

The Sabbath Recorder.

SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

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For the SABBATH RECORDER.

TO THEE.

BY LUELLE D. STILLMAN.

Through meadow and forest I wandered all day,
Having no thought but to be happy and gay;
But, when the sun sank low in the West,
And the flowers by the night winds were caressed,
And darkening shadows stole over the lea,
Then, oh, my Father, my thoughts turned to Thee.

Along life's broad pathway I strayed,
Gathering blossoms which bloom but to fade;
Chasing a will o' the wisp here and there,
Grasping for pleasures which end in despair.
But, when the storm clouds settled o'er me,
Then, oh, my Father, my thoughts turned to Thee.

We're happy as long as the heavens are fair,
And songs of the wild birds drift out on the air;
Glad and joyous, thoughtless and light
As long as sorrow keeps just out of sight.
But, when the voice whispers, "Pass under the rod,"
And we see our heart's treasures laid under the sod,
When the sweet, bird voices are hushed o'er the lea,
Then, loving Father, our thoughts turn to Thee.

—THE ladies will not be alone in their delight at the fruit and flower display at the World's Fair. It is said that it will surpass all previous ones and be beautiful beyond description. It will be more extensive and complete than any ever attempted before, and will attract much attention by virtue of its great scientific and educational interest. In the mammoth horticultural building, one thousand feet long, will be massed a wealth of plant life, of which here are some specimen features: two thousand different varieties of orchids; an acre of fruit specimens grown in all parts of the world; a miniature mountain covered with tropical and other plants, representing different belts of climate; a cave within the mountain where experiments will be made in growing plants by electric light, and also by the aid of electric currents passed through the soil. Wisconsin will exhibit a cranberry marsh along the Midway Plaisance. California wanted about fifty times as much space as could be granted her. She will occupy an acre with a citrus exhibit alone. More than 500,000 transplanted shrubs and plants are already growing on the exposition grounds, and the number is rapidly increasing. Students of botany, ho! for the Columbian Exposition. Its attractions will surpass even Allegany county and Lake Koshkonong.

—THE Rev. O. P. Gifford, pastor of the Immanuel Baptist Church, Chicago, recently stirred the evangelical ministers in the Pastoral Alliance by his utterances on "The relation of the churches to the workingman." Dr. Gifford was for a long time connected with the Workingmen's Association in Boston, and with his wide experience does not speak at random. In personal appearance he is a plain, every-day sort of a man, with a business-like manner and a piercing eye. What he has to say is always pointed and goes straight to the mark. He mentioned a service of workingmen under the leadership of Father McGlynn, in Brooklyn, in which the name of Jesus Christ was applauded whenever used and the name of the church greeted with hisses, and declared that the church was losing touch with the people who bear the brunt of the battles of the day. "A friend of mine," said he, "who has an office in the top of

the Chamber of Commerce Building is thinking of getting a fish pole long enough to reach over the intervening buildings and drop a line into the lake. That is a good deal as we would approach the workingman from the heights of theory with the pole of speculation. By the time he gets the bait the worm is dried up." He asked his brethren to face the fact that but few workingmen are seen in the church, they preferring to meet outside and discuss questions of the day, and that the great moral questions are crystallizing outside the Christian church. The great monopolies, he said, are in the hands of Christians. He declared that the church must tackle the liquor traffic and at least gag it on Sunday. He cared not an iota for party, but would die for principle. He said that the candidates of both great political parties in the coming national election would be satisfactory to the organized liquor traffic, it having only to drop in its nickel and up comes its candidates. "Until the liquor traffic has been felled by Christianity, you needn't talk of the needs of the workingman." Dr. Gifford's address caused a lively discussion, many of his brethren thinking his remarks too cynical and severe. Other pastors—thoughtful and observant men—found evidence in their own experience to confirm the words of the speaker. Rev. Mr. Zimmerman had become satisfied that the workingman believed that the church was allied with trusts, monopolies and the present industrial system. "The workingman is nearly right," he said. "In the face of a man who is at the head of a binding-twine trust, a reaper trust, or, perhaps, a liquor trust, the minister is dumb."

We believe that there is a lighter side to the picture here presented, but we cannot doubt that Dr. Gifford spoke out of a heart saddened and made desperate by the indifference and guilt which he had seen in quarters where better things were to be expected.

—AMID the labors connected with the evangelistic services in Barry, Ill., we ask permission to shorten our editorial notes this week. The work here will probably be closed soon and we hope to review some interesting features of it in the next issue of the RECORDER.

L. C. RANDOLPH.

MORGAN PARK, Ill.

TOBACCO AND REFINEMENT.

No clear-sighted thinker with faith in the onward march of civilization, writes a lady, can for a moment believe that tobacco smoking will become universal among men. Why? Because, notwithstanding its present popularity, it is essentially a filthy and an objectionable habit, and is therefore certain to decrease among thoughtful men. Chewing tobacco was once, and not so very long ago, a very prevalent habit with men of every social rank, but to-day it is a rare thing to find a cultivated man under fifty addicted to the disgusting practice. It is becoming unfashionable, and will soon be as obsolete as snuff taking. And it is only a matter of time when smoking, which belongs to the same train of evils, will meet with a like fate.—*German town Guide.*

THE WITNESS OF HISTORY FOR THEOLOGICAL EDUCATION.

BY T. R. WILLIAMS, D. D.

A liberal education is a full development of all the powers of the mind, the moral as well as the intellectual. With this conception in mind we may better understand the historical results of higher education.

Intellectual culture reached very high development in Greece and Rome; still, if we except a few highly endowed minds, like Plato and Seneca, their education was greatly deficient in its power to lift men into unselfish, pure, social life. Their best conceptions of piety were mingled with thoughts of cruelty and lust. This was the best that a mere intellectual education could possibly produce. Of itself it was utterly powerless to lead the moral world into communion with the holy and merciful God, yet this Grecian and Roman culture was an invaluable preparation for the moral culture of Israel now being planted in every city of the Empire.

With these three ancient cultures and the advent of Christianity in her midst, the Roman Empire is broken into fragments and passes into the Dark Ages. A thousand years later the nations of Europe emerge from the darkness of the Middle Ages, having organized several universities intensely enthusiastic in the revival of ancient learning. The church soon recognized the preparatory power of this university training, and sought its help in extending the kingdom of Christ. As a result, thought was emancipated and activity quickened in every sphere. The Western Continent was discovered, the printing press invented, and social life everywhere inspired with new impulses. This revival of ancient learning became the intellectual agency which broke ecclesiastical bondage and made possible the great Reformation of the sixteenth century. Here note an interesting fact. When Constantinople was conquered by the Turks in 1453, many Greek scholars took refuge in Italy and established schools of ancient learning. They became, for a time, the teachers of Europe, and kindled a wonderful enthusiasm for the study of antiquity which finally became an intellectual intoxication. Under Leo X Rome became a center of ancient learning. But the Greek and Hebrew Scriptures were neglected and despised as unworthy of the regard of scholars. The consequence was that infidelity prevailed in the highest ranks of the church. Christianity was despised as a superstition, and immorality abounded in the most shameful forms. The heathenism of Athens was revived in Christian Rome, and the Vatican became the scene of treachery and dissolute indulgence.

But Germany gives a very different picture. The new learning was cultivated with as much zeal as beyond the Alps, but it was utilized in the interest of Christianity. The Greek and Hebrew Scriptures were studied in the same critical manner as were the classics of Greece and Rome. Critical editions of the Old and New Testaments were published by able scholars,

and thus the means were supplied for correcting the errors brought into the church by papacy. The Scriptures were allowed an even chance in the German universities with pagan philosophy and literature, and at once proved to be the Word and power of God to move the world in the great Reformation. Luther, Melancthon, Zwingli, and Calvin, never could have become leaders in the Protestant Reformation without a deep and critical study of the Scriptures as an important part of their university education. Germany owes much of her noble nationality among the empires of Europe to the profound biblical scholarship of her modern universities. Italy, with her treasures of ancient learning and long neglect of sacred literature, bears no worthy comparison with Germany.

While it is evident that ancient learning had great power in awakening thought and mental life, it is also clearly evident that the great leaders of moral and religious thought have been men of biblical culture in the original, biblical literature. We believe that history gives no exception to this statement.

If, now, we turn our inquiry on this subject to the early years of the present century we shall observe the most remarkable movement for evangelizing the world that has ever been recorded. It was at the same time an outgrowth of liberal education. On October 2, 1792, the first Baptist Missionary Society was founded in England largely by the exertions of William Carey. To-day every inhabitant of India is his debtor. While Carey was an intense Christian he was also a profound student in Latin, Greek, and Hebrew. In this scholarship was his elementary preparation for his life-work. He translated the Bible, in whole or in part, either alone or with others, into twenty-four Indian languages, and under his personal direction the Holy Scriptures were made accessible to more than three hundred millions of human beings. It is evident that without his scholastic preparation he never could have accomplished this stupendous work.

If we turn to our own country the same witness is borne to the importance of the most thorough collegiate and theological education. The course of study and the Christian scholarship of such institutions as Williams College, Brown University, Andover Seminary, eighty years ago, was well represented by such young men as Mills, Hall, Judson, Newell, and Nott. In their conception Christianity is a reality, with an infinite blessing for the human race. A most thorough mental training, and broad, deep biblical learning moved these young men to urge the organization of the American Board of Commissioners for Foreign Missions, and to devise plans for carrying the gospel of redemption to the millions sitting in darkness and spiritual bondage. Judson and Mills, when their earthly work was done, were buried in the sea. Since their time the ocean waves have borne thousands of trained and consecrated young men and women from our schools of Christian learning to the distant isles and shores of the sea. To-day thousands of our students are longing to go to the same work. This grand religious movement is the supreme characteristic of our age, and as certainly as the great rivers of the earth have perennial fountains and directing channels in the lofty mountains, so surely does this great movement of evangelism have potent agencies and directing forces in our institutions of liberal and Christian education.

The schools which are chiefly engaged in this

grand work are denominational. There is a natural motherhood about a denominational college or theological school for which it is impossible to find a natural substitute. Hence it is a historic fact that loyalty to home life is generally secured in true home culture. In this fact resides the fundamental and moral necessity for denominational schools. Those denominations which have made the most complete provisions for collegiate and theological education, and sustained them by their own patronage, have at the same time made the most rapid and solid growth. Such is the witness of history in general to the great importance of the most thorough education.

As Seventh-day Baptists our forefathers in this country were men and women of culture; some of them having enjoyed educational advantages in England. Hence they were interested in the early movements to establish institutions of learning here. When the Baptist people of New England proposed to establish a college some of the Seventh-day Baptists of Rhode Island identified themselves with the movement, and for several years were members of the Managing Board of Brown University, one of them, Samuel Ward, having drafted the original charter, and afterwards, as Governor of the State, gave to it his signature. Half a century later it became evident to the leading men of our denomination that an institution of liberal education for our own young people was an imperative necessity. In 1836 a large academic building was completed and furnished at a cost of \$20,000. The school was opened with much enthusiasm and with bright prospects. Since that time several academies have been chartered and well patronized for a series of years. Two of these institutions have arisen to the rank of colleges, Alfred University and Milton College, and to this number is now added Salem College. It is estimated that these academies and colleges have already imparted instruction to more than twenty-five thousand students. These students have gone out to fill useful and honorable positions. Large numbers have become successful teachers, many are pastors and missionaries; others are writers and editors. Thousands of homes have been made more happy and refined by these, our own, institutions.

We have also a Theological Department in Alfred University, which has for several years been training young men for their special work in the ministry. A number of our churches, and our home and foreign missions are already reaping the fruitage of that special work. A strong class is preparing to take their respective positions in the great field.

The importance of the highest training in literature and biblical learning, for our own people, can be argued more cogently from our needs than from the brief history of our schools. Our situation as a people is peculiar, for we are scattered in small groups throughout the United States; we stand face to face with the learning and religious conservatism of the world. Our work, primarily, is that of all true Christians, preaching the gospel of the Lord Jesus Christ. But if the Master has entrusted to us truth not received by the world, then we must vindicate that truth before the judgment of the best cultured in the world, and we ought to realize that this intense age can be taken captive for Christ and for truth only by men abreast of the highest culture and most disciplined energies. While the classics and science have an imperative importance, yet more is demanded in the education of those who would lead men to a higher and better life; and that

is found only in the critical and profound study of the Bible. As Christian teachers it is justly demanded of us that we should know how to harmonize into a perfect unity all the facts revealed in Scripture. We are to take the Word of God and unfold its divine lessons in their original sense so clearly and simply that they may be understood and accepted by all classes of hearers. This requires accurate scholarship in all that pertains to the subject matter; a clear, intellectual and spiritual apprehension of the divine truths revealed, and a Christ-love and sympathy for men in whatever moral condition. One reason why so great demands are made upon our people, and especially our ministry, is found in the advancing intelligence of our age. To instruct and lead the progressive thought our ministry must be before it in point of mental attainment and biblical learning.

Another reason for this necessity for the very highest culture is found in the skeptical trend of our times. "This is an age of unsolved problems." The irreligious scientist endeavors to turn God's revelation in nature against his historical revelation in the Bible. Heart unbelief entrenches itself in false philosophies, and challenges the best skill of solid learning to drive it out. No tyro can do such work. It requires a massing of truth from every source, condensed and hot, thrown into the very citadels of infidelity. If any people ever needed a thoroughly educated ministry our people need it more. We need consecrated learning, and, above all, consecrated life and spirit, to carry truth into the battle for victory.

If, as a people, we are to attain a worthy success in the work before us, we must have fully endowed denominational schools, with consecrated faculties, united in the most thorough training of loyal young men and women. With these conditions fulfilled we may confidently expect the blessing of God upon our educational work, and through that upon our denominational work and life.

MINUTES OF THE WESTERN ASSOCIATION.

The Fifty-seventh Annual Session of the Seventh-day Baptist Western Association convened with the First Genesee Church at Little Genesee, N. Y., June 16, 1892, at 10.15 A. M.

After the call to order by the moderator, and appropriate remarks by the same, Rev. A. E. Main offered prayer. The congregation sang, "I Need Thee Every Hour" and a prayer and praise service was conducted by the moderator.

After singing the anthem, "Praise the Lord," by the choir, and reading Psa. 10: 3 by Rev. G. W. Burdick, and prayer by Rev. J. L. Huffman, Prof. L. C. Rogers, of Alfred University, preached the introductory sermon from Rom. 13: 11, "And that knowing the time it is high time to awake out of sleep."

After amendments to Executive Committee's report it was adopted as follows:

FIFTH-DAY MORNING.

10. Call to order by Moderator. Prayer and praise.
- 10.30. Introductory Sermon, by L. C. Rogers.
- Report of Executive Committee. Communications from churches and corresponding bodies.

AFTERNOON.

- 1.30. Devotional exercises.
- 1.45. Communications continued.
- 2.15. Appointment of standing committees.
- 2.30. Essay, Organic Christianity, H. D. Clarke.
3. Miscellaneous communications; annual reports.

EVENING.

- 7.45. Sermon, Rev. A. E. Main.
- #### SIXTH-DAY MORNING.
- 9.30. Daily order.
 10. Educational work, conducted by L. C. Rogers.
 11. Sermon, Delegate North-Western Association. S. R. Wheeler.

AFTERNOON.
 1.30. Daily order.
 2. Missionary Society's hour, conducted by A. E. Main.
 3. Woman's work, conducted by Mrs. J. B. Whitford, Sec.

EVENING.
 7.45. Prayer and conference, Joshua Clarke.

