10.70
Chicago, Ill. .................................................. 10.13
Dr. Lewis Work ............................................ 2.00
Pawcatuck, R. I. ............................................ 5.61
Sabbath-school, Bradford, Pa. ....................... 5.00
Plainfield, N. J. .......................................... 14.63
Boodschapper ........................................... 4.38—19.01
E. P. S. C. El, Al. N. Y., Dr. Lewis' Work .......... 20.00
Women's Board ............................................. 12.00
Dr. Lewis Work ............................................ 33.00—45.00
Wm. L. M. F. Isam, Canton, S. D. ................... 35.00
Mr. X., J. T. Horn, West Hallock, Ill. ............... 4.00
Dr. E. R. Masson, Syracuse, N. Y. ................... 5.00
R. H. Gundall, Glen, Wis. ................................ 5.30
W. F. East, Millford, Oregon ........................... 5.00
Mrs. Sue Saunders, Los Angeles, Cal. ............... 5.00
Mrs. Wm. L. Linscomb, Petersburg, Va. .......... 25.00
W. F. Church, Gillsburg, Ohio ......................... 10.00
Dr. and Mrs. L. W. Rogers, Rockville, N. Y. .... 5.00
John Coulton, Newport, R. I., Dr. Lewis Work .... 25.00
A. W. Varr, Dunedin, N. Y., Dr. Lewis, Lewis' Work ........................................ 5.00
Mrs. Butterfield, Wallingford, W. Va., Dr. Lewis' Work ........................................ 75.00
Miss Philip Coo, Wailworth, Wis., Dr. Lewis' Work ........................................ 2.00
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MISSIONS.

_By O. U. Whitford, Cor. Secretary, Westerly, R. I._

Many think that only sinners are neglecting salvation. There are many professions of Christ, and the neglecting are no less guilty than those who neglect salvation. They have a low conception of salvation. It is a great deal more than to be saved from the corruption, degradation and ruin of sin for this life and the life to come. It is a life, and God. There is life we expect growth; hence, it is growth in purity, righteousness, Christ-likeness, in capacity and fitness for heaven. There is an incomplete and a complete salvation. There is an abundant entrance into glory-land, and there is a barly entering in through its gate. How many professors are in a state of religious indifference? Some are so worldly that Christ possesses but a small corner in their hearts. Others feel that they are safely on board of the ark, and with folded hands think they will ride through to the heavenly port. They are in danger of being shipwrecked. They are neglecting to work out their salvation with fear and trembling. They neglect the privileges, duties and services of religion. They are indifferent to spiritual growth and at times they keep themselves spiritually lean all the time. The means of grace are not diligently used to unfold them in the strength and beauty of Christian character. They are not indifferent to worldly gain, but are indifferent to those resources which make one rich toward God. They neglect the Bible, the family altar, the secret closet, the prayer-meeting, the services of the sanctuary, the Sabbath-school, and other appointments of the Lord's house. They disregard personal religious duties and lose the sense of personal responsibility. They do not take delight in the work of the Master, and are full of excuses. They are in this inactive, cold and sad spiritual condition from simple neglect of privilege, duty and service, and wonder and lament that they do not enjoy religion as they are in soul, with love and faith, worship in aspiration and effort, their salvation is slipping from them. If our grape vine should fail to drink in the sunlight, the rain and dew of heaven, to take in the mineral substances from the soil and nourishment from the air, for its growth, blossom and fruitage, would we expect luscious grapes in the autumn? Nay, verily. Can we expect to come to the end of life's journey like luscious grapes, ripe, rich and perfect, if we neglect our privileges under grace; our duties, the means of spiritual growth and fruitage which the great salvation in Jesus Christ affords? Most of the great regrets of life come from neglect. By neglect of education, young people grow up in ignorance. By neglect of moral and spiritual training, children grow up into immoralities, vice and crime. By neglect a farm grows up to weeds and briars; a house goes to decay; a crop lost in harvest time. By neglect of sanitary laws, disease and fatal epidemics occur. By neglect of business and firmly established interests, no worldly interest can prosper when there is neglect. So it is in religion. For one to reap the full fruitation of salvation through Jesus Christ, for this life and the life to come, he must be faithful, loyal and active.

A CHRISTIAN can have all the joy and fruit of religion he wants if he will work for them. They will not fail of their own accord into his life. There are those who live so close to Christ and with Christ, that life is a continual praise, joy, peace and growth. They are rounded out, symmetrical, happy, joyful, and true. We know how Jesus Christ and better each year of their lives, and he becomes more and more precious to them. They are making wonderful growth in Christ-likeness and in the graces of the Spirit. The service of Christ is lost to them, is by the world. By how much they pray, and how much efforts will be the gems all bright and resplendent in their crown of eternal life. Christians can have all the completeness, the blessed environments, happy experiences, beautiful grapes and rich fruits of the great salvation, if they will only cultivate in their hearts and live the religion of Jesus Christ.

If a man wishes to have a good garden and enjoy its rich products, he must fertilize and faithfully cultivate it. If a man desires success in business, he knows that he must not only have a good store in business, but diligently and actively and faithfully, to win it. So in the Christian life. If he would have joy, peace and growth in Jesus Christ, he must be true, faithful, and work for them. If he would have the beautiful flowers in the garden of the Lord, he must have grapes in his vineyard, rich and a stalactite of peculiar beauty. If he would in character unfold in this manner he had gone a long distance into the great work of religion he wants if he will work for them. He would grow in grace and faith, beautiful flowers in the garden of the Lord, and a life of Jesus Christ, and a complete salvation.

DO NOT BE DISCOURAGED.

One of the greatest hindrances men have to encounter is discouragement. Difficulties they can surmount, enemies they can overcome, trials they can endure, but when people are discouraged the sinews of their strength are broken. They lose heart, lose their way, and prevent their going forward. Many a man has utterly failed in the great work of life because he has been discouraged. He has encountered difficulties and adversaries, all of which he might have overcome if he had not allowed his spirits to be discouraged. Many a man, had he thought he could do nothing, and consequently done nothing.

God would have his servants bold and strong; he would not have them faint-hearted or desponding. He knows their weaknesses and their frailties; he demands no impossibilities, but he asks that we do our best, that we do not abandon the field nor the fight through cowardice or despondency, that we trust his promise of help, and his providence which is over all who seek to do the will of God; and he declares that he will never leave us nor forsake us.

Along the lines of battle where the fight of faith is raging, we perpetually hear the cheering words: "Be strong!" "Be of good cheer!" "Fear not!" "Hold fast!" "Be of good courage!" Shall we not listen to these cheering words from the great "Captain of our salvation?" Shall we put away doubts and fears, and cease our despondency and say, as did those ancient heroes who wholly followed the Lord: "We are all able to go up and possess the land?” Shall we enter into this great work of religion with as much zeal and love as did Caleb and Joshua, full of strength and zeal, and the sneaking doubters who "slandered the land," and "brought back an evil report,” was a difference not in strength and muscle, or physical vigor, but it was a difference in courage. If we are to be victorious we must be courageous. If we are to overcome the world we must not suffer discouragement to depress our souls, nor allow our lips to utter words of despondency and discontent; we must simply take courage, and be of good cheer, and with the cheerfulness which our Master has given us to do, assured that if we faithfully and perfectly perform our portion, he will crown our labors with success—Safeguard.

Many Christian ministers may have highest culture, and may write their sermons with much skill and thought—beautifully executed work, like a Grecian marble statue. Alas! there is no heat in it. Heat must be caused by fire; if there is no fire in the sermon, not only will the hearers be cold, but the Lord himself, who gave us to do, assured that if we faithfully and perfectly perform our portion, he will crown our labors with success—Safeguard.

How cold such a heart must be to a great and good man to come to him when he enters a large apartment, and for a moment set down his lamp and ball of twine, to break off a stalk of recognizable beauty. Suddenly his lamp went out. He immediately endeavored to find his bell, but all his efforts were in vain. He found low all the light which, in pursuance to the command given to the children of Israel, to have a lamp burning on the table of the tabernacle, the menorah, was extinguished. He who neglects to keep his hold on Christ, the light and life of his soul, and the way to heaven, may lose that way and be forever lost. The hand of Christianity to-day is not a skepticism, an indifference, liberalism and agnosticism, but the neglect of the higher life in Christ, and indifference to the claims, duties and blessed services of religion.

Sec.

By persisting in a habit of self-denial, we shall beyond what I can express, increase the inward powers of the mind, and shall produce that cheerfulness and greatness of spirit as will fit us for all good purposes; and shall not have lost pleasure, but changed it; the soul being then filled with its own intrinsic pleasures.—Henry More.
Woman's Work.

By Mrs. R. T. Boune, Waterville, Maine.

... and 'TWAS bow, things adjust themselves with more ease, knowing what to go. A so strength and time fail seems light, will make many kinds of flowers to loving care, with proper soil, water and sun—so something. Find not inclined unto me and heal'd...

Are the home duties helped... Lifting his gaze to the blue above, One kissed... Each in the thought that a... There are many such about you, Look about you...

Then, as the sun went down, Happy and young...

One kissed a child in may... at the... vigor of manhood in their step or the flush.../...

"Do you know a heart that lingers Fond and loved for... There are many such about you,... Look about you..."

Do you love to see blossoms in winter? There are those on sick-beds too weak to have the care of a plant, that also delight in flowers; and I have seen such faces light up so gratefully, at the sight and fragrance of a blooming plant, grown even in a tin can; for loving the soil, water and sunlight, will make many kinds of flowers to bloom in this unpretentious setting, and the time so spent will help you to "wait" for "Little seeds of kindness, little words of love," give us a foretaste of the brighter world, where the "Lord God giveth light." Are the home duties tiresome? Does strength and time fail to accomplish all that seems needful to you to be done? Are you so discouraged that it all seems hateful to you, and you long to leave it and fly away from the petty surroundings to something more commanding? Drop all, if possible, go out into the open air and find someone worse off than yourself—and usually you will not have far to go. A child may have fallen and needs to be helped up; a neighbor's baby may be ill, and its mother tired or distracted, and knowing what to do; there may be a sister poorer in this world's goods than yourself, who also is discouraged and lonely, to whom you may give a few words of comfort by a friendly call; and as you hasten home, thinking, perhaps not to have been out so long," some of the family has reached home before, to greet you with, "I'm glad you're come," and home has changed so much. It looks so much more cheerful than you thought it did when you went out, somehow things adjust themselves with more ease, and the world has not come to an end though the home-work may have been obliged to "wait." And when you have learned to wait, comes what seems the harder part, "murmur not"; for, until we fully understand the blessing of waiting because it brings trust, can we leave all to God and murmur not.

"If in thy path some thorns are found, Of this thing be sure, then on thy brow: If grief thy sorrowing heart hath bound, It touched a hotter than thou."

"Rest assured, Lord and we patiently for him," for "he that overcome shall inherit all things, and I will be his God, and he shall be my son."

J. E. R.

Brookfield, N. Y.

VACATIONS.

To some of the readers of the Woman's Page of the Racoon who conscientiously, interestingly, loyally and lovingly read every word, this little item, from some other paper, might have escaped the notice and be of interest here. In speaking of the winter's vacations it says:

"The mother looks longingly to those vacation days, when the children gather gain under the roofless, as they do of old. She has sent them away to school, to the finishing seminary or to the college, that was the beginning of that final parting when each leaves her to take place in the workaday world. These vacations for a little make things as they were before. The boy comes back to his old room, and he has hidden his good—night every day since he left the crib by her side. The girls come back to their old room, and all is as it was. Yet there is something changed. These children left home dependents, with few ideas except those they learned from family life. They come back with something of the vigor of manhood in their step or the flush of womanhood on their brows. The old mother-love, the feeling of protection, akin to nothing else on earth and symbolizing the fostering love of God for his children, these are given up for a high, noble friendship which recognises these children who are fast becoming men and women as fellow-workers in the kingdom of God. They are no longer dependents, but ourhest and dearest friends, whose opinions we must receive with a certain deference and whose thoughts we must consider as equal and sometimes superior. Only the mother who has seen her son in the full vigor of a noble manhood can feel to the full the "joy that a man is born into the world. That joy is tempered with pain, for it is the consciousness that parting is very near."

E. B. W.

Brookfield, N. Y.

PRAY FOR YOUR PASTOR.

An eminent minister congratulated upon his wonderful power in the pulpit said: "I ought to have as much power. A half hour before each service twenty-five of my most devoted young men gather in my study and a volume of prayer goes up to God for me. Then I go into the pulpit and stand on the prayers of those twenty-five young men. Under such circumstances, no wonder you think I preach well."

"Did you have a good time last night, papa?" a little boy asked his father. "Yes, my son, the Lord wonderfully owned his word and I felt as if I were standing in mid-air." "Oh, I know you would, Nellie and mamma and I were praying for you." Pray for your pastor. In the prayer-meeting, at the family altar, in your closet, just before you go to the service, while he preaches. Any pastor will feed and bless his people if they will pray for him enough.—Colporter.

"God knows a thousand 'might have beenes' where we know one. He can look at them all patiently, because this is the blessedness. He knows a thousand 'maybes' also!"

For the Serv-lor.

IN THE SECRET OF HIS PRESENCE.

Rev. 21:14; 27: 21; 30: 26

Hidden in the Lord's pavilion, What a sweet communion place! In the secret of his presence, Oh the glory of his grace! Oh the joy beyond expressing, Trust, abiding peace to know! With his mercies and his blessings How my cup doth overflow! In the secret of his presence, From the profile of each hour, Hidden in the Lord's pavilion, Clothed securely by his power, Blessed never to be known. Thus my soul encumbered sings As I close beside him, 'Neath the shadow of his wings.

MRS. JULIA A. GRIFFITH.

West Edmeston Sewing Society.

I have been asked to give some account of what the Sewing Society of West Edmeston has done since the first of last August. We are a small society, composed of part Seventh- and part First-day people. There are twenty-two members. Only a few attend very often. We need money in the pockets in the afternoon in different homes; take up a collection of five cents a piece. We have no supper, except occasionally a ten-cent tea, and sometimes an entertainment, realizing a little money in that way.

Our work is making bed-quilts, comfortable, sheets, pillow-cases, dresses, aprons and other articles. We have some finished work on hand. The most of our work is home work. There have been money and other things given at home, estimated at about eighteen dollars. Twelve dollars and thirty cents was given to the Mipash Mission. We think we will try to pay our apportionment this year.

E. A. P.

A WORD AS TO BOYS.

Mothers, says an exchange, train your boys to be neat in the house. They should be taught to look after themselves and to keep their hats and coats in their proper places. Teach them this habit, and you will save many annoyances, and also do a kindness to the boys by teaching them neatness and self-respect.

Boys, as well as girls, should be taught to help in the house. How often we have been disgusted to see that the girls are made to help at the housework, while the boys are allowed to play checkers, or sit at the fireasting their toes.

A boy can help clear away after a meal, sweep the floor, polish the stove, or wash the dishes, just as effectually as a girl. He as a rule is stronger.

Boys, when he becomes a man and has a home of his own, he will respect his wife all the more for having been taught to respect his mother and sisters.—Michigan Presbyterian.

'Twas a little Waterville girl, so the Mail reports, who, on being asked by a playmate if she knew what a backslider is, replied, "Yes, it's a person that used to be a Christian and isn't." "But what do you suppose makes them call backsliders?" "Oh, that's easy. You see, when people are good they go to church and sit up in front. When they get a little tired of being good they slip back a seat, and keep on till they get clear back to the door. After a while they slip clear out, and never come to church at all!"
KANSAS PARAGRAPHS.