SABBATH MORNING.
 10.30. Sermon, Delegate Eastern Association, L. E. Livermore. Joint collection Missionary and Tract Societies.

AFTERNOON.
 1.30. Sabbath-school, conducted by the Superintendent of the Little Genesee Sabbath-school.

2.30. Y. P. Prayer-meeting.
 EVENING.
 7.45. Young People's hour. Programme prepared by Miss Mary C. Burdick, Sec.

FIRST-DAY MORNING.
 9.15. Daily order.
 10. Sermon, Delegate South-Eastern Association, T. L. Gardiner. Joint collection for Tract and Missionary Societies.

AFTERNOON.
 1.30. Daily order.
 2. Tract Society's hour, conducted by L. E. Livermore.
 3. Unfinished business.

Communications from the churches were read as follows:

Second Alfred, Andover, East Portville, First Genesee, Hartsville, First Hebron, Hornellsville, Scio, Wellsville, Friendship, Richburg, Hebron Centre, Independence.

It was voted to fix the time for adjourning morning and afternoon sessions at 12 M. and 4.30 P. M.

After singing, "Onward Christian Soldier," the benediction was pronounced by Rev. Joshua Clarke.

AFTERNOON SESSION.

The afternoon session opened with a prayer service, after which the letter from the West Genesee Church was read. It was voted that the Moderator appoint the standing committees.

Communications from Sister Associations being called for, Rev. T. L. Gardiner, of Salem, W. Va., responded with a letter from the South-Eastern Association, and added a few words in regard to the condition of the field which he represented. Rev. L. E. Livermore, of New Market, N. J., represented the Eastern Association and gave an interesting account of the proceedings of that body and the religious condition of the churches. Dr. C. D. Potter, of Adams Centre, N. Y., read the letter of the Central Association and added appropriate remarks.

The Moderator appointed the standing committees as follows:

- On Nominations—J. Clarke, D. E. Babcock, B. E. Fisk.
- On Petitions—G. P. Kenyon, M. B. Kelly, M. G. Stillman.
- On Finance—J. T. Davis, E. R. Crandall, C. B. Wilber.
- On Resolutions—L. C. Rogers, J. L. Huffman, A. E. Main, and delegates from Sister Associations.
- On State of Religion—Mary E. Bowler, Mrs. T. R. Williams, J. Kenyon.
- On Education—T. R. Williams, J. L. Huffman, G. W. Burdick.
- On Obituaries—L. A. Platts, J. P. Mosher.

The time for the reading of the essay, "Organic Christianity," having arrived the writer, H. D. Clarke, presented the same.

Rev. S. R. Wheeler, of Dodge Centre, Minn., read the letter of the North-Western Association and spoke feelingly of the great western field.

It was voted to cordially welcome the delegates from Sister Associations, the representatives of our denominational boards, Bro. D. H. Davis and wife, from Shanghai, China, and all

other visiting brethren, and that they be invited to participate in our deliberations.

The delegate to the North-Western Association for 1891 presented his report as follows:

Your delegate to the North-Western and South-Western Associations would respectfully report that he attended their meetings as follows: The North-Western, June 25th to 28th, with the church at North Loup, Neb. The South-Western at Delaware, Mo., July 2d to 5th.

Your delegate received a cordial welcome, was assigned a place on the programmes, and was invited to participate in the deliberations. These duties he endeavored to meet to the best of his ability.

I will not take your time to speak of the gracious outpouring of the Holy Spirit upon the meeting at North Loup. That you have already heard.

I desire to speak in brief of the interest in the South-West. I am glad to report that God's blessing was not confined to North Loup, but that it was also manifest at the Delaware Church. The meetings were largely devotional, and I trust that a lasting impression for good was made. The appreciation of your efforts and interest in sending to them a delegate was often expressed, and also regrets that they were unable to do the same by you.

Your delegate has been impressed with the thought that the delegate sent from these Associations should spend some weeks on the South-Western field in missionary labor; that the interests of the field demand it, and the financial advantage of such a course must be apparent to all.

Thanking the Association for the privilege granted me, I submit herewith the following financial statement:

Cash received from Treasurer.....\$75 00
 " paid out.....66 67
 " returned to Treasurer.....8 33

Respectfully,
 J. T. DAVIS.

The delegate to the Eastern and Central Associations also presented his report as follows:

To the Western Association:

The delegate appointed to represent you at the South-Eastern, Eastern and Central Associations would report as follows:

He was unable to attend the South-Eastern Association, being detained by the final departure and funeral services of our sister and mother in Israel, Mrs. Joshua Clarke, of Alfred Centre, N. Y. He forwarded a letter to that Association explaining the circumstances of detention, and enclosed the circular letter of this Association, stating, also, briefly, the present condition of our churches and expressing our fraternal regards.

He attended the Eastern Association, held at Ashaway, R. I., where he was cordially welcomed and invited to participate in their deliberations. This meeting was one of lively interest and characterized by perfect harmony and a very good spirit. The denominational interests were presented and discussed with much animation and hopefulness. Two or three recent converts to the Sabbath were in attendance and added to the interest of the occasion.

The Central Association, held at Leonardsville, N. Y., was also an occasion of much interest. Most of the churches were represented, some of them quite largely. Your delegate received the same cordial reception accorded to him in the Eastern Association. The deliberations and discussions were characterized with unanimity of sentiment and feeling. In each of these Associations an hour was set apart for the special presentation of interests represented by the Missionary and Tract Societies, Woman's Board, and Young People's Society. The discussions and papers brought out in these exercises manifested marked ability and growing interest in our denominational work.

These Associations have sent as delegates to your body, representative men from whom we may hope to hear fuller reports of the present conditions of their Associations.

The expenses of your delegate chargeable to the Association were \$25.

Respectfully submitted,
 THOS. R. WILLIAMS.

JUNE 16, 1892.

Voted that these reports be received, and items of expense be referred to the Committee on Finance.

The Treasurer presented his report, which, with the vouchers, were referred to the Committee on Finance:

E. E. HAMILTON, Treasurer,
 In account with the
 SEVENTH-DAY BAPTIST WESTERN ASSOCIATION.
 DR.

| | |
|---|----------------|
| Balance on hand last report..... | \$29 25 |
| Received from churches, dues as follows: | |
| Portville, (dues 1890)..... | \$2 70 |
| Independence..... | 8 50 |
| West Genesee..... | 1 90 |
| Second Alfred..... | 13 60 |
| First Alfred..... | 41 40 |
| Hebron, dues 1890, \$5 31; 1891, \$6..... | 11 31 |
| Andover..... | 6 50 |
| Hartsville..... | 4 20 |
| Wellsville..... | 3 20 |
| Scio..... | 3 30 |
| Hornellsville..... | 2 10—\$ 98 71 |
| Association joint collection for Tract and Missionary Societies..... | 34 53 |
| Association joint collection for Tract and Missionary Societies..... | 22 07 |
| Mrs. W. C. Burdick, donation to make Clarke Post L. M. Missionary Soc. | 25 00—\$ 81 60 |
| J. A. Platts, repaid order voted for programmes (see last report)..... | 1 50 |
| J. T. Davis, returned unused balance of his order as delegate..... | 8 33 |
| | \$219 39 |

Cr.

| | |
|---|---------------------|
| Paid orders and bills: | |
| J. T. Davis, delegate, part of order..... | \$30 00 |
| J. P. Mosher, agent, printing notices and programmes..... | 3 50 |
| W. L. Burdick, Sec, engrossing minutes preparing for publication..... | \$3 00 5 00—\$ 8 00 |
| A. L. Chester, Treas, Missionary Society, one-half of joint collection..... | 28 30 |
| A. L. Chester, Treas, L. M., Clarke Post | 25 00—\$53 30 |
| J. F. Hubbard, Treas, Tract Society, one-half joint collection..... | 28 30 |
| J. T. Davis, balance of order..... | 45 00 |
| J. Clarke, delegate, part of order..... | 38 00 |
| " " balance of order..... | 7 36—\$45 36 |
| Balance on hand..... | 5 93 |
| | \$219 39 |

There remains unpaid on last apportionment from the following churches:

| | |
|--------------------|--------------|
| Friendship..... | \$11 60 |
| First Genesee..... | 14 70 |
| Hebron Centre..... | 2 20 |
| Portville..... | 2 70 |
| Richburg..... | 6 20 |
| Shingle House..... | 2 20—\$36 60 |

Bill due and unpaid:
 American Sabbath Tract Society, printing minutes..... 29 43
 Respectfully submitted,
 E. E. HAMILTON, Treasurer,

E. & O. E.
 ALFRED CENTRE, N. Y., June 15, 1892.

The Committee on Obituaries presented its report which was referred back for fuller accounts concerning names omitted, with instructions to file the same with the clerk for publication in the Minutes. The following is the completed report:

To the Seventh-day Baptist Western Association:

Your Committee on Obituary notices would respectfully report, that the letters from the churches to this meeting show the total number of deaths occurring in the membership of the churches to be 39. Of these, two—one minister and one deacon—held official relations with their respective churches and so require particular mention in this report.

I. The Rev. Wardner Carpenter Titsworth was born at Shiloh, N. J., Oct. 3, 1848, and died at Dunellen, N. J., April 24, 1892, aged 43 years, 6 months and 21 days. Bro. Titsworth's last public labors were with the First Alfred Church in this Association, and with that church he held his membership at the time of his death. He was baptized and became a member of the church at New Market, N. J., at the early age of 14 years, and his early Christian experience was enjoyed under most favorable circumstances. He was, for some years, a student at Alfred University and Amherst College, graduating from the latter institution in 1870. Later he took a three year's course at Union Theological Seminary, graduating with the class of 1877. He was ordained to the work of the ministry in May 1877, at New Market, N. J., L. A. Platts preaching the ordination sermon. The first of June following he took the pastoral care of the church at Farina, Ill., serving, in order, that church, First Hopkinton, and First Alfred, embracing a period of about 12 years. Before entering upon his ministerial work, he taught in Walworth Academy, (Wis.) and Union Academy, at Shiloh, N. J. While at Farina he taught some in the district school, and during the latter part of his stay in Alfred he had charge of the Latin department in Alfred University.

In all his work as a minister and as a teacher, he was

known as an earnest, honest, sincere, pure-minded, noble Christian man. All shams and pretense were an especial abomination to him.

He gave up both preaching and teaching on account of certain bronchial troubles which were of long standing but which were beginning to assume a more threatening character. He sought health in Florida, in a change of climate and work. Here for one year he wrote editorial paragraphs for the RECORDER, which were characterized by the same spirit that marked all his work. His last work of this kind was published in the issue of April 7th, and on the 24th he had passed into rest. He leaves a devoted wife, daughter of Dea. Henry Glaspey, of Farina, and two children who mourn his early departure.

II. Deacon George W. Stillman, of Hebron, Pa., departed this life August 1, 1891, aged 76 years. Your committee have no data from which to write the early history of the life of this devoted Christian man. He united with the Hebron Church in 1842. Nine years later, in 1857, with Brother W. H. Hydon, who survives him, he was ordained to the office of deacon, which office he filled with great fidelity and great acceptance to the church. He was, from the first of his connection with the church, solicitous for its prosperity and usefulness. One of his great anxieties was to see a house of worship built and owned by the church, which desire he lived to see fulfilled. He was greatly beloved by all who knew him, and leaves many mourning friends who will always be better for having known and loved him. His now widowed companion was the daughter of the late Deacon Jesse Greenman, who shared with him most completely the labors of his office and to-day sits chief among those who mourn his departure.

Prof. Gurdon Evans, of Alfred entered into rest August 12, 1891, having just passed his 71st birth-day. Though not an officer in any of our churches his connection, for some time, with our educational work seems to require this mention. In early life he had charge of DeRuyter Institute, when that institution stood well up in the front ranks in the educational work of the Seventh-day Baptists. Later he was professor, for some years, in the Scientific Department of Alfred University. In some branches of scientific studies he was a scholar of no mean attainments, and several years ago published a valuable work on the Chemistry of Agriculture, or some kindred topic.

Prof. Evans was a member of the First Alfred Church, and maintained an upright Christian walk till the end.

The homes of three of our brethren in the ministry have been broken up by the visit of the death angel during the year. The wife of Eld. L. M. Cottrell died Aug. 27, 1891, in the 70th year of her age. Dec. 28, 1891, the wife of Eld. John T. Davis followed, aged about 50 years, and the wife of Eld. Joshua Clarke followed May 21, 1892. All of these women were examples of piety and noble devotion to the cause of the Master, whose memory is precious. Mrs. Clarke had been during her active life a preacher of considerable power. She frequently filled her husband's pulpit in his absence, and at times had regular appointments in various localities.

Perhaps also mention should here be made of the death of Susie G. Davis, daughter of our China Missionaries, who departed this life at Nile, N. Y., on her sixteenth birth-day, July 4, 1891.

Your Committee commend all who have been made to mourn by reason of the death of loved ones, to the sympathy and prayers of the brotherhood.

May we all be made more faithful, earnest, and devoted by the memory of those who have gone from us to the home beyond.

L. A. PLATTS,
J. B. CLARKE, } Com.
J. P. MOSHER,

Voted that in the absence of the Treasurer, W. L. Burdick be Treasurer *pro tem*.

Rev. S. R. Wheeler, and Rev. T. R. Williams made interesting remarks concerning the Seamen's Mission in New York City, as conducted by Mrs. J. G. Burdick and co-workers.

Minutes of the day's proceedings were read and approved.

After prayer by Rev. L. E. Livermore, the Association was adjourned.

EVENING SESSION.

Opened by service of song conducted by Dr. O. E. Burdick, after which Rev. J. T. Davis read the 3d chapter of Phillipians. The choir sang the anthem, "O Lord rebuke me not," and M. B. Kelly offered prayer, after which Rev.

A. E. Main preached a practical gospel discourse from Phil. 3:7 "But what things were gain to me, those I counted loss for Christ." I. Paul's estimate of Christ. II. Some practical suggestions.

Prayer and dismissal by Eld. Main.

SIXTH-DAY-MORNING SESSION.

After call to order by Moderator, and prayer by Dr. C. D. Potter, the Committee on Resolutions reported the following:

Your Committee on Resolutions beg leave to report as follows:

Resolved, That the blessing of God upon the churches of this Association during the past year calls for our grateful acknowledgment and renewed consecration to the service of the Master.

Resolved, That the decrease of our church membership during the past year by death solemnly reminds us of the uncertainty of life's tenure, and that whatsoever our hands find to do for the Master should be faithfully attended to.

Resolved, That Alfred University, though now our central denominational school, has still, as in the past, special claims upon this Association for patronage and support.

Resolved, That we recommend that delegates to the South-Eastern and South-Western Associations go to the sessions of these bodies with a view of spending some time, if practicable, in missionary labors on these fields.

Resolved, That we again commit ourselves to the principles of world-wide missionary, evangelistic, and Sabbath Reform work by means of the living preacher, believing this to be a leading agency for the redemption of men and the spread of truth.

Resolved, That we recommend to the Conference and Societies that, while full minutes should be printed and preserved for history, all regular reports, as far as practicable, be presented in printed form to avoid public reading, or by summaries or abstracts, in order to have the largest possible amount of time for religious exercises.

WHEREAS, Loyalty to God is essential to heirship in his kingdom, and

WHEREAS, Disobedience to the fourth commandment is so universally taught and practiced by professed Christians, therefore

Resolved, That it is the duty of Seventh-day Baptists to present the claims of the Sabbath to the people upon all proper occasions, and that we should teach this great truth by example as well as by precept.