A few notes from the metropolis of the sunflower state are some of them already long over due, but perhaps better late than not at all. The Topeka Fall Festival and G. A. R. Reunion brought thousands of people to the capital and gave us a glimpse into the success of the festival, plans of holiday and festivity. Labor, floral and military parades; the great dragon floats, encamped soldiers and sham battles furnished a daily kaleidoscope of changing attractions which brought as many as 50,000 people together at one place, and the presence of the attorney general, the speaker of the House, and the mayor, who in turn, spoke upon the history of the state and the state's progress, filled the festival with a spirit of patriotism.

Speaking of politicians, our great ex-Senator Ingalls, as you see, has reported the prize figs to the Iowa contests must occur. His description is an improvement on the veracious of the prize ring, but the National C. T. U. is in much more malleable business in petitioning the President and legislature to prohibit the kinetoscope exhibitions of the same sort throughout the country.

The Railroad Y. M. C. A. work continues in a prosperous condition. A recent trip to Denver, Pueblo and the Colorado State Convention gave some inspiration and new ideas, resulting in our starting a membership contest last week, which netted us forty new members. We should like to reach a total membership of 1,000 by June 1, but would probably be contented with 500. Two sides of forty each, with captains, lieutenants and high privates, with a prize banquet, membership is in sight, help to furnish stimulus and motive to a good work and interesting contest. The A. T. & S. F. Railroad company has recently improved our building to the amount of $700, and the society has bought fifty new chairs for the hall and two new tubs for the bath department, and the entire building, 75 x 24 feet, two stories high, is devoted to our use. In February we gave an excellent opening literary and musical entertainment, having on the program President Herrick, of Washburn College, and the Kansas poet. The most noted recent speaker at our street meetings was Ballington Booth, of the American Volunteers.

In city matters a $150,000 bridge is being built across the Kansas River, a $20,000 auditorium is being considered, and now we have a big chorus organized for permanent local work and for combined chorus and musical contest at the June Ottawa Chautauqua Assembly. Practicing on Hayden's Creation carries one back in pleasant memory to old Alfred University, the Commencement chorus and Mrs. Kunnapo. But already this article is too long and must end.

G. M. COTTRELL.

Topexa, Kan., March 23, 1897.

OUR IDEALS.

How much an ideal may do! When I was a little boy every one was talking of the Crimean War, the Malakoff, the Redan, Sebastopol. Now there was at the end of our playground an unquenchable bank of earth. This, however, because we laid a sowing for a great church house, with massive walls and theatricalism, a lawn; and we were the Light Brigade. With horses beneath us and lances in rest we charged, and carried the grim old fortress every day between dinner and school. Ah, I was captain then, with a few trusty officers, and the word had been given that we tell me it was only a mudbank and a playground. Nay, verily, it was a battle-field for all the world to me.

The girls gather round the barrel organs in our London streets and dance. They almost walk aloft and watch the moonlight and the smile on their faces. Again they are idealizing. That sloppy street is a richly carpeted hall, and they—little gutters-nipps—are real ladies, and their flattering rags are ball-dresses, and that abusive chatter is a band. They could hardly be happier if their ideal was the reality, so strongly does it affect the reality.

It is very important to have a noble ideal. Suppose two young lookers begin to love, or that they have entered wedded life, is it not of inestimable importance to read to them those imperishable words in which Robert Browning declares his love to his wife, and she him, and to remind them how he yearly passes through the steps of life without once being conscious of her? The man takes on the ideal of Browning in his behavior toward the woman, and the woman thinks he is a wise and so loved must net. For many years General Gordon was my ideal. How I read, and read again, the story of his life, and the inner story given in his letters! That utter trust in God to fulfill him, and his divine purpose; that indifference to praise or blame, so long as he was pleased to set an example, that strength of soul, that humility which would not keep the present of the emperor lest they should foster a spirit of ostentation! For years I walked the battle-fields of life as he, with his slim walking-stick, the battle-fields of China and Egypt.

Your lives may seem to be prosaic and dull enough, your opportunities limited, your associates and companions uninteresting; but in the midst of all you may realize your ideals, you may pass as noble a life as in a state of health or against the best souls. Life does not consist in what we have or know or do, in the people about us, or the drapery by which the bare facts of existence are veiled; but in what we are. You may make believe until what you believe is actually realized. Dare to believe that that wilderness is a paradise and that dry land springs of water, and you will soon find it literally so.

But there is no ideal like that presented in the character of the man Christ Jesus; no motto so wholesome and inspiring as to ask, Would you know and Jesus is faithful, and so ennobling as to walk through the world being as absolutely Christlike as possible, so that weary and fallen souls may look up to us, and think that Christ has come again to the world, and bless God for us.

Never spare yourself. Do not slur over your failure to realize your ideal as it were a trifling and insignificant matter. Confess it to yourself, to your companion in it, and above all, to God. Nothing will so soon spoil the ear of the singer as inattention to minor inaccuracies of execution and expression. When once you permit yourself to fall beneath your best, you begin to drift rapidly to the worst. O for grace to be merciless to ourselves!

If you fall, fall with your face toward your ideal. Never give up. Like the brave Scot, you will make of Bruce forward into the battle, and follow.

Be very merciful to others. Compare your worst against your worst; and not, so many do, other people's worst with your best. You cannot be blind to their faults, but you can be infinitely tender and compassionate.

Above all, seek the grace and power of the
Holy Spirit. He alone can give you the ideal, and be alone can enable you to plant the spring of Paradise in your heart and life, and nurture it into a noble plant.—Rev. F. B. Meyer, in the Golden Rule.

FAMOUS FARMER BOYS.

There are some people foolish enough to laugh at the homely virtues of a farm life. They are fortunately few, and they are fortunately few. But it is well to sometimes look at the list of great men who came up from the farm—not all of them, for that would fill a thousand volumes, but some of the most notable ones that flash into a mind in a moment.

Nearly three-fourths of the men who have been chosen by the people for the great offices of the nation are men who were early familiar with wooded hills and cultivated fields, says the Kansas City Times. For example, Washington, Lincoln, Grant, Garfield, Hamlin, Greeley, Tilden, Hayes, Blaine, Harrison, and many others almost equally conspicuous in current events of living memory. Among journalists, Henry Watterson spent his early life in rural Kentucky; and Murat Halstead was born in a farm in Ohio. W. H. Vanderbilt was born in a small New Jersey town, and early engaged in the business of shipping chandlery. Russel Sage was born in a New York village. Jay Gould spent his early years on his father's farm in New York state. Whittier and Howells spent their youth in villages, the former dividing his times between farm employment and his studies. Follow the list out yourself, and see how long it will become.—Young Men's Era.

COMING MEETINGS.

I was glad to see in the last Recorder a statement of the coming Associations with their places and dates, so that all our people may keep them in mind. Then I was especially pleased to see in the Directory, on the last page of the Recorder, the place and date of our next General Conference, with the names and address of the officers. Now, with these gatherings getting us together, let us place them before us, what are our duties in order to get ready for them and make them the greatest blessing to our cause and to all our people?

Without doubt the various Boards and officers and pastors are planning to make each of them as successful as possible. But one important work may be done by all the churches in carefully revising their statistics and getting into touch with their non-resident members. Let this be talked over at the next church meeting and the right ones selected to do the work.

L. R. S.

AN UNHAPPY MEMBER.

It is easy for one to poison a person's mind concerning another. There is measureless ruin wrought in this world by the slanderer. Characters are blackened; friendships are destroyed; jealousies are aroused; homes are torn up; hearts are broken. Let us never take up the record and give it wings to breath of ours. Let us never whisper an evil thing of another. We know not where it may end, to what it may grow, what ruin it may work. Words once spoken can never be gotten back. We had better learn to keep the door of our lips locked and say no evil ever of any one. This is a silence we shall never regret.—J. R. Miller.

LANCET HILL.

By Ida Barber Spoff.
Oh! Lancelot Hill, noble and grand,
That can for many miles be seen,
Covered with green, not mossy green,
With slow and steady step we climb,
While many treasures here we find.

We stop, and rest our weary feet,
Before we reach you highest peak,
There, Evergreen and lovely Fern,
On every turn, on every turn,
The sun is shining clear and bright,
And the breeze is very sweet and white.

And so thy summit now we reach,
This lesson thus to us we teach,
That all who strive may reach that peak,
May reach the top, and in good time;
While we walk, and walk around,
It seems to us like Holy ground.

No artist though he work with skill
Can paint the beauties of this hill,
E'en poets cannot tell in rhyme
Though often to the top they climb;
It seems upon this hill so high.
We almost reach the bright, blue sky.

And nearer now than e'er before,
We seem to friends on the other shore;
The picture would be complete
Without the scenes in our feet.
Lies calm and clear. While just near by
The ruins of a mill we spy.

Now we turn, and descend the hill,
May sacred th荷se in our memories fill;
And as we say our way
We'll not forget to praise and pray.
Good deeds and true our life shall fill.
Till we shall climb the Heavenly Hill.

NORTH STORINGTON, Conn.

THE WORD OF THE LORD.

Sometime ago a gentleman, as he passed along the street, was offered a tract. He somewhat brusquely refused, saying he did not want to be bothered with any of their evangelistic nonsense; but as the tract distributor continued to give it, he did so, though he assured him he would burn it as soon as he got home; and he kept his word, throwing it in the fire and watching it burn. As the thin paper curled up with the heat, his eye caught the sentence: "The Word of the Lord liveth forever." And do what he would, he could not rid himself of the words. They burned in his ear, they stood out boldly on the white pages of the ledger. Wherever he was, that passage of Scripture haunted him and made him miserable, until, unable to bear it, he got the mission hall, and there finding peace, pardon and salvation, he learned to rejoice that the Word of the Lord did live forever. A little opportun­ity is sometimes a good thing; if the open-air worker had not pressed the tract on that gentleman, humbly speaking, that soul would not have been saved.—Bombay Guardian.

TO-DAY.

No loving word was ever spoken, no good deed ever done, "to-morrow." We cannot act in the unborn future, nor in the dead past—only in the living present. That is why "every day is a dooms-day," for to-day holds life and death, character and destiny, in its hands. Says with Jesus: "Ye have not always." We say: "I will take my chances. There is plenty of time." Ah, how often do we say: "Some other time," to find that there is no other time! Some things we can do "not always." How shall we get them done before any time, and what things now or never? Only by living in the faith that to-day is the only day we have, and challenging every opportunity for its meaning. Eben filled his life with regret for trifling one day; Esther's was full of glory for one day's courage. Peter slept one day, and lost a matchless opportunity. Mary's name is fragrant forever for the loving deed of a day. Do your best now.

For the common deeds of the common day Are ringing bells in the far away.

S. S. Times.

A SHIELD AND BUCKLER.

Truly the Word of God is a shield and a buckler to those who trust in him. Mr. Charles Inglis, an evangelist, speaking at a meeting in London, related this remarkable incident: "Twenty years ago I was at a convention in the city of Dublin, and after the meeting a gentleman put a Bible in my hand in which was a round hole in one of the covers. He said, 'I want you to look at it.' I took it up to look at it, and as I opened the Bible, I found leaf after leaf had this hole through it, and I said, 'What does it mean?' He said, 'Five or six years ago, in a troubled part of the country where I was preaching, I had just finished a service in a farmhouse, and had got into my cart to ride home. Something said to me, 'Put your Bible in your coat pocket,' and I put it in my breast pocket. While riding I saw a flash, heard a report, and felt something had struck me.' I said, 'Drive on, drive on quickly; I think I am shot, but I am not much hurt.'"

"The gentleman shortly afterwards found a hole in his overcoat, and he found the bullet embedded in that Bible, and it stopped at the 17th of St. John, where it says, 'Holy Father, keep through thine own name those whom thou hast given me.' "

"God unfailingly watches over his children, and is never at a loss in devising means to effect their escape, even though they may have passed through fire and water."—Sel.

NATURE NOT DECEIVED.

The following excerpt in regard to the attempts of some farmers to fool with nature, is applicable to other vocations. Read and learn:

The lawyer may sometime, and often does, win his ease through the ignorance of his antagonist, and the most ardent physician may be hidden from sight by the merciful God, and a "dispensation of Providence" made to shoulder responsibility of a medical mistake, but the farmer can't lie or deceive nature. She makes no mistakes; and, if her laws in relation to agriculture, are violated, the farmer must pay the price of the mistake. There is no vocation to-day where science and her laws rule with a more arbitrary hand than in that of agriculture, or, in a plainer term, farming. She deals in nitrogen, carbon, phosphorus and return carbohydrates, protein, organic matter and fats. A full, complete, scientific knowledge of these elements and the laws that govern them, is indispensable to the man who would be a success in farming.

How to Give.—"Every man according to his ability." Not every man according to his mood or fancy, says H. C. Trumbull, but the law of the country says, "Give every man according to his ability." Not every man according to other people's giving, or other people's ability, but every man according to his ability. How well cared for the poor heathen would be, if this were the recognized standard of giving in the churches to-day.
Young People's Work
By Edwin Shaw, Milton, Wis.

PRESIDENT'S LETTER.

Dear Young People:

Our Western Editor has raised a very interesting question, "Is the world growing better?" He has called on some of us to answer. Where I go to work for men, and they turn to Christ the world grows better. There are two sides to this question: we cannot wholesale the reformation of men, as the world is trying to do by all questions of the day. Wholesale them, though we can ruin them thus. To save them must be hand-picked,—"personal work." This question can only be answered by a yes and a no, in answer. Massachusetts and Ireland were the first to think the world on which we live is gradually cooling off, and will continue to do so, until all life is extinct; but what has this to do with my cooling off, the use I make of it? Certainly a no, and the only thing we can do is to try to keep up all that is there and it shall be called the highway of holiness.

The world is growing worse. It may be this is what I am looking for; if so, then let us all look for it thus. This is why I cannot write, "Have not every brought more of "peace on earth," the freedom of slaves of woman, the coming of the asylum and the home, the hope of the world? Who said the world is growing worse? I bless God I am permitted to live when "the wilderness and solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose, and highway shall be there and it shall be called the highway of holiness." Jer. 35.

There was never so many walking in that "highway of holiness," so many carrying Christ, the light of both worlds, the destitute in both home and foreign lands. Now amid all of this light, this preparing men's hearts, the soil must bring forth abundantly. Whatsoever a man soweth, that shall he also reap. If we have sown the wind, and they shall reap the whirlwind. This is we are also doing. Woodhull, in "Dictionary of Statistics," shows that the annual deaths from drink in New York are six times those of France, England or Ireland; four times those of Scotland, and twice those of Sweden. The divorce cases in the United States for 1880 were six times more for each thousand people than those of France, whose divorces greatly exceed England or Scotland. Of late the ratio of murders, per million, in the United States has been about three times that of Germany, France, England or Ireland. In the United States the number of divorce cases has more than doubled between 1870 and 1880, and, again, made another notable increase from 1880 to 1890. I find these figures in the "Golden Rule," and in connection (as suggested that these figures are all plain). This will comfort Americans some, for nearly all, our great cities have come to be more than half foreign.

E. B. SAUNDERS.

WALNUTH, Wis.

SELECTIONS WORTH READING.

The day of sacrifices for missions is not past. It was but yesterday that we heard from an Iowa friend, of a young pastor in that state who has offered to serve his charge—a small congregation—for the coming year without salary, if the church will give five hundred dollars to foreign missions. The offer has been accepted. We shall not be surprised to hear of a great revival in that church.

A course of lessons on the life of Jesus, for Junior Societies, is soon to be published by the United Society. Watch for them, Junior Superintendents.

Your own pastor's sermon will do you a great deal more good than the music of the fine soloist in the church around the corner. Remember this next Sunday evening, Christian Endeavor.

One missionary committee, reported at the last Kansas State Convention, was thoroughly organized. One member was appointed treasurer. It was his duty also to spur the society along the lines of systematic and proportionate giving. Another member was the secretary. Another had charge of the missionary library of the society. Still another held the important office of corresponding secretary, corresponding with missionaries on behalf of the society, and obtaining from their letters interesting bits, which were read to the Endeavorers.