All of which is respectfully submitted,

J. C. ROGERS,
J. L. HUFFMAN,
A. E. MAIN,
T. L. GARDINER,
L. E. LIVERMORE,
S. R. WHEELER,
C. D. POTTER, } Com.

It was voted to consider these resolutions by item.

After remarks by Rev. L. C. Rogers the first resolution was adopted.

The second resolution was considered in remarks by Rev. J. L. Huffman, and adopted.

The third resolution was adopted after discussion by Prof. L. C. Rogers, and Prof. T. R. Williams.

EDUCATION HOUR.

The Education hour was conducted by Prof. L. C. Rogers. The congregation sang, "Great God attend while Zion sings," and the conductor made appropriate introductory remarks. Rev. T. R. Williams spoke upon "Our Denominational Educational Work." "Our Educational Needs," was discussed by Rev. A. E. Main.

The special hour having arrived for preaching, the choir sang "Jesus, Saviour, Pilot Me." 1 Cor. 13, was read. G. W. Burdick led the congregation in prayer. Singing, "In the Cross of Christ I Glory." Rev. S. R. Wheeler discoursed earnestly and appropriately from 2 Peter 1:4. "Partakers of the divine nature." After singing, "There is a fountain filled with blood," and prayer by Bro. Wheeler, the congregation was dismissed.

AFTERNOON SESSION.

The afternoon session opened with prayer by J. T. Davis, after which letters were read from the Shingle House and First Alfred churches.

Voted that Rev. Joshua Clarke lead the service this Sabbath evening.

The fourth resolution, after remarks by Revs. J. T. Davis, and J. R. Wheeler was adopted.

MISSIONARY HOUR.

Rev. A. E. Main, Cor. Sec. of the Missionary Board, conducted this service, opening the same with remarks. Rev. T. L. Gardiner spoke of the home field South, and of the interests of Salem College as closely related to the missionary cause. Some phases of the foreign mission work, especially the hopefulness of such work, were presented by Rev. D. H. Davis. Questions were asked in regard to these various phases, and answered by Bro. Davis. The relation of missions to practical questions bearing upon the keeping of the Bible Sabbath, upon the scholarship of the age, was considered in forcible remarks by the conductor. By request of the Moderator, Rev. J. L. Huffman led in prayer for the spirit of missions.

WOMAN'S HOUR.

Conducted by Mrs. J. B. Whitford. Anthem, "When gathering clouds around I view," from Abt. Scripture reading by Mrs. D. C. Gardiner. Silent prayer, and Lord's Prayer sung by the choir.

Paper, "The success of the organized effort to evangelize the world," Mrs. C. M. Lewis. "Woman's work for the women of China," Mrs. D. H. Davis.

Singing, "Light of our way," Dr. O. E. Burdick.

The Committee on Nominations presented the following report which was adopted:

Your Committee on Nominations would respectfully submit the following report:

Moderator—L. C. Rogers.
Secretary—H. D. Clarke.
Assistant Secretary—W. L. Burdick.
Corresponding Secretary—D. R. Stillman.
Treasurer—E. E. Hamilton.
Delegate to North-Western Association—T. R. Williams.
Delegate to South-Eastern, Eastern, and Central Associations—H. D. Clarke; Alternate, G. P. Kenyon.
Preacher of Introductory Sermon—M. B. Kelly; Alternate, J. T. Davis.

Essayist—L. C. Rogers, "The Church of God."

Executive Committee—Officers of the Association, *ex officio*, and the following, representing the churches: First Alfred, Prof. H. C. Coon; Second Alfred, F. W. Hamilton; Andover, D. L. Langworthy; Friendship, D. Babcock; First Genesee, Geo. W. Burdick; West Genesee, J. H. Crandall; Hartsville, J. Pettibone; Shingle House, G. P. Kenyon; First Hebron, L. E. Burdick; Hebron Centre, F. M. Greenman; Independence, H. D. Clarke; Hornellsville, O. G. Stillman; Portville, B. A. Barber; Richburg, A. B. Cottrell; Scio, A. A. Place; Wellsville, J. W. Collier.

J. CLARKE,
B. E. FISK,
D. E. BABCOCK, } Com.

Rev. D. H. Davis led in a closing prayer and dismissed the audience.

EVENING SESSION.

The evening session was devoted to a prayer, praise and conference meeting, led by Rev. Joshua Clarke.

SABBATH-DAY-MORNING SESSION.

Services were opened with a voluntary followed by an invocation by Pastor G. W. Burdick. Psa. 97 was read responsively, and the choir sang the anthem, "Morning Hymn." Scripture lesson, Genesis 9 and John 1. Singing "Welcome, delightful morn." Rev. D. H. Davis led the congregation in prayer, and the choir sang, "Arise my soul, arise." Rev. L. E. Liv-

ermore preached from Gen. 9: 13, "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth." Theme, Christ as represented in the rainbow.

The joint collection for Tract and Missionary societies amounted to \$44 17.

After singing "O, could I speak the matchless worth," the congregation was dismissed.

AFTERNOON SESSION.

Conducted by the superintendent of Little Genesee Sabbath-school, Mary E. Bowler.

Singing, "There is no love like Jesus's."

Prayer, Boothe C. Davis.

Review, Bible Lights, a responsive service.

Singing, "Saviour, listen to our prayer."

The moral characteristics, Prophetic character and design of the book of psalms. H. D. Clarke.

Review of lessons 1-4, M. B. Kelly.

Review of lessons 5-7, A. E. Main.

Introductory remarks upon the study of the book of Daniel, showing occasion of writing it, and the two divisions of it, viz., Historical and Prophetic, T. L. Gardiner.

Singing, "Babylon," O. E. Burdick.

Lesson 8. Temperance, L. E. Livermore.

Lesson 9-11. G. A. Stillman.

Singing, "Abide with me."

Young People's prayer and conference service, led by J. L. Huffman.

Topic.—God's promises.

Many young people and children, as well as the aged, engaged heartily in this service.

EVENING SESSION.

Young People's hour, conducted by Miss Lou. M. Langworthy.

Prayer.

Solo, "I have sought and found." O. E. Burdick.

Paper, "Christian development," Miss Lizzie Willard.

Report of Mission Band, M. B. Kelly.

Singing.

Address, "Increased obligations of young people," H. D. Clarke.

Report of our home missionary, the Rev. J. L. Huffman.

General report from societies of Christian Endeavor, tabulated, by T. B. Burdick.

Seamen's Mission, Emerson Ayers.

Paper, "The relation of young people to the Sabbath," Miss Estelle Huffman.

Singing.

FIRST-DAY—MORNING SESSION.

Rev. G. W. Burdick opened the session with prayer.

The minutes of previous sessions were read and approved.

The Committee on Finance reported the following, which was adopted:

The Committee on Finance would respectfully report that they have examined the Treasurer's report, comparing it with the vouchers and have found it correct. They estimate the amount necessary to meet the expenses of the Association for the current year to be \$108 64, which they have apportioned among the churches of the Association according to their resident members as found in the latest official report as follows:

| | |
|---------------|----------|
| First Alfred | \$ 33 12 |
| Second Alfred | 10 32 |
| Andover | 5 92 |
| Friendship | 9 44 |
| First Genesee | 11 76 |
| West Genesee | 1 82 |
| Hartsville | 4 08 |
| Hebron | 5 20 |
| Hebron Centre | 3 12 |
| Hornellsville | 1 92 |
| Independence | 6 48 |
| Portville | 4 64 |
| Richburg | 5 60 |
| Wellsville | 2 24 |
| Scio | 2 24 |
| Shingle House | 1 28 |

We recommend that orders be granted as follows:

| | |
|--|---------|
| E. E. Hamilton, blanks and postage | \$ 2 15 |
| Dr. T. R. Williams, delegate expense | 25 00 |
| Delegate to North-Western Association for 1892 | 25 00 |
| Engrossing Minutes | 3 00 |
| Preparing Minutes for publication | 5 00 |

Respectfully submitted,

J. T. DAVIS,
E. R. CRANDALL, } Com.

The report of the Committee on the State of Religion was adopted as follows:

Your Committee on the State of Religion in the churches of this Association would submit the following report as gleaned from the letters of the churches to this meeting.

Sixteen churches send reports. These report a membership of 1,929; additions during the year, 92; deaths, 39; dismissed by letter, 19; baptisms, 57; received on profession of faith, 10; rejected from fellowship, 15; making a net gain of 19. Four churches are without pastors, but Sabbath-schools are sustained in all and with one exception all have social worship. By the grace of God and the efforts of the Y. P. S. C. E. several of the churches have enjoyed revivals under the labors of Elder Huffman for which efforts they deserve commendation and we earnestly recommend that our churches further this organization, to well directed effort in our spiritual up-building. The churches usually report harmony and the Sabbath-school in good working condition.

The State of Religion as expressed in the letters compared with other reports is favorable,

MARY E. BOWLER,
MRS. MARIE S. WILLIAMS, } Com.
ELDER J. KENYON,

After remarks by S. R. Wheeler the report of the Committee on Education was adopted as follows:

Your Committee on Education would report that there is an abiding interest in the best intellectual and moral culture of our young people, and that our churches have come to recognize the fact that a sound education is a very important preparation on the part of our young people for their life work.

Our University has brought into our social and religious acquaintance very many noble young people from distant parts of our denomination, and thus indirectly has cherished a wide and strong sympathy for all the various interests of our denomination. We probably do not fully realize how much we owe to our schools for their conserving and loyalizing influence upon our young men and women. Had all of our young people been compelled to seek higher education in institutions of learning where there was no sympathy for our views on the subject of the Sabbath it is very likely that we should have been very seriously affected by way of disloyalty and depletion. By the aid of our schools God has blessed us in a wonderful measure. He has given to us men and women willing to consecrate their lives and talents both to the cause of education and to the extending of our missionary work. Many of our students have become very efficient workers in the advocacy of truth and the carrying forward of reforms.

Alfred University has had a large share in training teachers for our other schools and in educating pastors for our churches and able missionaries for our foreign fields.

The Theological Class of the present year numbers eight regular members and has been characterized by very earnest work both in study and in the practical service for which they are preparing as a life work.

Their services as pastors are being called for and they are eager to enter upon the work as soon as they are thoroughly prepared.

We would commend to the churches of this Association very especially the interests of Alfred University as both worthy and needy of their constant support.

Very respectfully submitted,

THOS. R. WILLIAMS, }
J. L. HUFFMAN, } Com.
GEO. W. BURDICK, }

The report of the Committee on Petitions was adopted as follows:

Your Committee on Petitions would respectfully report that the church of Friendship has invited the Association to hold its next annual session in that society, and therefore recommend that the next session be held with that church. No other petitions have been received.

G. P. KENYON, }
M. B. KELLY, } Com.
M. G. STILLMAN, }

Discussion of resolutions being resumed, the fifth was adopted after remarks by A. E. Main, H. D. Clarke, Samuel Wells, S. R. Wheeler, and J. L. Huffman.

After remarks by S. R. Wheeler, the sixth resolution was adopted.

The seventh resolution was discussed by Dr. C. D. Potter, A. E. Main, and adopted.

Special hour for preaching by delegate from South-Eastern Association having arrived, the

choir sang, "The God of Abram praise." Rev. L. E. Livermore read the 12th chapter of Romans and offered prayer. The choir sang, "I know that my Redeemer lives." Rev. T. L. Gardiner discoursed from Jer. 1: 13, "What seest thou?" Jeremiah saw what God wanted him to see, and God said he had well seen. (1) What we see shows what we are. (2) A quality to be cultivated. (3) What we see depends on the medium through which we look. (4) Do not look through the lenses of criticism—jealousy—sensitiveness. (5) What we see depends upon the stand-points we occupy.

Joint collection for Tract and Missionary Societies \$26.

At this time of the session, the Moderator being obliged to return to his home, Rev. G. W. Burdick was called to the chair.

By request of members of Committee on Resolutions two additional resolutions were reported with the understanding that the committee be not responsible for them. The eighth and following resolution was thus introduced and after discussion by S. R. Wheeler, A. E. Main, L. E. Livermore, T. L. Gardiner, Silas Thomas, Samuel Wells, was adopted:

Resolved, That we view with encouragement the increased agitation of the temperance question, and the closer drawing of lines between the supporters of the licensed and legalized traffic in intoxicating drinks and the avowed enemies of the saloon traffic; the growing sentiment against the license system, and acknowledgment of many of its previous, prominent advocates, that it is a failure as a restrictive measure; that we still sustain our previous declarations that to legalize the liquor traffic by any kind of license is criminal and unpatriotic, and that Christian people especially should make every possible, lawful effort to remove this evil from the land. Be it also

Resolved, That we regard the use of, and traffic in, tobacco as harmful in the extreme; and we call upon all well-meaning persons to discountenance and discourage its use; upon all merchants and grocers to refuse to deal in the article, and for Jesus' sake aid in making the bodies of men fit temples for the indwelling of the Holy Spirit.

Voted that the Secretary give orders on the Treasurer for the appropriations recommended by the Committee on Finance.

Voted that a committee of three be appointed to appoint an Associational Advisory Committee in harmony with the change of the constitution of the Seventh-day Baptist Missionary Society. J. L. Huffman, E. R. Crandall, W. A. Rose, were appointed said committee. The session adjourned after prayer by A. E. Main.

AFTERNOON SESSION.

Opened with prayer by C. D. Potter. The special committee to nominate the Associational Advisory Committee named as said committee, G. W. Burdick, M. B. Kelly, and W. A. Rose. The appointment was confirmed.

Voted that when we adjourn it be to meet with the Friendship Church on the fifth day of the week before the third Sabbath in June, 1893.

In the absence of the Corresponding Secretary, the Recording Secretary was instructed to prepare the corresponding letter to Sister Associations.

The ninth resolution, after remarks by S. R. Wheeler, J. L. Huffman, A. E. Main, was adopted as follows:

Resolved, That we recommend that the General Conference, at its next session, appoint a special committee, or committees, to prepare addresses on the doctrine of the Seventh-day Sabbath, as of divine obligation upon every man, to be presented before the annual and general conventions and conferences, etc., of all Christian bodies, in order that the keeping of the seventh day of the week (commonly called Saturday,) be made the bond of union between the different Christian denominations, leading eventually to the organic union of the church of Christ upon the earth, in harmony with the prayer of

our Lord, namely, that all Christians may be one, as he and the Father are one.

Rev. J. L. Huffman presented the claims of Salem College when several brethren subscribed freely to aid said institution.

TRACT HOUR.

Conducted by L. E. Livermore. Opening remarks were made by the conductor. Dr. C. D. Potter spoke of the progress and needs of the work.

S. R. Wheeler spoke of his experience and observation in the North-west.

Rev. G. M. Cottrell, of Kansas, being present, upon invitation gave some interesting remarks upon one or two phases of the Sabbath question.

Questions bearing upon the Sabbath and legislation, and upon the work of the Tract Society, were asked and answered by the conductor and A. E. Main.

The Corresponding Letter was read and approved.

A. E. Main gave an interesting account of the vacation labors of our theological students, and they were commended to the prayers and sympathies of God's people. S. R. Wheeler added remarks upon the same.

The following resolution was read and heartily adopted by the delegates from the churches:

Resolved, That we, the delegates and visitors from the different churches of this Association, in grateful acknowledgment for the generous entertainment given us by the church and society at Little Genesee, do return our sincere thanks for the same, and pray that the bountiful Father in heaven will graciously reward them, bless their united labors with their worthy pastor, and pour out upon them his Holy Spirit.

The minutes were read, approved, and after prayer by Rev. A. E. Main the Association made its final adjournment to meet in 1893 as voted.

W. L. BURDICK, *Moderator*.

H. D. CLARKE, *Sec.*

HISTORICAL & BIOGRAPHICAL.

HISTORY OF THE SALEM SEVENTH-DAY BAPTIST CHURCH, SALEM, W. VA.—No. 3.

BY THE REV. THEODORE L. GARDINER.

In the latter part of 1854, Eld. Peter Davis becoming feeble with age, Eld. S. D. Davis accepted the work of assistant pastor. This he did for two years, and in 1856 the Salem and Lost Creek churches co-operated in securing his services a part of the year for \$150, a price fixed entirely by the churches at his own request. The church asked admission to the Eastern Association in 1856; and steps were taken toward a "good meeting-house;" and \$300 was pledged in three months. Encouraged by this, the subscription work was pushed, resulting in the erection of our present house of worship at a cost of \$825, all fitted out with stove and equipped for winter use, of which amount \$279 was unpaid. The first meeting therein was held August 19, 1858, Eld. David Clawson preaching the dedicatory sermon.

This good man came among this people as a missionary of the cross; and after a few months' labor returned to his Jersey home and arranged to make West Virginia his permanent home. While laboring as missionary, this church authorized him to receive into this membership any whom he might find in surrounding neighborhoods desiring to unite, and in his judgment suitable so to do. The churches at Salem and Lost Creek, upon his second coming, joined in employing him as their pastor and missionary, at a salary of \$300 per year.

He proved to be a God-send to our good cause here. Many things had conspired to alienate this people from the main denomination in the North, and the brethren here had been constrained to disorganize the West Virginia Association, owing to disagreement upon doctrinal questions that tended to controversy; and it seemed that Eld. Clawson proved to be the very friend they needed. Through his influence the churches applied for admission to the Eastern Association, and the people rallied around him with a remarkable unanimity, holding him in very high esteem. He and our Brother S. D. Davis were hearty yoke-fellows in Christian work, and like David and Jonathan, their hearts were knit together in love. But it seems to have been ordered of God that his servant should soon rest from his labors. Disease laid its relentless hand upon him, and on the 6th of March, 1860, he fell asleep. His remains were laid to rest at Lost Creek, where the churches united in securing a suitable monument to mark his grave. He was 59 years of age, and had been 28 years in the ministry.

It was upon recommendation of Eld. Clawson that Jacob Davis was licensed to preach the gospel in November, 1859. Brother Davis's gift in prayer and exhortation had so favorably impressed the people that the call was unusually cordial and urgent. The union of the two churches for pastor could not be carried out, owing to Eld. Clawson's sickness and death, and Salem asked Eld. Davis to labor with them as he could find opportunity.

About this time quite a stir was made by a strange doctrine that the communion service was no longer binding as a church ordinance, but that it had been fulfilled and had passed away, as held by the venerable and still acknowledged pastor, Eld. Peter Davis. This resulted in an omission of communion for a few times, but the idea did not prevail and the church soon set themselves right upon this question. At the same time the church excused the pastor from officiating against his conscience, and invited Eld. S. D. Davis to visit them quarterly to administer the ordinance. After a year or so, on account of the infirmities of age, and in view of his opposition to the communion, Eld. Peter Davis was relieved of the pastoral care of the church. He had been the acknowledged pastor many years, and a preacher by authority of the church some 43 years. The church passed a resolution expressing its high esteem of this good brother, declaring their intention ever to retain him as an Elder in the church, and presented him with a copy thereof.

In August, 1865, Jacob Davis was ordained by Eld. S. D. Davis, and the following May the latter resigned his charge as administrator, and Jacob was made pastor, with Eld. S. D. Davis assistant. At this same meeting steps were taken resulting in a union of Salem and Lost Creek to keep these two brothers more of their time in mission work among the outposts of the churches. Eld. S. D. Davis was to have \$100, and Jacob \$150, and they were to keep the regular appointments as heretofore, and arrange the work as they thought best. The first annual report rendered by these brethren says: "Backsliders returned to duty, saints rejoiced with exceeding great joy, 53 baptisms, of which 44 joined the church."

In May meeting, 1866, Dr. William J. Gordon, of Shelbyville, Tenn., appeared and asked for baptism and union with the church. He had been anxiously seeking a church keeping the commandments of God regarding the Sab-

bath and upon hearing of this people he told his wife that he would visit Salem, *incognito* at first, and see if the people met his approbation as regards practice and doctrine. This he did, and writing home, telling that half had not been told, and he made himself known, and joined the church, being baptized by Eld. S. D. Davis. This led to the sending of these two pastors by Lost Creek and Salem upon a mission to Tennessee, with very cheering results. In order to relieve the pastor of a portion of his work, Licentiate Lewis F. Randolph was given charge of the preaching stations at Meat House and Long Run, which charge he relinquished in 1869.

About this time the church began to consider with renewed interest the ever vexing question of church finances. The question of offering upon the Sabbath of our substance unto the Lord was regarded favorably by some, while others strenuously opposed it. Many brethren had not yet learned that liberality for God's cause is counted in the Bible among the Christian graces, and that they are commanded to "abound in this grace also." Therefore, some thought it right to cultivate all of the other graces upon the Sabbath in God's house, but to "abound in this grace also" was regarded as a desecration of the Sabbath, even though it is classed with faith, and love, and knowledge, and utterance, and diligence, in the Bible; and enjoined equally with them. An effort was made for years to raise funds for church purposes by tax, using the assessor's list as a basis. One more effort to have weekly offerings was made, and the committee reported adversely, so the tax plan prevailed and collectors were appointed in the different neighborhoods. Three years later, however, found the church \$106 in debt, with Eld. Jacob pastor at Lost Creek only. Eld. S. D. Davis expressed a willingness to serve the church as much as his health would permit, provided he could be relieved of the outpost preaching. The following year, Eld. Jacob was again employed as pastor, at \$150.

The church again lost many members this year, 1870, by the organization of Ritchie Church, and the setting off of the Greenbriar Church. The latter was composed of forty-six of our members. The pastor, Jacob Davis, was to be permitted to continue the appointments between the two places as hitherto, during the remainder of the year. Salem also conveyed the title held by her to the church lot on Greenbriar to the new church; and on the day following the organization, according to previous arrangement by this church, Lewis F. Randolph, who had been licensed for four years, was ordained to the gospel ministry, becoming one of the forty-six constituent members.

(To be continued.)

NATIVE converts in Japan, with average wages of less than twenty-five cents a day, contributed last year \$27,000 to mission work.

MR. HUDSON TAYLOR writes: "I have been traveling in China for many months, and have visited nine of the eighteen provinces. A conference of native Christians at Mr. Stanley Smith's place was in many respects the most remarkable meeting that I have seen in China. You could imagine how glad it made me in Shan-si and Shen-si to meet upwards of 500 native Christians; bearing in mind that but a very few years ago there was not a native Christian in either of these provinces, or a missionary attempting to win any."

WOMAN'S WORK.

"THE friends of God are anchored,
In the stillness of His rest;
Where the waves of outward feeling
Stir not the quiet breast.

"He gives to them a jewel,
A secret pledge and sign;
That He owns them and He loves them,
His own peace, deep, divine."

A CHILD had heard a lady speak in a Sunday-school on Africa and China. The facts interested her. The next week she came to her class, and as she did so said to her teacher, "I have something to tell you. You know the lady told us about little girls in Africa and China earning money for missions? Well I gave a concert and got fifty cents!" "Gave a concert! Where?" "In my parlor. I told my friends about it and charged ten cents for reserved seats. We had music and recitations, and then I talked to them about missions, and now I would like the money sent to Africa."

THE right place for one to work is where she can work to the best advantage. That is not difficult to understand, of course. The incident frequently referred to by such as are interested in missionary people concerning Andrew Milne is in point. He wished to go with Morrison as a missionary, but was refused. Nothing daunted, and better yet in nothing hurt, he then offered to go as his servant and was accepted. From this position he rose to that of missionaryship, and that of exalted character, not simply that of an accepted missionary. At first he could not lead, but he could follow. That is what we can do. The willingness to serve kept him in touch with the spirit of the Master and gave to him in the growth of himself a master-spirit, by which he became able to lead. The point has in it food for our own upbuilding into a condition of acceptable service at the feet of the great Master, the leader of us all.

BRIEF REPORT OF WOMAN'S HOUR AT THE WESTERN ASSOCIATION.

The exercises at the Western Association under the direction of Mrs. Mary F. Whitford were listened to by a large congregation assembled on Sixth-day afternoon. The choir sang a beautiful anthem entitled, "When gathering clouds around I view." Mrs. D. C. Gardiner read that portion of scripture relative to the giving of the widow's mite, when a moment was spent in silent prayer, and then the choir sang the Lord's Prayer. Mrs. C. M. Lewis read a well prepared paper upon "The success of organized effort to evangelize the world." Sister Davis, with her usual earnestness, presented the question of "Woman's work for the women of China," and though the audience was weary with long sitting and the extreme heat, yet a deep interest was manifested in her subject and close attention given her.

Dr. O. E. Burdick, sang a solo entitled, "Light of our way," and Rev. D. H. Davis offered prayer and dismissed the audience.

The conductor made very feeling remarks at the commencement of the hour relative to the increase of interest in woman's work which active effort begets.

NO PASTOR can hope for signal success who does not keep in heart-touch with the people.

ENVY is fixed only on merit, and, like a sore eye, is offended with everything that is right.

OUR MEDICAL MISSION WORK.

BY DR. PHOEBE J. B. WAIT.

(Concluded.)

In no country can medical mission work be pursued to so good advantage as in China, where hospitals can be conducted at a minimum expense. The work also commends itself to the Chinese people, and a good doctor in China is so much in demand that they may at all times be occupied in treating pressing cases. Native assistants are being trained by all important medical missions in China after the manner in which Dr. Swinney is training them for her use, and it is stated that so expert do they become that they can be left in charge of hospitals having from fifty to one hundred beds. In Canton there was founded, in 1834, by the Rev. Peter Parker, a Christian college which is arranged for a preparatory, a collegiate, and a medical department under American professors, to educate native doctors. Last year this college had a class of eighteen students, five of whom were women, a fact which is especially interesting to us who are so deeply interested in women physicians. The possibility of establishing such a college is a living evidence of the estimation in which Christian doctors are held by the Chinese.

Cities furnish the best fields for medical missionaries, where patients visit them in throngs, thousands being treated annually; but such constant demands by the sick soon make inroads upon the doctor's health, and many of them break down in a few years. I have known several women who have had to give up and come home in less than ten years, and I have somewhere seen it stated that *ten* or *twelve* years is as long as any one should remain without coming home for rest and change.

In Shanghai there is a large Episcopal hospital (St. Luke's), and each patient who can read is given a little gospel tract, whereby much truth is no doubt spread. It is gratifying to feel that when our own little hospital in Shanghai is opened our doctor there has the benefit of the experience of others in similar lines to guide her in her arduous task. The first woman medical missionary, Dr. Combs, was sent out by the Women's Missionary Society of the Methodist Church in 1873 or 1874, and in 1889 sixteen medical women had been sent to China as missionaries, most of them being from the United States. The work which medical missionaries are doing in China is said to be lessening anti-foreign feeling, diminishing superstition, and continually demonstrating the value and force of the Christian religion. From this array of facts it would appear that our own medical mission was established in wisdom, and that selecting a woman to conduct the work was also wisely determined.

The dispensary work under Dr. Swinney has prospered in a most gratifying manner, and now the long talked of and prayed over hospital is nearing completion, as I am advised by a letter from Dr. Swinney written only a month ago. She says: "I am happy to say that the hospital affairs are prospering and the building is to be finished and in good order ready for use by the last of August. I hope sometime in September to open the work then, in *real* earnest." From this we can interpret the Doctor's thought, that all these years of struggle have been but a period of preparing the ground and that the seed sowing or *real* work is but now to begin, which harmonizes with the testimony of other missionaries, that the most lasting or the *true* evangelistic work is accomplished by means of the hospital.

The completion of this hospital, which is to become an adjunct of our little mission in Shanghai, seems to mark a most if not *the* most important epoch in its history. If through this hospital "more evangelistic work can be done in one year than could be done in any other way in five or ten," can we not afford to spend more upon it annually and under no circumstances allow it to languish for want of any necessary thing? Once opened, it cannot stand still, but must expand or retrograde. We think of the Rev. and Mrs. Carpenter, who first undertook the Shanghai work away back in the spring time of our life, and now when spring and summer have departed and the autumn tints of life are here, while Dr. and Mrs. Carpenter and most of those who fostered the early work have sailed away to the shores whence none return, may we not look at the medical mission in the light not of a new departure, but as a Pentecostal outpouring, an answer to the prayers of those faithful missionaries, a natural growth into a strong perennial vine of the tender plant they so carefully nursed? What are the women of the Eastern Association doing for Dr. Swinney and her work? Do the mothers carry her on their hearts as they would have others do were she *their* daughter? Do the young women think of her and plan to help along the work as they would for a sister? Are the little girls educated to look upon medical mission work as though it might one day be *their* work? Aye! are the mothers and daughters sufficiently in touch with the medical mission to accord to her, who is doing the great work for us, the personal deference due to the dignity of a Christian physician? If Dr. Swinney were a *man*, no woman would think of calling him *Mr.* Let the same consideration be accorded to a woman as to a man, and let us teach the children the lesson which many of us have been so slow to learn. Money is always needed and must be had to carry on any good work; but money, potent as it is, will not alone insure success to our medical mission. Dr. Swinney's hands must be sustained by the consecration of our women in the home land, and liberal *consecrated* giving will not then be wanting to carry on both the dispensary and hospital which are so dear to her heart and so important to the denominational interests.

GERMANY has at the present day no small part in the missionary work of the world. There are twelve German societies laboring in India, China, Africa, the East Indies, Australia, and Palestine. They are represented by 517 missionaries at 342 stations, are employing 2,560 native agents, and have in charge 193,975 native Christians. Of these, 72,000 are communicants, while 40,643 children are taught in their 790 schools. The total contributions of these societies last year were \$1,276,800.

STANDING in front of the noble Cathedral of Cologne, a lady overheard some one behind her say: "Didn't we do a fine piece of work here?" Turning quickly she saw that the speaker was a man in the plainest of working clothes, and on a sudden impulse she said to him, "Pray, what did *you* do about it?" "Oh, I mixed the mortar for two years across the street," was his reply. The tourist thought the little incident droll enough to be worth remembering. But it has its serious side, and viewed from that side it teaches a helpful lesson. If those of us who seem to have only very humble work to do could realize that we are sharers in the whole great plan, should we not be both more faithful and more happy?—*Sel.*

THE SABBATH RECORDER.

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REV. W. C. DALAND, Westerly, R. I., Young People's Work.

REV. H. D. CLARKE, Independence, N. Y., Sabbath-school.

JNO. P. MOSHER, Business Manager, Alfred Centre, N. Y.

THOUGH to-day may not fulfill
All thy hopes, have patience still;
For perchance to-morrow's sun
Sees thy happier days begun.

THE Rev. J. L. Huffman desires us to say that from this time until Conference his headquarters will be at Salem, W. Va., where his correspondents may address him.

ON account of the Minutes of the Western Association and the reports of Commencement week at Alfred our make-up is a little disturbed this week. We hope to find our normal proportions again soon.

THE First Alfred Church has called to its pastorate Bro. Boothe C. Davis, who accepts the call, to begin labor the first of September next, with a sufficient leave of absence during the year to complete his last year's work in the Yale Theological Seminary.