Dean Stanley used to relate that a gentleman once called to tell him that he had been into the Abbey, and had knelt down to pray, when the verger had come up to him and told him he must not kneel there. On asking why not, the verger had said, "Why, all if I were once to allow it we should have them praying all over the place." This recalls the gentleman who visited a church and asked the sexton whether people ever used it for private prayer, to which he replied, "I fetched two of 'em at it once."—Christian Work.

The missionary committee of the Christian Church, Spokane, Wash., recently held a capital missionary rally, at which several bright plans quickened missionary interest in those present. Missionary facts were presented in an unusual fashion. Each fact was written on a slip of paper, and then this slip was delivered to the members. Each person present was given half of a slip, and, so far as possible, the slips were divided between ladies and gentlemen. Sociability and missionary information were increased by the hunt for slips that matched.

"Sing unto the Lord a new song!" This exclamation occurs four times in the Old Testament. "What need we be continually singing "something familiar." We love the old, but shall we also love the new?—Rev. W. P. Landers.

OUR MIRROR.

The Waterford Y. P. S. C. E. had a Christmas tree at the church Christmas Eve, which all present enjoyed very much. The pastor, Elder A. J. Potter, made the opening remarks, which were very appropriate for Christmas; then followed singing by the young people, and the boys and girls sang two pieces. One was, "I know that my Redeemer liveth," and "Tell It Again." They sang very sweetly. It was the best of it all. All were reminded with some little present from the tree. We, as a Society, are interested in all Christian work, and are doing a little to help. We have voted that they do something for the Sabbath React­form work, and hope to do something more for some of the other work. We are a small Society. Some of our members live so far away that they cannot meet with us often, but our hearts are united to do all we can for the Master.

The Y. P. S. C. E. of the Bethel church has been strengthened by T. J. VanHorn and J. G. Burdick, and by their earnest talks to us. Once a month our Endeavorers have a special program. On the evening of March 6, our program was as follows:

Music by the choir.
Prayer by Ed. Lane.
The lesson was read by Had Joiner.
Declaration by Elzie Gray.
Music.
Recitation, Maid Joiner.
Three sentence prayers.
Music.
Recitation, Libby Joiner.
On the Primary Sabbath school Class, led by their Teacher, Artie Groves.
Music.
Song, "No More Good-Bye."
 Benediction.

Our Endeavorers are inspired by these interesting meetings, and there seems to be a growing interest in the hearts of all our workers for the increase of six members, four active and two associate, which now make us in all thirty active, and ten associate, members.

NELLIE CHANEY, Sec. Sec.

GENTLE WORDS.

"It is not much the world can give,호 to satisfy the heart."

And gold and gems are not the things
But oh! all those who cluster round
The alter and the hearth,
Have gentle words and loving smiles,
How beautiful is earth."

Perform a good deed, speak a kind word,
Bestow a pleasant smile, and you will receive
The same in return. The happiness you bestow upon others is reflected back to your own bosom."

"Witty sayings are as easily lost as the pearls slipping off a broken string; but a word of kindness is seldom spoken in vain. It is a seed, which, even when dropped by charity, springs up for us."

"Life is made up, not of great sacrifices or duties, but of little thing in which smiles and kindnesses and small obligations given habitually are what win and preserve the heart and secure comfort."

"If you are a Christian, the throne of grace is yours. Your Father is seated on it. Your Saviour has sprinkled it with his own blood. The Holy Spirit draws you secretly to kneel before it; and the promise, when there is, "Open your mouth wide, and I will fill it." What an honor to approach the King of kings. We are to have an audience with the most holy monarch we should deem an era in our history and boast of it through life. But you and I, and others, may have an audience with the King of the universe. Nay, we have liberty to approach him at any time and under any circumstances. Have we the means to supply them? Are we in trouble? He can extricate us. Do afflictions press our souls? He can mitigate and remove them. Does sin pollute our joys? With him is the power of cleansing. Does Satan vex our souls? He invites us to his arms as our refuge. All relief and every blessing is from God."

In brief: for it is with words as with sunbeams—the more they are condensed the deeper they burn.—Dr. Southey.
Children’s Page.

WHICH SIDE ARE YOU ON?

By Anna R. Henderson.

Come, children, and listen. I’ll tell you in rhyme
A story that happened one day,
There was war in the land, and each brave heart beat high.

And many went forth for their country to die;
But words did not soothe the fear and dismay.
Whose small village of W— one day,
Where he was hurried into the street.
And their own valiant soldiers were forced to retreat; 'Tis told in the Child’s Home, a book for your use.

I
For their country to die;
But words did not soothe the fear and dismay.
Whose small village of W— one day,
Where he was hurried into the street.
And their own valiant soldiers were forced to retreat; 'Tis told in the Child’s Home, a book for your use.

And so

Fred Baker sat one winter evening watching his mother as she patiently stitched away on the garments of her more prosperous neighbors. Mrs. Baker was a widow, and the income was small; but she must needs give it out by the help of the needle. Fred was almost thirteen, and was the oldest of her three children. He attended school every day, and Saturday he also spent over his books, for he had determined to make a scholar of himself, and to make a good livelihood for his mother and sisters.

But other thoughts suddenly crossed his mind. "What if mother does not live until I am a man? She looks pale and thin. I'd better not wait to do great things. I'd better begin now," Mr. Ritchie needs a boy over at his store. When he made a mistake, the first thing you did was to ask him for the situation. His mild was full of awe, and she thought that he wanted to ask Richie’s younger sister. Because his mother was away, he asked, "Give me a kiss, mother, to keep me company. The hours may seem long to-day.”

She kissed him fondly, and again said, "God bless you! and he went out to undertake his first day’s work.

Fred Baker is now twenty-five years old, and is the oldest of his three children. He also spent over his books, for he has been trained for the work, and will become teachers in the near future. He has never regretted for a moment having done the duty that lay nearest to him.—Intelligence.

ZULIE DYKE’S TOOTH.

By Grace Philips.

Perhaps some of the little folks would like to hear how Zulie Dyke lost her first tooth.

Papa and mamma Dyke and Uncle Ned were eating dinner. Zulie said her tooth was so loose she could not eat. Her papa said he would pull the tooth. Zulie cried “No, no,” and put both hands over mouth.

Uncle Ned laughed and said, “Why not? It would not hurt.”

“Yes, it would,” said Zulie.

“Well, then,” said Uncle Ned, “perhaps I can tie it in. Come let me try.”

This was a new idea to Zulie. She slid from her chair, and ran to her uncle, with mouth wide open.

Uncle Ned got a piece of silk thread, waxed it, and tied it around the tooth.

“When I was a boy,” he said, “they used to say if I would not put my tongue where a tooth came out a gold tooth would grow in. Do you want to see the teeth that came in?”

“Yes,” said Zulie.

Uncle Ned opened his mouth, and shoved her the gold fillings the dentist had put in.

“Ned, dear,” said Zulie’s mamma, “do not deceive the child.”

“Why, Uncle Ned,” said Zulie, “you didn’t put your tongue in lots of them, didn’t you?”

She raised herself on tiptoe to see better, and out popped her tooth.

You see Uncle Ned held the thread thinking, perhaps, he would give it a twich after a while, for the tooth was very loose, and he knew it would not hurt Zulie to have it pulled, but when Zulie raised herself on the tip of her toes, she jerked the tooth out.

How they laughed about it. Zulie laughed, too, when Uncle Ned explained how the gold came to be in there.

Zulie never made trouble in the world.

THE RISE OF A BOY.