DR. GEO. F. PENTECOST, the American evangelist, who went on a sort of independent mission to India a few years ago, has returned to London, Eng., where, it is said, he has taken the pastoral care of a Presbyterian Church. The reason for this change of base, so far as we know, is not stated.

WE are in receipt of the following note for which, for the sake of those whom it may concern, we make room: "Mrs. Carpenter is about to send the translation, by Mr. Carpenter, of Mr. Davis's tract—'Sabbath Arguments'—to the ministers of each of the Seventh-day Baptist churches, and three for the members. All are written upon by her. Unless they contain the sentence, 'This is the love of God that we keep his commandments, and his commandments are not grievous,' they are not sent by her, but are done by some one else. Many are sent to friends individually, as well as to relatives." We have received a copy of the tract and regard it as an excellent one for English readers as well as for Chinese.

THE nominating conventions of the two great political parties, recently held, practically open the political campaign of 1892, by placing before the public the two names which headed their respective tickets in 1888. Let us sincerely hope that the inevitable campaign may be one of principles, and not one of personalities. At its best such a campaign is a trying one; let us by patience, forbearance, and statesman-like consideration of great principles keep it from descending to its worst. Let us also, as a Christian people engaged in a great struggle for the triumph of truth and righteousness, learn, by the diligence, persistence and untiring energy of those who seek for earthly honors and emoluments, how to win the laurels that fade not away.

A CORRESPONDENT asks why pastors and others prefix the word Reverend to their names. Webster defines the word as meaning "entitled to respect mingled with fear and affection," and adds that it is a title of respect given to the clergy. We do not know when the term began to be used in this way, but suppose that it expressed the popular conception of the true clergyman. Certainly he should still be entitled to respect, and if the fear that men once had of those who held the sacred office of ambassadors for Christ has passed away, affection for them should remain. The Apostle Paul (Eph. 5:33) taught that husbands should love their wives and that wives should reverence their husbands. In some such sense as that in which the word is here used, ministers of the gospel should be held in reverence; and the prefix reverend appears to be used in recognition of that fact. We are no stickler for the continued use of the title, nor, on the other hand, do we see any impropriety in its use.

NOTES FROM COMMENCEMENT AT ALFRED.

It is Commencement time among the colleges, and Baccalaureate Sermons and displays of senior wisdom are the order of the day. Well, it is an experience which comes but once in a life-time; and, considering all that has gone before it in the way of hard work, and all that lies beyond it in the shape of bright, hopeful prospect, we do not wonder that each succeeding class looks upon its graduation as an event of a little more importance than that of any other class.

The Commencement Exercises of Alfred University held last week, from Baccalaureate Sermon by President Allen on Sunday evening, to the exercises of the graduating class on Thursday evening, were pronounced by many the best which have been presented in many years. The following brief notes have been furnished mainly by Geo. G. Champlin, late of New Bedford, Mass., the editor being personally unable to attend many of the sessions.

The 56th Anniversary of Alfred University began on Sunday evening, the 19th instant, with President Allen's Baccalaureate Sermon, in the Chapel, before the Class and its friends. The theme was "All in God and God in All," the text, Acts 17:28. The sermon was a masterly one, full of deep thought and embodied the President's theology.

The anniversaries of the four literary societies began on Monday afternoon, the 20th instant, with the session of the Alleghanians, followed in the evening by the Athenæan. The prominent number in the programme was the reading of a paper on the Delsartean theory and practice, followed by illustrations, by Madame Alberti, of New York. Her second and third numbers were renderings of "Nearer My God to Thee" and "Star Spangled Banner," in the deaf mute sign language accompanied by singing by Miss Pope. These performances were full of that beauty of motion and gesture which is characteristic of the Delsarte practice, and the Madame easily proved herself a master in the art. The Orophilian Session took up Tuesday morning and the Alfredians the afternoon. Their principal number was the lecture, "Through my Spectacles," by Mrs. Charlotte Dowse-Groves, a former preceptress and Latin teacher. It will be remembered that several years ago Mrs. Groves delivered a lecture before this Society entitled, "Practical Mathe-

tics." The programmes of the Orophilians and Alleghanians were almost wholly made up from local talent.

The Annual Concert on Tuesday evening was fully up to the standard of those of former years. The audience was a large one which greeted the artists: Miss Eleanor Ellsworth, soprano; Miss Nell G. Lemon, contralto; Mr. Mark C. Baker, tenor; Mr. Alfred Williams, basso; Miss Sophie Reynolds, reader, and Mr. Wardner Williams, accompanist. There were many *encores* to which the artists cheerfully responded, showing that the audience fully appreciated the high class of music. As in former years Mr. Williams invited the audience, those who cared to, to attend an informal reception at his rooms at the Ladies' Hall, to meet the singers.

Aside from the Annual Concert musical numbers were rendered through the week by the Commencement Chorus, the University Glee Club, Walter A. Briggs, Walter B. Davis, Miss Cora Pope, Miss Minnie Kenyon, Miss Martha Stillman, Miss Eva Merritt, Miss Theodora Ehman, Mr. W. L. Howell, Miss Clara L. Stillman, Mr. E. L. Lapp, Miss Susie M. Howell.

A meeting of no small importance, not mentioned in the programme, was held on Tuesday morning and afternoon, the Annual Meeting of the Trustees. At the morning session reports for the year closing were made by the Treasurer, the Librarian, and the Executive Committee, the latter having the management of the small business details during the year. At the afternoon meeting the Board re-organized by the election of officers, and laid out plans of work for the year to come. There are no flowers or diplomas for these men, but the institution and its patrons owe more to their patient toil than any will ever know, unless they should sometimes be trustees themselves.

Alumni day was not quite as largely attended as on some previous occasions, but it was full of stir and interest. The Hon. P. B. McLennan, of Syracuse, presided throughout. After his opening address brief addresses were made by the Rev. A. H. Lewis, D. D., class of '64; the Hon. Seymour Dexter, '65; John R. Davidson, '54; the Rev. D. R. Ford, D. D., '48; Sarah B. Chase, M. D., '58; the Rev. G. M. Cottrell, '73, and the Rev. Dr. Platts, on behalf of the Alfred people, welcomed the Alumni to Alfred's Halls and homes.

At the afternoon session the principal address was made by the Rev. Dr. S. R. Calthrop, of Syracuse, upon "The American Idea." The address was a strong plea for such an education as makes the most possible of every man and woman. Under the American Idea there is no limitation of caste or birth, but only the limitation of personal capacity. The Hon. Seymour Dexter, of Elmira, is the president for next year.

The Alumni Banquet was the great feature of Alumni Day, and about half past seven o'clock the guests sat down to well-spread tables in the dining-room of the Ladies' Hall. After the supper was disposed of Dr. P. B. McLennan, of Syracuse, announced the first speaker on the toast list, Prof. L. C. Rogers, his toast "Alfred University;" Rev. S. R. Calthrop, of Syracuse, "Our Guests;" Mrs. Charlotte Dowse-Groves, "The Ladies;" Hon. Seymour Dexter, "The

Alumni Association;" Prof. A. B. Kenyon, "The Dinner Committee;" Rev. Dr. A. H. Lewis, "Our Country;" Martin Sindall, "The Class of '92," and President Allen, "In Memoriam." The occasion was truly enjoyable and will long be remembered.

The Commencement Exercises began at 9 o'clock on Thursday morning, opening with an organ voluntary and chorus, "Gloria in Excelsis." The number of degrees conferred was twenty-eight, Ph. B. upon eleven, Ph. M. one, A. B. two, A. M. one, B. S. three, B. P. two, B. E. two, B. D. two, B. L. four.

At eight o'clock on Thursday evening the Class Exercises took place at the Chapel in the presence of a large audience. The principal numbers were the salutatory by Henry C. Moore, the history by Alice M. Maxson, poem by Angie M. Lewis, oration by Andrew J. Purdy, prophecy by Minnie A. Davie, and valedictory by B. Frank Langworthy, while Sophie Reynolds recited and John R. Fryer rendered an original composition on the piano and Edwin L. Lapp sang a solo.

The book programme was this season particularly neat, coming from the printing rooms of the RECORDER. It was of white plate paper with white covers worked in royal purple ink and tied with gold colored silk, showing readily the University colors. This method of publishing the programmes yearly all under one cover is highly appreciated.

There were many old students back this time, and many surprises and handshakes seen manifesting the spirit of welcome and hearty good feeling amongst old classmates. There was one who had not been back in twenty-five years, bringing with him two sons, who will enter next year.

Many enjoyed the Lyceum reunions which were held at the respective society rooms at four o'clock on Wednesday afternoon. Ringing speeches were made, old-time jokes, stories and reminiscences recalled. These reunions are fine opportunities for old members to keep up that interest among themselves which it is so hard to keep alive in any other manner.

Much credit for the Chapel decorations is due to the class of '93, who had complete charge of all the affairs. They acted as ushers at the Baccalaureate, the Commencement and the Class Exercises.

WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., June 24, 1892.

Knights of Labor and Politics. Powderly, Hayes, Delvin, Wright and Davies, the Executive Board of the Knights of Labor a few days since *breathed together* across the table in room 152 of the National Hotel in this city. These gentlemen from out of town did not register their names. They disclaimed knowledge of any formal meeting. They just happened in and had an informal talk. Whether they discussed third party politics, the death of President Polk, or the political health of candidate Reid no one knows; not even prominent Knights of Labor nor Alliance Congressmen here at the Capital.

Another little party, but having no connection with the other met recently about a pri-

vate dining table at the Arlington, consisting of Depew, Shepard, Attorney General Miller, Secretary Noble and Senator Hiscock. These were not quite so mysterious but fully as secret as the Knights. Surely it did not take all these gentlemen to consider whether or not Mr. Depew should succeed Mr. Blaine.

Unhappy Blaine is learning by sad experience that misfortunes fly in flocks. The recent death of his son Emmons makes a third loss of children within a year. His only surviving son and child has recently been divorced from his wife. It was for marrying this then immature son to a woman of greater age that Blaine sharply reprovved Father Ducey. These heavy domestic afflictions may well make Mr. Blaine's political troubles seem of trifling moment to him and his wife. The latter is credited with a large influence in her husband's course. He is said to be as fond of authorship as he is conspicuous for ability and that he will in this favorite pursuit find an agreeable substitute for annoying, uncertain, and deceptive political labors.

An accursed house with doors and blinds closed and barred, looks out upon the grove in Lafayette square at right angles to the front of the White House and State Department building. Cursed according to popular superstition. It was before the war a club house and from its steps Barton Key watched for the handkerchief signal of Daniel Sickel's wife, so openly that the husband shot him. Dying he was carried into the house. The disgraced wife became insane and the husband, who lost a leg at Gettysburg, became the famous Gen. Sickles now prominent in Tammany's councils. In this same house Secretary Seward was lying having been severely injured while riding in his carriage, when the murderous Paine pushed past the sick man's attendants with a savage knife and stabbed him through his bed clothes hastily drawn over his head by the quick witted victim. This ill-fated house was selected as a residence by Mr. Blaine when appointed Secretary, though he owned a magnificent residence at Dupont Circle. The superstitious find here an explanation of his late misfortune.

Witty Depew says of Washington, "There is no city on the globe where a man's sense of self-importance grows more rapidly or receives more continuous recognition. Horace said that fame was possessed by the man at whom the people pointed the finger and said 'that's him.' When a high official moves abroad in Washington, whether in the exclusiveness of his carriage or in a Democratic horse car, he is continually looking for these signs of recognition. All this is conducive of an abnormal tightness of the hat band. I presume there are more tight hat bands in Washington than in any other center of population in this country. But after all it is a delightful place." Depew it is understood has just been here. The Washington papers advise him to get a bigger hat at once.

CAPITAL.

ANOTHER CHANCE.

Since writing "Chances," which appeared in RECORDER of June 9th, the following "chance" has come to my notice, and is not the least in the list: One dry goods store, one hardware store, will be sold singly or together. Last year the two turned the owner \$12,000. Present owner has an invalid wife who cannot live in Florida, and as a matter of economy would prefer to be with her. They will be sold at a sacrifice.

DAYTONA, Fla., June 22, 1892.

OF THE OLDEN TIME.

I read with great interest "A reminiscence," from F. B. Gillette, of Brooklyn, N. Y., in last week's RECORDER. With your consent, Mr. Editor, why could he not write more? I well remember Dr. Gillette as he made us many fine visits. I now sit in the chair writing this that he always sat in while here, and now that mother has gone the early associations seem nearer and much dearer to me. She had a record of everything all kept in her head, and when tired with the work of the day I would step into mother's room and hear of Elds. N. V. Hull and Gillette, Alexander Campbell, Ray Green, L. M. Cottrell, and oh! so many others. There was a man riding with me a few days ago who gave a little history of Father Gillette's work in the town of Dayton, N. Y. "Why," said he, "we don't hear such preaching now-a-days; they get away up into the stars. What do we care about Neptune?" "And, sir, as sure as you are living, I never heard such a sermon as Elder Hull preached once on the occasion of a man in your town (Persia) killing himself. Hull was then in Erie county. They had sent for him to come, but he did not get there until after another preacher had commenced services. Hull rode up on a full gallop and asked to be permitted to preach. The other preacher had taken for his text, "Blessed are the dead who die in the Lord," etc. "Wal, sir," said the man, "If you ever heard a prayer that would lift you off your feet and strike you flat on the ground again, that was one; and the text, what do you suppose he took? 'Lead us not into temptation, but deliver us from evil,' and of all the sermons I ever heard from boyhood up till now, I never heard the like, nor ever expect to." As the man was not, nor ever had been, a Sabbath-keeper, I must conclude Dr. Hull did very well indeed.

I offer these lines to call out the homely story of bygone days which I find by my own experience are very precious.

GEO. C. BABCOCK.

PERSIA, N. Y.

OPPORTUNITY FOR SABBATH-KEEPERS.

Seeing the notice of a correspondent in a recent RECORDER in regard to employing Sabbath-keepers I would like to say that I should be very glad to have two or three good hands all the time. I am willing to pay fair wages for good work. My business suffers often because I cannot get men to work on Sunday. We could build up quite a society of Sabbath-keepers here if we could get persons that knew how and are willing to do good farm and nursery work, at reasonable prices. Under the present rule and reigning money power, the laboring communities cannot afford to pay big wages, but we look for better times when the people shall stand up and declare for "equal and exact justice for all men."

If this notice comes to any one who would like to try this country I shall be glad to give any information desired. Ours is the only family in this neighborhood that keeps the Sabbath, but our neighbors are, many of them, quite friendly to us and to the Sabbath. If any of our people have a little money they wish to invest safely they cannot find a better place than here. Fruit-growing here is beginning to be the most paying of all farm crops. Write for particulars to

H. R. WAYMAN.

PRINCETON, MO.

WHATEVER tends to make men good Christians also makes them good citizens.

YOUNG PEOPLE'S WORK.

SINGING LESSON.

A nightingale made a mistake;
She sang a few notes out of tune;
Her heart was ready to break,
And she hid from the light of the moon,
And wrung her claws, poor thing,
But was far too proud to speak;
She tucked her head under her wing,
And pretended to be asleep.

A lark, arm-in arm with a thrush,
Came sauntering up to the place;
The nightingale felt herself blush,
Though feathers hid her face.
She knew they had heard her song,
She felt them snicker and sneer;
She thought this life was too long,
And wished she could skip a year.

"O nightingale!" cooed a dove,
"O nightingale! what's the use;
You bird of beauty and love,
Why behave so like a goose?
Don't skulk away from our sight,
Like a common, contemptible fowl;
You bird of joy and delight,
Why behave so like an owl?"

"Only think of all you have done;
Only think of all you can do;
A false note is really fun
From such a bird as you?
Lift up your proud little crest;
Open your musical beak;
Other birds have to do their best,
You need only to speak."

The nightingale shyly took
Her head from under her wing,
And giving the dove a look,
Straightway began to sing.
There was never a bird could pass;
The night was divinely calm;
And the people stood on the grass
To hear that wonderful psalm!

The nightingale did not care,
She only sang to the skies;
Her song ascended there,
And there she fixed her eyes.
The people that stood below
She knew but little about;
And this story's a moral, I know,
If you'll try and find it out!

—Jean Ingelow.

IN order to do our best work to-day and get the most happiness out of the time as it passes we must put aside vain regret at the mistakes of the past, and look above the criticisms and sneers of our fellows to God and heaven.

WORRY is waste. Fruitless worry over what is past and cannot be recalled, what is done and cannot be undone, is more than waste. It is a positive injury to our present powers. It is often simply our pride that makes us harbor such feelings and causes us to give up and do nothing unless we can do everything.

LET us do our best every time in all ways, in our study, our work, and our Christian life. Let us forget the past except so far as it may help us to do better. Let us look upward to God, not downward to our fellow mortals or upon the ruin we may have wrought in our own lives. Let us look forward to the end of life's journey and heaven, not backward over the crooked path we have made. Then God will bless us with a firm courage and a patient heart, and with our Saviour and friend to help us we shall achieve success.

DENOMINATIONALISM vs. INDIVIDUALISM.*

BY MR. EMERSON W. AYERS.

We have for our consideration whether the denomination is of greater value than the individual.

A religious denomination is an organization of people who hold the same fundamental doctrines concerning God, and man's relation to

*Read at the Young People's hour of the Eastern Association, at Ashtaway, R. I., June 5, 1892.

him. We shall define denominationalism as that tendency to place the denomination to which we belong above all considerations of a personal character. Individualism, says Bishop Littlejohn, is that tendency which leads the individual to overrate himself and underrate everything external to himself. The denomination represents the eternal destiny of human souls. It is that by which the principles of the religion of Christ are to be set before the people in a way to command attention. As much as the interests of the cause of Christ are of greater value than the gratification of one person's desires, so much ought our personality to be sacrificed to the well-being of the denomination, in so far as the real work of the Master is represented by it.

No one disputes that when our fathers took their lives in their hands and went to save the nation they did what was right in merging their own interests in the one grand cause of freedom, disregarding the many differences existing among them as to the best policy of the government. Here is a warfare of vastly more importance to the human race, and yet we are prone to think that when our own interests are fully met, then it will be time enough to attend to the needs of the denomination, and through it, the cause of Christ, regarding the denomination as the *agent* through which the Lord's work is to be carried on. Loyalty to Christ will insure loyalty to that one of his agents whose doctrines are most in harmony with our conception of truth. If we, the instruments by which the work is done, allow ourselves to become unfit for use, the agent will be made powerless.

The work of the Lord can best be advanced by organized effort, and the greater the number of faithful workers, the sooner will the end be reached. By following out the inclinations leading toward personal gain and position, we are taken away from the centers of denominational life, and so the work loses the help we might give.

In mechanics, no work can be accomplished at a great distance from the application of power without a corresponding loss of force. So, when individuals are at a distance from their associates, much of their labor is lost to the cause; and there goes with it a probability of being drawn away by worldly pursuits and alienated from God.

Our denomination represents, besides the principles common to all religious bodies, one great, vital truth, in the teaching of which we are almost alone. If that truth is to be promulgated in our day, we must put our shoulders to the wheel of progress, and push, even if it does take us over rough ground where the thorns pierce the tender feet of our own individualism. Loyalty to our Leader and denomination is the only way to bring success upon their efforts. We cannot afford to turn our support from the denomination to our selfish desires and conveniences. It is only through united effort that great things can be accomplished for the Master, and the amount of good that any one of us may do by working with the denomination is of infinitely greater value than the rewards of following our own ways. Besides the loss to the cause, to him who takes himself away from vital connection with God's people there comes a stagnation in the life of that one, and the final result is usually spiritual ruin. Conflicting interests constantly draw the devotee to self away from all regard for holy living. He who works for and with the denomination has the inspiration of others of like faith to spur him on to more and better work; he is broadened in his estimate

of other than his own interests; he grows in piety, charity, faith, and *all* the Christian graces, he becomes a philanthropist in the true sense of the word. The individualist loses all regard for others; loses his love for God and man; becoming narrow-minded and pre-eminently selfish in all that he does; sees nothing but to criticize, except that which he imagines himself to have done.

"Look on this picture and then on that," and decide for yourselves which you wish to copy in your life. The one tends downward, the other upward and outward; the one to bigotry and death, the other to broad views and to life. The men and women who think themselves of much importance in the work are the ones who are disturbing elements and block the wheels of progress, while those who are the most loyal to the denomination seem to be most in touch with the Holy Spirit and are ready to endorse and assist any worthy enterprise that has for its object the saving of souls.

We live in a fast age in which the prevailing idea seems to be "every man for himself." This will do when it means to bring that self into a condition to better glorify God in the work he has committed to our care, for the sake of the love we have for him. But, by the common interpretation it means simply *self*, ignoring God. The one distinguishing feature of our denomination is a great stumbling-block to some, who say that God has required something at their hands which is impossible. Not so. It is hard sometimes, but entirely possible. It will pay you, young friends, to purpose in your hearts that you will not defile your lives with floating remnants of paganism.

"Dare to be a Daniel,
Dare to stand alone,"

if necessary, and your final reward will be golden sheaves to lay at the Master's feet. Since our denomination represents the kingdom of God in the world, any neglect on our part brings disgrace upon the cause. The denominationalist brings honor to the name of our God; the individualist dishonor. It is a question between the broad principles of Christianity, and narrow-minded selfishness and egotism.

That all who bear the name of Seventh-day Baptist may be on the right side of this question in their lives is the earnest wish and prayer of the writer.

THE ORIGIN OF SOME OF OUR NAMES.

A recent article in *Blackwood's Magazine*, by Sir Herbert Maxwell, presents in a very readable form the derivation of a number of common names. It will be news, for example, to many of our readers that Snooks was once known as Sevenoaks. Eliza, it is stated, is not a shortened form of Elizabeth, but is the equivalent of Alice. Marion, we know, is in line with Marie, Mary and Maria. Patronymics have been much multiplied through pet names. The Saxons formed pet names by adding to the original name—often abbreviated—*kin* and *cock*, and the Normans introduced *et* and *ot*, and *en* and *on*. From William we have the pet names Will, Wilcock, Wilkin, Willet, Willy, Willamot, Willen, Bill and Guill. (Latin.) From these we get, in order, Williams Mac William, Williamson, Wills, Wilson, Wilcox, Wilkins, Wilkison, Wilkinson, Willet, Willetson, Wilmot, Willing, Bilson, Gill, Gilson, Gilkins, Gilkison, Gillon and Gillott. Robert—through Robin, Dobb, Hob, Rob and Hobkin—gives us Roberts, Robertson, Robins, Robinson, Robison, Probyn, Dobbs, Dobson, Hobbs, Hobson, Robbs, Robson, Hopkins and Hopkinson. Philip gives us Phipps, Philplot and Philpotts. Richard has been distorted by affection into the pet names Rick, Richie, Dick, Diccon, Hitchin and Hitchcock. From these in turn we have Richards, Richardson, Rickards, Pritch-

ard, Rixson, Ritchie, Ritchison, Dick, Dixie, Dixon, Dickens, Dickenson, Hitchins, Hitchison, Hitchcock and Hitchcox. David has given us Davidson, Dodson, Dodds, Davy, Davidson, Daw, Dawson, Dawkins and O'Dowd.

We have from Henry the derivations Hal, Hallet, Harry, Harriet, and Hawkins. From John we get Jack and Jenkins; from Simeon, Simkins. Thackeray's ancestor was a thatcher. Malthus got his name from malthouse, and the common family name of Bacchus would be more correctly spelt bake-house. Macpherson means parson's son. Vickers was the vicar's son. Wallace means a Welshman, and Bruce is a Norman name. Sinclair, Montgomery, Hay and Vance are, like Bruce, names derived from lands in Normandy. Many English surnames end in ford, ham (house), lea, ton (farm) and by (dwelling), from the old practice of naming persons after their native place. Aylesford, Grimston, Habersham and Ormsby are examples. Winslow is from words that mean Wine's Hill. From Lea we get Lee, Leigh and Legh. The Welsh Ap, son, with Robert, has become Probert, Ap Rhys has become Price, Ap Owen has become Bowen and Ap Hugh has become Pugh. A prosperous Dublin snuff dealer named Halfpenny has had his appellation shortened, it is narrated to Halpen, and then enlarged to an imposing MacAlpin. It is interesting in this connection to know that Finn and Findlay are Celtic surnames equivalent to our White. Duff, Macduff and Dow are for Black. Glass is for Gray. Roy, Corkran and Cochrane all mean red. Our Mr. Brown is in Celtic Mr. Dunn or Mr. Donnan, Moore and Moran answer to our Bigg. On the other hand, Beggs is good Celtic for Little or Small. Oliphant (elephant) is a name derived from a shop sign. The reader will perceive that many of our Christian names and surnames have had curious histories.

A YOUNG Sabbath-keeping carpenter in New York State wishes an opening for work. He is a good workman and is under engagement at present, but desires a permanent place. Anyone who can help him to such a position may communicate with the Cor. Ed., or Mr. Charles F. Maxson, Farina, Ill.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1892.

THIRD QUARTER.

| | | |
|-----------|--|------------------------|
| July 2. | The Ascension of Christ..... | Acts 1: 1-12. |
| July 9. | The Descent of the spirit..... | Acts 2: 1-12. |
| July 16. | The First Christian Church..... | Acts 2: 37-47. |
| July 24. | The Lame Man Healed..... | Acts 3: 1-16. |
| July 30. | Peter and John Before the Council..... | Acts 4: 1-18. |
| Aug. 6. | The Apostles' Confidence in God..... | Acts 4: 19-31. |
| Aug. 13. | Ananias and Sapphira..... | Acts 5: 1-11. |
| Aug. 20. | The Apostles Persecuted..... | Acts 5: 25-41. |
| Aug. 27. | The First Christian Martyr..... | Acts 7: 54-60, 8: 1-4. |
| Sept. 3. | Philip Preaching at Samaria..... | Acts 8: 5-25. |
| Sept. 10. | Philip and the Ethiopian..... | Acts 8: 26-40. |
| Sept. 17. | Review..... | |
| Sept. 24. | The Lord's Supper Profaned..... | 1 Cor. 11: 20-34. |

LESSON II.—THE DESCENT OF THE SPIRIT.

For Sabbath-day, July 9, 1892.

SCRIPTURE LESSON.—Acts 2: 1-12.

INTRODUCTION.—Ten days have intervened between the last lesson and this. Following the ascension the eleven returned to Jerusalem to an "upper room," probably of some private house where it seems the apostles abode, and continued with the women in prayer and supplication. In the meanwhile Peter addressed the one hundred and twenty disciples, calling attention to the fact and manner of Judas's death, that it was in fulfillment of Scripture, and that one must be appointed to fill his place, which was done by their casting lots for two—Justus and Matthias, the lot falling upon Matthias.

EXPLANATORY NOTES.—v. 1. "Pentecost." One of the three great annual feasts of the Jews, called also the "feast of weeks" (Deut. 16: 9, 10), because it was kept seven weeks after the Passover. It was instituted in Israel that they might acknowledge God's dominion over the country by offering him the first fruits of the

harvest, and also, it is thought, to commemorate the giving of the law from Sinai, which occurred on the fiftieth day after their departure from Egypt. "All." All the followers of Jesus at Jerusalem, including the one hundred and twenty (1: 15), possibly more. "One accord." One mind, especially touching the soon expected baptism. "In one place." Whether in the private house (1: 13), as some think, or in a room of the temple, as others contend, cannot be positively determined. v. 2. "Sound from heaven, as . . . wind," etc. The noise of thunder might be supposed, as it is here not inaccurately described, which would result from an electric flash through the air above them; but this was not literally necessary, since it was as wind is, or like it in sound, though perhaps unlike it in nature. Yet wind was a familiar emblem of the Spirit (Ezekiel 37: 9, John 3: 8; 20: 22), which word itself meant *breath, wind*. "House . . . sitting." Which would seem to indicate that they were in a private house rather than the temple; for if they had been in the temple engaged in prayer at this, the third hour (v. 15, which was the hour of morning prayer), they would have been standing instead of sitting. v. 3. "Cloven tongues, as of fire." This *visible* phenomenon immediately follows the *audible*. These tongues are symbolic of the various languages in which the disciples are to be empowered to speak, while the fiery appearance is also a symbol of the energy, light and life that their messages should contain. "Sat upon each of them." Thus designating them as objects of the divine presence and indwelling. Fire had often been used as an emblem of God's presence; thus at the burning bush (Ex. 3: 2, 3); so at Mt. Sinai (Ex. 19: 16-20, 24). Likewise in the pillar of cloud and fire at the Red Sea (Ex. 14: 20, 24). v. 4. "Filled with the Holy Ghost." The former were but *external* manifestations, now the Spirit has entered *into* the disciples, and *audible* and *visible* results will at once flow from *within* outward. "Speak with other tongues." Some modern critics have tried to break the force of the evidently supernatural here by presenting various explanations; but there is no way of harmonizing the whole text without interpreting this in its most natural sense, which is that these Jews of Galilee spake or preached in other languages. "As the Spirit gave them utterance." Hence not previously acquired, but here and now endowed with power (1: 8) to speak in unknown languages and dialects. v. 5. "Dwelling . . . Jews . . . out of every nation." Temporarily at Jerusalem, probably to attend these two feasts, Passover and Pentecost, from all the different countries afterward mentioned. v. 6. "Noised abroad." Either by verbal reports or by the loud noise that filled the house being heard without. "Multitude." Of devout Jews now in Jerusalem. "Confounded." Perplexed. "Because . . . heard . . . in his own language." That is, every different language represented by the multitude was spoken by some one of the inspired disciples, so that each could hear in his native tongue. v. 7. "Amazed and marveled." Astonished and wondered. "Galileans." Residents of Galilee. v. 8. "Hear . . . in our own tongue." The miracle was not in their *hearing*, but in the disciples' *speaking*. "Born." Many of these Jews were born in foreign countries to which their ancestors had gone for commercial reasons, or as colonists or prisoners of war, and they spoke the language or dialect of the country where they were born. v. 9. "Parthians." Residents of Parthia, which anciently included the northern part of modern Persia, situated south of the Caspian Sea. "Medes." Media is also in the vicinity of the Caspian Sea, having Parthia on the east. "Elamites." Neighbors of the Medes and probably residents of a part of the country now called Persia, east of the Tigris river. "Mesopotamia." Between the Tigris and Euphrates rivers. "Judea." Southern Palestine. The Jewish or Aramaic language was spoken here as well as in Galilee, though probably a difference in the dialect. "Pontus" joins the eastern part of the Black Sea on the south. "Cappadocia" joins Pontus on the south and extends farther west. "Asia." A district at the west end of Asia Minor, on the Aegean Sea. v. 10. "Phrygia." A country of Asia Minor, southward of Pontus. "Pamphylia." A country on the Mediterranean Sea, between Cilicia and Lycia. "Egypt." In the north-eastern part of Africa. "Lybia" among the Greeks signified, in a general way, Africa. "Cyrene." On the Mediterranean coast in Africa, south from Greece. "Strangers of Rome." Jews and proselytes residing at Rome in Italy. "Proselytes." Converts to the Jewish faith. v. 11. "Cretes." Natives of Crete, a large island in the Mediterranean, south-east of Greece. "Arabians." Arabia lay between the Red Sea on the west and the Persian Gulf on the east. "Our tongues." These must have included at least the Persian, Greek, Latin and Hebrew languages, with a still greater variety of dialects. "The wonderful works of God." Of prophecy and its fulfill-

ment, the crucifixion, resurrection, ascension, sin, and salvation by faith in Christ. v. 12. Unaccountable from natural causes, hence we must ascribe to it the supernatural.