The boy goes to business, and at his business begins by simply doing the things he is told to do, and doing them in a common and ordinary way. If he stops here, he remains all his life a drudge. But if he begins to see that business has a significance, that his life is not merely sweeping the store, not merely writing letters, not merely selling goods; if he begins to see the higher life involved in business; if he begins to see that business is a greater instrument of beneficence than what we call benevolent; that trade is clothing thousands of men where charity clothes ten; that agricultural and milling industries are feeding thousands of men where charity feeds ten; if he begins to see how the whole history of the world is linked together, God’s way of bringing up humanity and serving humanity—as he gets this large view and enters into it, life is enriched and becomes the school wherein he is educated into that which is immortal!—Dr. Lyman Abbott.

ONLY A CENT.

Uncle Harris was a carpenter, and had a shop in the country. One day he went into the barn where Dick and Joe were playing with two tame pigeons. "Boys," he said, "my workshop ought to be swept up every evening. Which of you will undertake to do it? I am willing to pay a cent for each sweeping." "Only a cent?" said Dick. "Who would come for a cent?" "I will," said Joe. "A cent is better than nothing.

So the next day, when Uncle Harris was done working in the shop, Joe would take an old broom and sweep it; and he dropped all his pennies into his tin savings bank.

One day Uncle Harris took Dick and Joe into town with him. While he went to buy some lumber, they went into a store where there were toys of every kind. "Mr. Trade is clothing thousands of men with charity clothes ten; that agricultural and milling industries are feeding thousands of men where charity feeds ten; if he begins to see how the whole history of the world is linked together, God’s way of bringing up humanity and serving humanity—as he gets this large view and enters into it, life is enriched and becomes the school wherein he is educated into that which is immortal!—Dr. Lyman Abbott.

If a man becomes a true Christian, the world will not be long in finding it out.
Home News.
New York.

BROOKFIELD.—While the winter has been a remarkably pleasant one for Central New York, the spring has brought on a considerable amount of sickness, as yet, our own people have been free from any cases which have proved fatal. The rest of the community have not been so favored. Mrs. H. B. Lewis is quite sick, and some fears have been expressed as to her recovery. At present she seems to be improving, but is very weak. Eld. Lewis, himself, has been suffering from the influenza, but has nearly recovered. During the winter he supplied the First-day Baptists a considerable of the time.

About the middle of February, our Christian Endeavor Society entertained the conversion of young people's societies of the town of Brookfield and other adjacent towns. There are some sixteen societies in the organization. We had over a hundred delegates present, and an interesting time.

Our church took up the matter of systematization of the Missions, and the Missionary Secretary was with us, and at present the canvassers are at work, and report fair progress. We expect to increase our giving largely in this way.

Our First-day Baptist brethren have secured the services of the Rev. Jassey of Utica, N. Y., for the ensuing year. The M. E. church also expect a new pastor about the 1st of April. The Rev. J. M. Todd and wife came among us about the first of January, and are very helpful to us. They found cordial greeting among those with whom and for whom he has spent the best portion of his life.

The pastor has started a class for Bible study among the young people. It has been very well attended so far, and we are hopeful of its being of advantage to all of us. We are expecting great association with us the first week in June, and are hoping for a blessing at that time. Though not in our province, we send you the following clipping, showing that Bro. Platt is taking his chances of letting our views be known:

not soon.

The New Berlin correspondent of the South New Berlin Bee says: Rev. Platse, of Leonardsville, is assisting in each church in evening meetings. He is an able speaker. They say he is making lots of friends, but hints some of the Sunday Christians pretty hard; so we hear that they cannot take the hot shot he gives them, but he keeps right on talking to crowded houses.

CLAYTON A. BURDICK.

AN OPEN LETTER.

My dear Bro. Peat:

Your letter came a few days ago. Am glad you are so much pleased about your revivals. Wish I could be there and see some of your methods. Who of the boys are converted? You didn't mention any in your letter. You have had a great deal of experience in revival work, and in your letter proposed good methods in regard to evangelism and Sabbath Reform. Now, Peat, do not think I am impudent (being so much younger) for asking a few questions. And do not think that I have weakened on the blessed old Sabbath question. Do you think that the Sabbath is no binding than any other of the commandments? Then why do you make a hobby of the Sabbath? Isn't it a fact that in our revival meetings, where we find an old man riding some hobby, that he does more harm than good? What must be the result, then, when the evangelist is riding a hobby? Has any one come to the Sabbath in your meetings?

We are in the midst of winter, and we need the warm light of a Christian. Are we as lazy as the Jews? Do we need to tell the people that we keep the Sabbath, before they will know that we keep it? Do we have to tell the people that we do not lie, or swear, or steal, before they will know it, or before they will know it is wrong to do such things? Are they afraid to be in the anxious seat, not we. What do evangelists aim at? Is it not the conversion of sinners? What was Christ's method to accomplish this? Be ye therefore wise as serpents and harmless as doves.

Say, Peat, don't you remember how we used to shoot ducks in the pond south of the house? Didn't we sometimes crawl more than eighty rods across the old corn-field, with the greatest care not to make the least bit of noise, for fear the ducks would be frightened away, before we were in range? And don't you remember the time when a large flock of geese were in the pond, and we were about half-way across the field to them, when Bill Snyder fired off his old musket near the barn, and the geese flew, and we did not get a shot at them? It is about that way when the work has been going along, with great care and wisdom, and has got where he can almost reach the people, when some one jumps up and fires off his gun on the Sabbath, or any other question of which he is making a hobby, and the people are scared or offended, and many of them will not get in range of the gospel message again. What would you think of a man who was trying to get up to a flock of ducks, if he began firing off his gun before he got in range? Is it any more reasonable for a man in revival effort, to begin on the people with the Sabbath, or any other one principle of Christianity, before he has got to a point where they can receive it?

You remember the old decoys we had in the pond one fall, don't you? You know, sometimes when a flock of ducks would light in the pond, we would start before they would fly away. I always thought it was on account of the lifeless, cold appearance of those mummy-like ducks that frightened the wild ones away. There was too wide a contrast. Now, Peat, don't you think when church members are so cold and lifeless and indifferent and rigid and mummy-like, that they hinder the cause more than they do good? How about those wild ducks we had in the pond the next fall with their wings clipped? Didn't we get more ducks that fall than we did before? When a flock lighted there, they received a warm welcome, and were made to feel at home. There was but a very slight contrast, and they had a powerful influence over the wild ones.

All Christians are sinners with their wings clipped, so the Lord can use them in his vineyard and bring others into his service. What was Paul's method to convert the Jews? Was it by trying to be different from them, making a visible contrast between them and himself? Or did he to the Jew become as a Jew, to those under the law, as under the law: to be without law, as without law; to the weak, as weak; that he might by all means save some? Now, Peat, I hope you will write to me again about revivals, for I am very much interested in them. But don't forget, the next time, to tell who of the boys are converted and who have come to the Sabbath, and don't forget to tell how you manage when you have shot off a big load of shot, because we didn't get anything but feathers. I think you must have some new scheme that I haven't got hold of yet, and if I go into this work, I will need all the points I can get. Kindly remember me to Molly and the baby.

"Lovingly your brother,

Harry.

THE TRIUMPH OF RUSSIA.

The Ottoman Empire is being preserved in order that eventually it may ripen and fall into the lap of Russia; for unless conditions greatly change in a comparatively short time, this is the result that is sure to happen. Meantime the "concert" of Europe must wait upon the pleasure of the Turk; and meantime the conscience of England and France continues to suffer, caused by the material and willing aid which their rulers, moved by dynastic traditions or controlled by the great banking interests, will give to the Sultan to prevent a war and a financial panic. The "concert" is not removed, except by sentiment as have been aroused by the wonderful appeal which Mr. Gladstone has addressed to the people of England. It is quite within the range of probability that popular sentiment in western Europe could force a settlement of the immediate problem, which is as to the best method of protecting the Christian subjects of the Sultan from murder and outrage. And such a solution might be reached without a war and without a disastrous panic. It might have been reached long ago. It is true that Russia would not like such sentiment, for a cessation of outrages in Armenia would postpone the chance of her peaceful entry into Constantinople, if it would not destroy it altogether. Still, there is no good reason to expect that the "concert" will be soon dissolved, or that anything so important in Europe will follow Mr. Gladstone's cry in the night when a political issue in England which will greatly aid the Liberal cause. Of two things more perhaps, we may be reasonably sure—another effort will be made to compel the Sultan to proco the Armenians, while the Greeks will not be seriously punished for coming to the assistance of their kinsmen in Crete. Mr. Gladstone is doubtless right in supposing that there is not a "European people whose judgment, could it be had, would ordain or tolerate the infliction of punishment upon Greece for the good deed she has recently performed. Certainly," he continues, "it would not be the French, who so largely contributed to the foundation of the kingdom; nor the Italians, still so mindful of what they and their fathers have undergone; and least of all, I will say, the English, to whom the air of freedom is the very breath of their nostrils, who have already shown in every way open to them how they are minded, and who, were the road now laid open to them by a dissolution of Parliament, would by returning a Parliament which upon this question would speak with unanimity."—Harper's Weekly.