LEADING THOUGHT.—The Holy Ghost baptism is essential to the Christian worker as an endowment of power for service.

SUGGESTED THOUGHTS.—The Lord gave divine sanctions at the introduction of the different dispensations, as in supernatural demonstrations at Sinai in giving the law; the Spirit in the form of a dove resting upon Christ at his baptism; and this wonderful display in the early beginnings of the Christian Church under the dispensation of the Spirit. Pentecost, as the feast of the first fruits, is very properly chosen as the occasion for giving the first fruits of the Spirit baptism, that was to continue through the Christian Church. As here, unity and assembly for public worship are two important conditions for the Spirit's manifestation. There is a beautiful thought which is little less than a prophecy, that, like the gift of tongues at Pentecost, so the gospel shall be preached in every language under the sun, and every people shall hear the joyful sound. Men may marvel at the work of the Spirit, but they are apt to assign to natural causes that which is the result of the supernatural.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning July 3d.)

THE CHRISTIAN'S GUIDE.—John 16: 1-15, Rom. 8: 13-17.

To have a true, infallible guide, one must become by adoption, a child of God. One outside of this spiritual family will not consent to be led by the Holy Spirit. Now Paul says: "For as many as are led by the Spirit of God, they are the sons of God." Such are the benefits of the gospel of our Lord Jesus Christ, that it gives us the Spirit of adoption. The Comforter that Jesus promised his disciples finally came and ever since has been influencing, making wise suggestions to and controlling obedient, Christ-like hearts. The best evidence of being a child of God is willingness to yield to the Spirit's influence and obey the law of God. And one very sure evidence of a want of true piety is rebellion against the Spirit's will or dictation. Remember that the "Spirit and Word agree." The influence of God's Spirit is in the line of obedience to God's precepts. True Christians yield to the Spirit, sinners resist it. We may not here say *how* the children of God are led by the Spirit while many are resisting it, but the fact is before us that all who are led are the sons of God. The Holy Spirit of God is the Christian's sure and safe guide. Following this guide, one is led to heaven. Whoever is lost has his own stubborn, rebellious heart to blame. The Guide waits to lead all safely on.

SCRIPTURE REFERENCES.

1. Our Guide is a Teacher. John 14: 26.
2. He anoints. 1. John 2: 20, 27.
3. The author of sanctification. Phil. 2: 13, Gal. 5: 22-25.
4. Of regeneration. John 3: 5, 6, 1 Peter 1: 2.
5. He convicts of sin. Gen. 6: 3, Acts 7: 51.
6. Imparts gifts. 1 Cor. 12: 8-11.
7. He is God. Col. 3: 16, 17, 2 Cor. 6: 16, Eph. 2: 22.

—THE SESSIONS of the Associations for 1892 close with this date and we may ask, What have they done for our Sabbath-schools? The hour for the School at each place where an Association has been held has been profitably spent. Fine speeches were made on the topics assigned and the people were grandly entertained. But all this does not quite meet the wants of our schools. Would it not be as profitable work as could be done at the Associations, if the Executive Committees would arrange for a two hours' consideration of the Sabbath-school interests, a sort of Institute or Convention, if you please. Suppose next year, each Association have a carefully prepared programme with this in view, and the delegates from each Association to Sister Associations have parts assigned which they may repeat at each place visited. This by way of suggestion.

—SO FAR as the mere organization is concerned, the Sabbath-school is distinct from the church, but the church is the head in this matter and the distinct organization is subordinate. There must be no rival interests in the church.

—SOME schools find it difficult to raise the

amount of money really needed to carry on the work. The "penny collections" are not sufficient. It seems as though the church in such a case ought to make an appropriation for this branch of its work. Include the Sabbath-school in your assessments.

—THERE is an occasional school that holds its sessions before the preaching service, and a pernicious custom prevails. This custom is to run the school hour over into the other appointment. We visited one such school recently and the superintendent talked and talked and talked—twenty minutes in the hour appointed for church service. This is a good (?) way to kill the interest in both meetings. It is injustice to the school, to the worshipping congregation, and an injustice to the minister. He feels that his audience is already weary and he must hurry and leave out much he ought to say to do justice to his subject for the day. Superintendent ring that bell *on time*, though you lose *your* opportunity for making *your* speech.

—THIS brings us to again observe that the best schools have a uniform order of exercises, with pleasing, instructive variety. These exercises must have appropriate times and not be subject to intrusion by other things. Begin on time, *end* on time. Better let one special subject suffer from lack of time to present all phases of it, than to let the general and continued interest suffer from irregularity and prolonged discussion of a lesson.

—WE once "heard of a school" composed mostly of elderly persons. It was refreshing to note that the elderly persons attended, but the young people did not remain after the preaching service. We inquired of the "younger ones" why they were not interested in the Sabbath-school and the reply was: "There are two or three there that are always discussing and discussing and debating and it don't interest us." Now those good brethren were no doubt intensely interested in the historical or doctrinal part of the lesson, but they forgot that they were monopolists and that the interests of the whole school were impaired by their constant debating. Instead of getting nearer and nearer to the truth they were fostering the spirit of controversy and *driving* young people away from the Sabbath-school. And the superintendent and teacher are to blame for permitting it. If these good brethren wish to have their weekly combat or prolonged discussion, let them have an hour outside of the Sabbath-school, and then "go it."

HOME NEWS.

Wisconsin.

MILTON.—Our season of excessively rainy weather still continues. Crops, with the exception of hay, are very backward, and farmers are rather disheartened. This immediate vicinity has been fortunate in escaping the injuries of wind, lightning and hail.—Some of our young people will take advantage of the reduced traveling rates and attend the Y. P. S. C. E. Convention in New York.—Not long ago four of our young men, a quartette of good Christian singers, went out into the country four or five miles one Sunday evening to help conduct a gospel meeting. The result was good. This is only one instance, there are more places than one where they go, and there are more than four of them, and they are not all young *men* either. We thank God for our noble, earnest, devoted, *working*, Christian young people.—

Commencement week began to-day with field-day exercises. Notwithstanding a shower in the forenoon which interrupted the games and made the grounds damp and slippery, the programme passed off very pleasantly. Quite a number of delegates to the Association were on hand to witness the sports. We are glad to see among these delegates a goodly number of young people, many of whom we trust will return next fall to attend college. E. S.

JUNE 22, 1892.

FLORIDA AND MALARIA.

Some months ago Miss Cleveland surprised intelligent people accustomed to careful statement of the truth by assuring us that there is no malaria in *her* Florida, none except what people bring in their own bodily systems.

Malarial sickness is caused by emanations from certain lands, especially when drying up, and by the same or similar poison in certain bad waters. The malaria steals forth from its native locations on the creeping night air and may be driven far away by the winds. In malarial tracts, during its fiendish hours of power, it glides along within a few feet of the earth breathing nervous depression into man and sometimes even beast; but two or three hours of bright morning sunshine destroys or dissipates it. No one may wisely breathe the lower air during its presence from one or two hours before sunset till two or three hours after sunrise.

Peninsular Florida is favored with almost daily sea and land breezes, sweeping off the deadly poison, and also many of its swamps, "bogs," and low hammocks are so constantly flooded as not to emit much of the poison. But woe to the boys who often bathe in its sluggish swamp-draining streams, and the people who try to live in an air that will make the throat smart as if one had been eating hazel nut husks. Persons not hardened (acclimated) against the poison, and especially those liable to bilious diseases, should avoid regions damp enough for the Spanish moss to thrive, and should sleep up stairs, high as may be, and, if compelled to be out late or early may well temporarily stimulate the nerves with coffee.

Florida is exceptionally healthful, so that though a remarkable per cent of its deaths are from malignant malarial fevers, yet its drug stores sell less "chills and fever" drugs than much of Illinois.

J. P. HUNTING, M. D.

SCHOOLS OF ECONOMICS AND POLITICS.

BY PROF. RICHARD T. ELY, PH. D.

The purpose of schools of economics and politics in addition to general culture is to train men for numerous special pursuits. Journalists deal constantly in their professional duty with political, social and economic topics; and that they need instruction in these branches of learning will of course be evident to all. Journalists not infrequently after they have begun their career have become so dissatisfied with their preparation along these lines that they have interrupted their journalistic work to devote time to economics and politics, and other branches of social science. The training in such a school will not make a journalist of a man who has no aptitude for journalism, but it will prepare a man who has such an aptitude better for a useful and successful career, as more than one young journalist is willing to testify. I do not remember yet to have met a journalist who, having interrupted his career to take a course in a school of this kind, has expressed regret at having done so.

Lawyers need this training, and their need is

equally obvious to any one who understands what law is, and at the same time what the study of economics and politics implies. In some countries the importance of this group of studies for lawyers has been so keenly felt that they have been rendered compulsory. Political economy, for example, has been introduced as a regular part of the law curriculum in the law schools of France, and is required in some places in Germany. Economic and social science give what we may call the philosophy of law, the underlying reasons for particular laws. Legal works on real estate, for example, give actual legal facts; the underlying principles must be sought in economic philosophy.

Preachers require training in these schools, because the two main divisions of the studies which concern them are theology and sociology, and the latter is as important as the former. They have to do with the relation of man to his fellows, as well as the relations of man to God.

Schools of economics and politics ought to be, above everything else, civil academies. They ought to prepare for the civil service as West Point prepares for the army, and Annapolis for the navy, or as technical schools prepare for industrial life. This aim should be made especially prominent in these schools when connected with the State universities. Such schools should enter into relation with the State bureaus of labor, with the offices of railway commissioners, insurance commissioners, with boards of control of charitable, penal and reformatory institutions; and all these different bureaus and offices should be, among other things, laboratories for such schools. It will before long be perceived that training is just as essential for the public service as for any other profession. There was a time when men became teachers without any distinct training for that pursuit, but now normal schools are an accepted institution. There was a time also when the utility of medical schools and law schools was doubted, but it is now perceived that this doubt was the offspring of ignorance. Experience is showing more and more that we can never have a satisfactory civil service unless we have civil academies to train men for the complicated duties involved in these services. It is as arduous a task to serve a city in the capacity of mayor as it is to serve a great corporation in the capacity of attorney. The duties of the former position require even better training if these duties are to be satisfactorily performed. Germany is far in advance of us, for she has made the office of mayor a special profession, and her cities seek the best mayors wherever they may be found in Germany, just as our State universities search every part of the country for presidents and chancellors. And as the university president is called from a smaller to a more important institution, so a German mayor who has proved successful in a small city is called to a larger one, where he has a more abundant scope for his native talents and his acquired knowledge. It is not surprising in view of this that the greatest city in Germany, Berlin, should be called the model city of the world. If democracies want the best service, they must train men therefor.—*The Independent*.

THE CHRISTIAN'S CEASELESS CONFLICT.

BY REV. THEODORE L. CUYLER, D. D.

Paul was no perfectionist. He understood himself as well as the gospel quite too thoroughly to fall into such a delusion. He not only disclaimed any such pretension when he said, "not as though I had already attained, either were already perfect," but he describes his own life as one of constant conflict. "So fight I," he exclaims, "not as one that beateth the air." It is no sham fight, but a desperate encounter. It is the hot duel between the flesh and the spirit, between Paul's new nature and the old Adam. Using the phraseology of the boxing match, he tells us—in the ninth chapter of his letter to the Corinthians—how he bruises and beats down his unruly carnal nature and gives it "a black eye." The experience of the great apostle has been the experience of the strongest and maturest Christians ever since his day. Spurgeon, when writing to a friend about his repeated attacks of disease,

said, "The tendency of my sickness to return still abides—like original sin in the regenerate."

Probably no man since the apostolic days had a more profound knowledge of the human heart and the workings of the divine spirit than John Bunyan; his Pilgrim's Progress is the nearest to a work of divine inspiration of any book outside of the Bible. He makes the whole pilgrimage of Christian, from the time that he starts from the wicket gate until he enters the Celestial City, one of continual warfare and ever-recurring temptations. At one time he encounters Apollyon striding across his path, at another time a pair of lions beside it, and then again that path lies right through that horrible "valley of the death shadow," where the lightnings flash and the hideous hobgoblins howl their blasphemies into his ears. Even these open foes were not as dangerous as Madam Wanton and smooth-tongued Demas, who offered them a large profit from the silver mine in the Hill Lucre, and the white-robed Flatterer who entrapped the pilgrims in his net on the Enchanted Ground. More or less of all these enemies of Christ still assail everyone who enlists in his service. Vanity Fair is larger and noisier and more booming than it was in Bunyan's day, and the stile over which pilgrims can step into the velvet path of self-indulgence has been lowered by several inches. This world is not yet a friend to grace, to help us on to God.

Paul's conflict was just like ours, it was with that inside demon—or "house-devil," as Rutherford calls it—of selfishness, which kept rising up in new disguises after he had smitten it down with sturdy blows. No one can become a true Christian until Jesus has been admitted into the soul. If this single process—which we call conversion—were the end of it, then the Christian life would be comparatively easy. But *self* is adroit and cunning, and persists in stealing back into the heart under all kinds of subtle disguises. We sometimes gain a victory over it and imagine that we have attended its funeral, and lo! there it is again up and lively as ever. This is the battle which we have to fight every day of our lives; it is the ceaseless conflict between self in some form and the claims of our Lord and Saviour.

For example: A church member goes off after morning prayers to his place of business. A friend comes in and offers him a chance to go into some "cornering" operation or some illegitimate speculation which promises a quick and liberal profit. It looks very much like a bit of gambling, but conscience is quieted by the promise of the big profit and the plea that "everybody else is doing these same things." In that battle *self* has carried the day. When evening comes this professed follower of Christ comes home richer in money but poorer in grace than he was when he started in the morning. He remembers that it is the evening for his church prayer-meeting. It is the very place that he ought to go to and offer such a prayer as David put into his fifty-first psalm. But *self* begins to plead excuses. "I am too tired to go to-night," or, "the weather is too bad," or else, "my neighbor A—has an appointment to call on me." *Self* carries the point, and there is a vacant seat that night in the meeting. A bad day's work that, and it ends with a guilty conscience that leaves its possessor in a poor mood for secret prayer when he retires to his pillow. Can that man be a Christian? Yes, he is just the sort of a Christian that Simon Peter was when cowardly *self* stammered out a falsehood in Pilate courtyard. His besetting sin has tripped him up and he has got a terrible fall. It is upon just such backsliders that God sends chastisements to bring them to repentance, and nothing but penitence and a reconversion can save them.

This contest with the "old Adam" of *self* is renewed at a thousand points. The sight of the Lord's contribution box on a Sunday in church arouses the irrepressible conflict. When the appeal for funds to carry forward some scheme of Christian benevolence is made *self* begins to put in its cunning pleas. "These are hard times," or "my family expenses are too heavy," or else, perhaps, *self* mutters out, "There is no end to this eternal begging for the missionaries

or something else every Sunday." *Self* has got hold of the purse strings and the Lord is likely to be robbed of his dues. That is the real secret of diminished contributions in our churches, and that accounts for the fact that, while God's Church is growing richer at a rapid rate, so many grand institutions for the spread of his kingdom are often at starvation point. "The lust of the eye and the pride of life" steal in and under smooth pretenses commit their shameful larcenies of the moneys which God loans to his stewards. When Christians undertake to cheat God their sin is sure sooner or later to find them out.