The lonely heart is the one shot into its own thoughts and gratifications.


Sabbath School.

INTERNATIONAL LESSONS, 1897.

LESSON III.-GENTILES CONVERTED AT ANTIODON.

For Sabbath-day, April 17, 1897.


GOLDEN TEXT.-When they heard these things, they held their peace, and glorified God, saying, that to the Gentiles also God had granted repentance unto life.

INTRODUCTION.

News of the conversion and baptism of Cornelius and his Gentile company at Cesarea soon reached the apostles and brethren in Judea, and Peter hastened to Jerusalem to release the writer some story. The brethren were disposed to blame Peter because they had thus recognized the Gentiles as partakers of the grace of God. But when they saw the part that both he and Cornelius played in the strange occurrence, showing how God had instructed both him and Cornelius, by visions and how the Holy Ghost had appeared to the one as he had done to the other, personally and Christ to them, their old Jewish prejudices gave way and they ceased to blame Peter, and glorified God, saying, 'That God had also to the Gentiles opened the way to his grace.'

LESSON III.

I. THE APOSTLE PAUL.

They, Christian disciples, not the apostles. Acts 8: 1. Here is a Scriptural warrant for lay evangelism. See Acts 7: 59; 8: 32; 10: 38. The extension of the church's work 'where' and 'why' of 8: 4 is more definitively stated in this verse, to Phenice, Cyprus, Antioco. The meaning evidently is that these were among the chief places reached by these persecuted believers in Jesus. The statement in 8: 4 is that where they ever went they preached the word. In this verse it is stated that this preaching was to Jews only. The reasons for this, though the disciples themselves were Jewish converts and they would naturally go among their own acquaintances and kinsfolks. Besides, as we saw in last lesson, the Gentile was not in the New Testament the equal of the Jew, and no Jewish church would include any but Jews gained ground very slowly. It is worthy of note that this rapid and widespread spreading of the gospel was by the very means by which its enemies sought to suppress it. Compare Acts 4: 28, 39; 1 Cor. 1: 25.

II. Converts Preaching. 20.

"Let him that heareth say Come." Rev. 22: 17. Some of them. That is, some of these Jews. The extent of the evangelistic work that the church was able to do in the cities that it could reach, and not the whole work. Whatever progress the church was able to make was by the power of the Holy Spirit, and the story is one of the triumphs of the Holy Spirit.

III. The Lord Working. 21.

The result of the faith they had with them. See Luke 1: 66. The hand, in the Scriptures, is the sign of power, power exerted. God, who had brought these men to the knowledge of the gospel, was not going to permit the enemy to persecute and oppress them, did not leave them to themselves. His power was with them, to keep them, to enable them to speak in behalf of Jesus and make the work effective in the hearts of those who heard them. These were in the line of the divine commission to preach the gospel to every creature; they were, therefore, in the line of the divine promise also. "Lo I am with you." The Lord Jesus, and of the Lord's presence, and therefore the great numbers believed and turned unto the Lord. See Acts 1: 8. Thus were laid the foundations of the church at Antioch, and of the second great mission of Christian missions, becoming to the Gentile world what the church at Jerusalem had already been to the Jewish world. The motto is, "The Lord is working, and by His power, in a general way. It is the Lord's doing and it is marvellous in our eyes.

IV. The Church Fostering. 22-24.

Tidings of the baptism at Antioch were not long in reaching the mother church at Jerusalem. Immediately it was determined that this new interest must be looked after, and Barnabas was sent to Antioch. What do we already know about Barnabas? 9: 27. Is he likely to encourage or to criticise this new movement as having sprung up on an irregular manner? Let the Holy Ghost and the word of God be the test. The favor, blessing of God upon the people. Barnabas only needed to know what he saw was the work of the Lord, when his heart was filled with great joy. See 2 John 4. Out of a full heart he brings to the new brethren the message of the mother church. "Unite unto the Lord." Be steadfast. Acts 12: 15. Acts 18: 24. Trials as the Christian has to meet, will not be borne by any careless, indifferent soul in any age. It requires a deliberate, full purpose. His heart, his affection, his enjoyment. We must not make the conclusion that the exhortation to which Barnabas, in the name of the church at Jerusalem, gave to these new found brethren in the faith. it is a good man and of great good report among the Gentiles. Full of the Holy Ghost and of faith. 6: 5. Under the labors of this Godly man, the revival, so well begun, in Jerusalem continued. Paul now was able to go to new regions, to new society. People were ready to add to the Lord. 2: 47. Oh that we had everywhere men full of the Holy Ghost and of faith, and that the hearts of the Gentiles might be made ready to receive the truth and turn to the Lord! Why don't our churches send out their Barnabases? Are these churches fostering the mother churches which they ought to be?

V. The Apostle Barnabas.

Barnabas wanted help. He remembered Saul, and how he had been driven from Jerusalem for his bold preaching for Jesus. Why shouldn't he come and help to work this rich mine for the Lord? Acts 11: 18. Saul, the name, it is a familiar name, a name that is dear to Christians. What a poor boy, and could not afford to buy one of the high dignity and honor which it confers. Saul was a man of the period, and Saul is a man of the period. Acts 12: 1. Saul was a man of the period, in the public duties. What a position, what a place! which he is, that he has for the time said, what he saw was the work of the Lord, when his heart was filled with great joy. See 2 John 4. Out of a full heart he brings to the new brethren the message of the mother church. "Unite unto the Lord." Be steadfast. Acts 12: 15. Acts 18: 24. Trials as the Christian has to meet, will not be borne by any careless, indifferent soul in any age. It requires a deliberate, full purpose. His heart, his affection, his enjoyment. We must not make the conclusion that the exhortation to which Barnabas, in the name of the church at Jerusalem, gave to these new found brethren in the faith. it is a good man and of great good report among the Gentiles. Full of the Holy Ghost and of faith. 6: 5. Under the labors of this Godly man, the revival, so well begun, in Jerusalem continued. Paul now was able to go to new regions, to new society. People were ready to add to the Lord. 2: 47. Oh that we had everywhere men full of the Holy Ghost and of faith, and that the hearts of the Gentiles might be made ready to receive the truth and turn to the Lord! Why don't our churches send out their Barnabases? Are these churches fostering the mother churches which they ought to be?

VI. Barnabas Wanted Help.

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Popular Science.

By H. H. Rivers.

The Mississippi, its Floods and Pollutions.

One would conclude from the loss of life, the devastation and destruction of property by the late flood, that the Mississippi had about all the water it could well handle or take care of. To keep this river confined within its limits, large appropriations have been made by government, aided also by donations of money and labor by the people who live along its course, yet after all this labor and care the waters frequently break through their embankments, or levees, and flood large sections of country causing much damage.

This river is made the scavenger for no less than 1,257,545 square miles, and is itself 2,960 miles in length. The lower Mississippi, in connection with the Missouri, is 4,200 miles long. In this immense distance there are no less than from thirty to forty cities, some of which have large population, besides unnumbered villages and towns. The sewage of all these is turned into and carried away in its waters.

Notwithstanding all this there is a scheme now being carried out to turn a portion of the waters of Lake Michigan from going to the ocean via Niagara Falls and the St. Lawrence, and send it by way of the Mississippi. It is the intention to sewage Chicago and to turn through a canal 10,000 cubic feet of water per second into the Mississippi, via the Rock and Fox Rivers. It is stated that no harm can come to the people along the line of this sewage.

To accomplish this vast work of adding 10,000 cubic feet of water per second to the already almost daily overflowing banks of the Mississippi is a work of no small moment, requiring as it will the highest talent of scientific engineering skill.

The distance to be covered by the canal is 28 miles, and the width at the bottom possible and of suitable grounds to be 202 feet. The excavation will reveal material of a widely different character, such as mud, sand, clay, gravel, boulders and solid rock.

The estimates made for removal are 4,500,000 cubic yards of sand, 28,000,000 cubic yards of gravel and boulders, and 12,000,000 of solid rock.

The wisdom of adding to the already slow moving, and levee-confined waters of this river, this additional river of pollution may well be questioned. If the waters had the rapid movement of the Niagara or the St. Lawrence unquestionably they would purify themselves, but the movement of the Mississippi is so slow that the sediment carried in the water has continued to settle and raise the bed of the river for long distances until the surface of the river is higher than the lands of the surrounding country; even at New Orleans, the river is higher than the city.

If the sewage and dumpage of New York actually contaminate the Atlantic Ocean to that extent that sanitary laws have to be enacted to protect the people against contagion, wouldn't the boulders and gravel grounds serve as great check dams and wind that keep the water in constant motion, how much greater the need of sanitary regulation by Congress where the flow of water is so slow and obstructed as to allow sediment to settle and remain.

Consciousness of ignorance is no small part of knowledge.—St. Jerome.
DEATHS.

Superstitious notice: We regret to announce that Mr. Frederick Z. Metcalf, of the Sabbath Record, died at the rate of ten cents per line for such notices.

Coon.—At the home of her daughter, Lillie E. Coon, Adams Centre, Wis., March 19, 1897. The Rev. Frank Coon, in the 77th year of her age.

Olov.—In Fontana, Wis., March 18, 1897, Mrs. Edna E. Olov, daughter of Oscar A. and Gertrude (Corliss) Olson.

Although bowed down with this first great sorrow, these young parents can say with the poet, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." O. W. B.

Rankin.—At Roland, Ill., February 27, 1897, Rev. G. R. Rankin, 78 years from the day he was called to West Hallock Missionary Eighty years from the day he was born. He leaves a wife and many of his friends and admirers. He died a valiant and honest Christian soldier of the faith. The funeral was held on Friday, April 3, and the body was interred in the old cemetery at West Hallock. The country, perhaps, owes as much to Dorothy Madison as to her husband, the President. The genuine lady who can bear herself as mistress of the White House to another, in some quarters, is peculiarly more valuable to the country than any of her predecessors. But in many ways she excelled her illustrious predecessors, and maintained a distinction that is peculiarly her own. When she entered upon her high social duties she was the best woman the country had ever undertaken them. She was only a few years from her girlhood, but she was accomplished, educated and youthful. She was at an age when even the soundest characters like the excitement of social gayeties and merriment.

Had there been a suggestion of weakness in her composition her elevation to the position of the "First Lady" of the country would have resulted either in excessive vanity or repulsive haughtiness. She was splendidly upright between the two dangers. Had she been born a princess, trained to the responsibilities and forms that attach to the purple, she could not have more admirably adjusted herself to an environment of some strange, but which nature had marvellously fitted her to adorn. She is not only womanly but intensely active. She needs no champions but both the high and low are her friends and admirers. Ingenuity, nobility of character, sympathy with the aspirations and interests of the many of improved business, but the attractive home ought to secure better results than are produced as a larger business. Annual subscription, $2.50. Clergyman, Singe copies, 25 cents. Post, 241-243 West 23d St., New York.

LADIES OF THE WHITE HOUSE.

There is one point with respect to which American history's de- fective, and will, we fear, for some time continue so, and that is the comparative indifferance with which the influence of the nation's prominent women upon the forces which shape the events of the world. The policy of the country is treated. This is more the fault of circumstances than of the times; but when the woman and personal histories of our presidents come to be written, they will be taken behind the scenes of government and back of proclamations and proclamations. At present, as Professor Sluane has taken the reading public in his recent life of Napoleon, then the country, and the constitutional and political administrations may be given their true places.

Certainly we are not less appreciative of the finer, even if in some respects the weaker, sex, than other countries, but Ameri- can women have been too much of the background of political circles have been content to confine their public tri- butes to the social and private influence upon national affairs has been exerted in a less conspicuous, but no less the helper. We have a somewhat vague idea that we owe a considerable measure of respect and gratitude to Martha Wash- ington and Abigail Adams, not merely as women of high charac- ter and brilliant minds, but as factors in two distinguished ad- ministrations of government. Even the country, perhaps, owes as much to Dorothy Madison as to her husband, the President. The genuine lady who can bear herself as mistress of the White House to another, in some quarters, is peculiarly more valuable to the country than any of her predecessors. But in many ways she excelled her illustrious predecessors, and maintained a distinction that is peculiarly her own. When she entered upon her high social duties she was the best woman the country had ever undertaken them. She was only a few years from her girlhood, but she was accomplished, educated and youthful. She was at an age when even the soundest characters like the excitement of social gayeties and merriment.

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The Borrowing Habit.

In the days of Shakespeare as well as now, "the loan oft loses both itself and friend." There is probably no small number of our reading who cannot realize the joy and actual money loss as the habit of borrowing petty household supplies, which the borrower oft- en judges are too small to be returned. It is a few spoonsful of tea at one time, a little butter at another and the sum total in a short period may be altogether too large for the lender to give away. There is but one way to treat such borrowers who never pay, and to borrow the same amount of the same article until the proper equivalent has been made. This is considerable trouble, but it is the only way to render justice to one's self. It is also a delicate hint which the most charitable borrower is likely to profit by. It may lose the friend, but saves the loan. There are a great many people who, like the foolish virgins of the parable, systematically fail to provide for emergencies and thus are too deeply indebted to more provident neighbors. After nineteen hundred years, they are as typical a class to-day as they were in old Judea, the women without "fidelity," who do not hesitate to make their silliness an excuse for their dependence, and demand the presence of the Brough of the inconvenience they may occasion. Judicious housekeepers will soon learn that the act of borrowing unless it is a legitimate need, and whatever is needed can then be ordered at the proper time.

No independent woman with any dignity or self-respect will put up any nonsense in any such pernicious habit as borrowing. The borrowing of household utensils, like preserving pots, and baking tins and similar articles, causes a great deal of annoyance to lenders, who may lack the moral courage to say no when they would like to do so. The bruse preserving pot of old-fashioned times was an expensive article which only a few families in a village could afford to own. The large number of households formerly depended upon the kindness of their neighbors, the means of preparing their winter supplies of preserved fruit. In return they would extend the same favor to lenders in preserving time. A large, porcelain-lined pot suitable for every purpose was purchased for $1, and no family need depend upon neighbors. Yet to-day the borrowing of preserving pans has developed along similar lines as in those olden days, and no equivalent is ever given, because the preserving pot is no longer common property, though the inconvenience of lending it may be as great before, for it is likely to be more lasting. The old brass pot was literally indestructible, but the new pots are ready to fall to pieces.

The lender of household articles must submit to much petty annoyance, because she does not submit with smiles to all exactions made upon her she is likely to be more lasting. The lender of household articles must submit to much petty annoyance, because she does not submit with smiles to all exactions made upon her she is likely to be more lasting. The lender of household articles must submit to much petty annoyance, because she does not submit with smiles to all exactions made upon her she is likely to be more lasting. The lender of household articles must submit to much petty annoyance, because she does not submit with smiles to all exactions made upon her she is likely to be more lasting. The lender of household articles must submit to much petty annoyance, because she does not submit with smiles to all exactions made upon her she is likely to be more lasting. 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