There is another side to all this, a side that angels must delight to look upon. The victories which true grace is winning every day in human hearts are the trophies which will make the stars in the diadem of the conquering Christ. The story of self-denials and self-sacrifice runs like a thread of gold through the book of the Acts of the Apostles—it is the record that no scoffing skeptic can gainsay. If Paul had a daily battle with his old carnal nature, yet with divine help he gave that enemy "the black eye." So does every Christian now when he grasps his "whole armor" and obeys his Captain of salvation. Christ's people are never so exalted as when pride is down in the dust; they are never so rich as when giving the most abundantly; they are never so full as when emptied of self; they never advance so nobly as when their ambitions of a worldly kind are set back; they never win such glorious crowns as those which are woven out of crosses borne for Christ Jesus.

Why has God ordered it that every Christian life shall be one of ceaseless conflict? If Paul is sinless to-day in heaven why was he left to do battle with inward and outward foes at every step of his heroic career? Certainly for this one reason (whatever others there may be) that this life is only the preparatory training school for another world, and no man shall wear a crown unless he strive for it. The same law seems to prevail in the spiritual realm as in the natural, and no sane man is prevented from seeking wealth because he must toil for it, or from seeking health because he must deny his bad appetites or sometimes take bitter medicine. No true child of God should be discouraged because his Christian life is an incessant conflict with self in a hundred forms, or with the assaults of the adversary, or with a hard storm of afflictions. Even a Bull Run may become a blessing, as poor Peter's disgraceful defeat taught him how to win splendid victories when he ceased to trust Peter and was driven to trust Christ. If that "old Adam" in my nature has such an ugly, rattlesnake vitality, then I must be all the more watchful and keep conscience always on his post. Fight without ceasing means "pray without ceasing" too. Spurgeon's last written words were,

"No cross, no crown—no loss, no gain,
They first must suffer who would reign."

And he and his fellow-conquerors in glory would doubtless rather have fought their way to heaven than have been borne thither in a close covered chariot on "flowery beds of ease."—*Congregationalist*.

WHAT WE CAN DO.

What can we do? Mighty things, if we will. A few hints may be helpful to my young fellow-workers.

1. *Consider yourself needed.* You cannot underestimate your power without the Holy Spirit. You cannot overestimate your power with him. Plunge in, determined to give God the glory for all fruit. Do not fear that the pastor, the evangelist, or the older workers will consider you out of place. You have a work which they cannot do. If it is done you must do it. Do not make excuses. You are not too young. You have all the talent you need for the present. Young men were Joshua's spies. Young men bare Joab's armour. A maid saved Moses to his mother and to the world. Another maid saved Naaman from a leper's death. A mere lad saved Paul's life by his quick thought and prompt action. A peasant girl eighteen

years old, under God, saved France from a ruin which was considered inevitable. Remember that the revival will fail to be a blessing to as many as it could be otherwise if the young people do not come quickly, prayerfully, and faithfully forward.

2. Invite everybody far and wide, early and late. Invite those you think will come. Invite those you think won't. Publish the tidings. Don't expect any one else to do it for you. Do it yourself. Pray long and earnestly for some particular person, and then call for him and take him with you. Expect him to be saved.

3. Do personal work in the audience with other young people—your mates, acquaintances, friends, and relatives. Be careful of what and how you speak to them. Do not ask them to accept Christ because "they will have a better time," or because "they will have better associates," or because "people will have more respect for them." Deal with them lovingly and earnestly as souls lost in sin. Do not *argue*. Get their eyes on Jesus, and keep them there. One sentence packed full of Christ is worth more than ten volumes of human persuasion. I talked with one young man once for perhaps fifteen minutes in the way I now deprecate. I then saw my mistake. About three sentences of Christ, and he burst into tears, fell on his knees, and yielded. If you find one who does not believe God's Word, leave him. Pray for him. Use the Scriptures in your conversation. It is authoritative and final.

4. Hold small *informal* prayer-meetings with one or more of your young friends during the day. I have never known sweeter seasons than such. The first American missionary society was the fruit of such a meeting behind a haystack.

5. Pray earnestly in secret. God has promised to reward you openly. Win the battle on your knees, and you will win on the field.—C. W. Fletcher, in *The Epworth Herald*.

TALK AND CONVERSATION.

There is a great difference between the two. *Youth's Companion* tells of some great talkers who were very poor conversationalists:

Horace Greely once described a very famous literary woman of the last generation as "a great woman and a greater bore. Her talk was incessant."

Prof. Blackie recently said of Carlyle, "I admired his genius. But how he would talk—talk, and give nobody a chance to put in a word! One night I actually shook him. His wife had been trying all the evening to say something. But there was not the smallest chance. I took hold of him and shook him, saying, 'Let your wife speak, you monster!' But it was of no use."

John Stuart Mill was once dining with two brilliant French talkers who were given to monologue. One had possession of the field, and the other was watching him so intently to strike in, that Mill exclaimed aloud, "If he stops to breathe he's gone!"

Men who have exerted the strongest influence for good or ill in conversation were neither the wisest nor most eloquent, but those with the broadest sympathy and finest tact. An old supporter of Henry Clay being asked the secret of his magnetic power replied, "He knew you."

Emerson "made every man give him of his best." Montaigne declared that "listening is the better half of conversation."

"The honorablest part of talk," said Bacon, "is to give the occasion."

Self-effacement is the final triumph of good breeding, in talk as in action as it is of Christianity.—*Christian Standard*.

It is better to stand alone for the right than with the multitude for the wrong.

THEY are never alone that are accompanied with noble thoughts.

SABBATH REFORM.

PRESUMPTIVE EVIDENCE.

One of the popular books on the Sabbath is "The Lord's-Day," by A. E. Waffle, in which the author argues with good reason for the universality and the perpetuity of the Sabbath, but claims that the day might with propriety be changed if any good reason can be found for the change. He says:

Was there any reason for such a change? If the apostles were guided by the Holy Spirit when they made it, we need not ask for their reason. But since the reality of the change is disputed, we may say that if good reasons for it can be discovered they furnish presumptive proof that it really took place under divine direction. One such reason can undoubtedly be found in the abuses which had gathered around the Jewish Sabbath. Christ would not burden his church with such a Sabbath as the rabbis had made; and the easiest way to get rid of these abuses was to change the day. Page 190.

The author admits that the change of the day is disputed, and to remove the question from the field of doubt the above remarkable evidence is presented. As this is the best reason the author can find for the change, and probably as good as can be found by any one, it deserves a little consideration.

Because of the abuses heaped upon the Sabbath by the rabbis, in the opinion of Mr. Waffle, it was rendered unfit for Christian observance. He assumes that the abuses could not be removed and hence the necessity for a change of the day. If the Holy Spirit saw that the best way to get rid of these abuses was to change the day, then he undoubtedly directed the apostles to make the change, but inasmuch as the apostles and all their followers, for more than fifteen hundred years, continued to call the seventh-day of the week the Sabbath, and the most of them continued to observe it as such, it may be doubted whether the Holy Spirit as readily saw the necessity of the change as does Mr. Waffle.

The holy temple was originally a very beautiful building and a fit place for prayer and devotion. Now, to use the logic of Mr. Waffle, if we can find any good reason why Christ or his apostles should tear down this temple and build another, it "would furnish presumptive proof that it really took place under divine direction," that the old Jewish temple was torn down and another built in its place. In the time of Christ this beautiful Jewish temple was subjected to many abuses. Some of the Jews made it a house of merchandise, a den of thieves and gamblers. There was therefore a necessity for a new temple, a building free from such abuses and appropriate for prayer. This necessity for a new temple affords presumptive evidence that a new temple was built and the old one discarded. Such logic does not belong to the school of Aristotle but it well illustrates the absurdity of that of Mr. Waffle. Instead of condemning the temple and building another in its place, Christ drove out the thieves and overthrew the tables of the money-changers and made the temple once more a house of prayer. So likewise in regard to the abuses which the rabbis heaped upon the Sabbath. Every reader of the life of Christ very well knows that he did not observe the technicalities which the rabbis had placed upon it, but instead he almost every week brought upon himself the charge of violating them, and went about doing all manner of good upon this day.

The abuses heaped upon Sunday have become a crying evil to many who desire to keep it as a Sabbath, and past history indicates that these

abuses can never be removed. It becomes necessary, therefore, according to our author's reasoning, that those Christians who desire to keep the Sabbath holy, should again remove the Sabbath to some other day which is not so profaned with horse-racing, ball-playing, drinking, gambling, etc. If there was any seeming necessity for changing the day of the Sabbath during the time of the apostles, because of the abuses heaped upon it, there is certainly much more need for changing it now. Inasmuch as the Jews are not now as particular in their observance of the seventh-day of the week as they were in the time of Christ, the Christians of the present time could hardly do better than return to the day originally commanded to be observed. If the reasons for the first change are good, those for this are much better.

But the weakness of such an argument for the change of the Sabbath from the seventh to the first day of the week is too puerile to be called an argument. It is but a vain effort to justify the continuance of a pagan custom in opposition to the commandments of God; an effort to graft upon Sunday an institution which the Sunday-keeping churches for twelve hundred years denied they had any right to; an effort to give a reason for a change of the day of the Sabbath by the apostles, when everybody knows, or ought to know, that no change was ever made or claimed to have been made by them or any other people until the time of the Puritan Reformation in England. It is known by every one who reads the New Testament that the writers thereof always speak of the Sabbath as occurring on the day preceding the first day of the week, and never on Sunday. It is also well known, that while the laws of Constantine and subsequently commanded the people of the Roman Empire to rest on the "venerable day of the sun," this law was not made for the benefit of Christians, but for the pagans; it was not made for the purpose of transferring the Sabbath to Sunday, because those making these laws denied the Sabbath to all except the Jews. They had no thought of making Sunday a Sabbath-day and it was never so called by them, no, not even to this day.

If the Holy Spirit directed the apostles to make a change of the Sabbath they certainly failed to perform their duty. But the continuance of the apostolic churches, all those beyond the bounds of the Roman Empire, in the observance of the seventh day of the week as the Sabbath almost to the present time, is conclusive proof that the Holy Spirit was not influenced by the presumptive evidence Mr. Waffle gives us, and that he did not direct the apostles to make any transfer of the Sabbath from the seventh to the first day of the week.

Mr. Waffle's reasoning is like that of a man trying to answer the question, "Why is it, when a goblet is filled to the brim with water, and a pound of shot is put into it one by one, that the water will not overflow?" If a person can find any good reasons, to his own mind, why the water should not overflow, then these reasons furnish presumptive proof that such is the fact.

As Mr. Waffle offers as good a reason for a change of the Sabbath as can probably be given, we are fearful that all our readers may not find it as convincing as they could wish and that Mr. Waffle himself is sorry he is not able to give a much better one. We sincerely sympathize with him in his struggle to rescue a forlorn hope.

SPECIAL NOTICES.

THE Scandinavian Missionary Society of the Seventh-day Baptists of South Dakota will convene for their Yearly Meeting July 1-3, in Danville, South Dakota. Teams will meet delegates at Centerville the day previous. Our American friends are cordially invited to participate, hoping some English-speaking minister will be present. By order of

C. SWENDSEN, Sec.

CENTERVILLE, S. D.

THE Treasurer of the General Conference would be pleased, if, as early a date as possible the churches which have not already paid their apportionments, would attend to the matter. Address,

WILLIAM C. WHITFORD, Berlin, N. Y.

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SEVENTH-DAY BAPTISTS in Providence, R. I., hold regular service every Sabbath, in Room 5, at No. 98 Weybosset street, Bible-school at 2 o'clock, P. M., followed by preaching or praise service at 3 o'clock. All strangers will be welcome and Sabbath-keepers having occasion to remain in the city over the Sabbath are cordially invited to attend.

THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets at 2.45 P. M., Sabbath-school following the service. The Mission Sabbath-school meets at 1.30 P. M. at Col. Clark's Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's addresses: L. C. Randolph and F. E. Peterson, Morgan Park, Ill.

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath keepers remaining in the city over the Sabbath. J. T. DAVIS, Pastor. ALFRED CENTRE, N. Y.

THE New York Seventh-day Baptist Church, holds regular Sabbath services in the Boy's Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, Room 100, Bible House, New York City. Residence, 31 Bank St.

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CONDENSED NEWS.

The whole amount of gold actually in circulation is estimated to be about 805 tons.

There are 176,255 miles of railroads in the United States, nearly enough to span the world seven times.

The cemeteries of London cover 2,000 acres, and the land they occupy represents a capital of \$1,000,000.

The eruption of Mt. Vesuvius is said to be increasing, and large quantities of lava are flowing down the mountain.

The longest speech ever made was by a Roumanian deputy in support of the impeachment of an ex-minister, John Bratiano, when he spoke for no less than thirty-seven hours or one hour over a full day and a half.

A special to the Washington Post, from Denver, Col., says that Edwin J. Ryan who absconded from that city with \$30,000 of the United States Express funds has been arrested in Denver. The stolen money was recovered.

The body of Dr. H. M. Scudder, who, on Tuesday last, committed suicide in a Chicago jail, where he was confined on the charge of murdering his mother-in-law, Mrs. Mary Dunton, was cremated June 26th, at the Mt. Olivet, L. I., cemetery.

A large proportion of the Chinese population of South Australia is migrating to other colonies, and many are going to the Queensland border with the view of settling there. The government has directed the border police to be reinforced, and the Chinese influx prevention act will be strictly carried out.

The decimalists are out with a new idea. They say that the twenty-four-hour-day is doomed. They propose an entire reconstruction of the division of time. The day is to consist of ten hours; the hour will be divided into ten decades, each of which will contain ten minutes, each minute ten seconds, and each second ten flashes. Upon this basis a clock has already been constructed.

Paintings and scenery valued at \$1,000 which were used in connection with the Gettysburg panorama exhibition in New York until recently, have been stolen from a house in which they have been stored at 149th street. Thieves displayed their nerve by coolly tearing down a great portion of one side of the house in order to get their plunder out intact. There is no clue to the burglars.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

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Much apprehension is felt by the Chicago city health officers for the welfare of Chicagoans owing to the thousands of gallons of sewage now pouring into the lake and polluting Chicago's water supply. River sewage is pouring lakeward at the rate of 500,000 cubic feet per minute. The polluted area has reached the two mile tunnel ports and disease laden water is being pumped through the mains. The water department officials were unable to check the outflow, except to advise users of city water to boil every drop.

MARRIED.

ROGERS—LEWIS.—At the home of the bride's mother, in Alfred Centre, N. Y., June 25, 1892, by the Rev. J. Allen, Mr. Orville M. Rogers and Miss Ida A. Lewis.

BROWNELL—CLARKE.—At the residence of the bride's father, Mr. L. F. Clarke, in Brookfield, N. Y., June 10, 1892, by the Rev. C. A. Burdick, Mr. Lincoln Brownell, of Earlville, N. Y., and Miss Annie Lura Clarke.

DIED.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

BURDICK.—In Alfred Centre, N. Y., June 10, 1892, of scarlet fever, Elwood E., son of Orlando S. and Mary J. Burdick, aged nearly two years. L. A. P.

BABCOCK.—Emma Langworthy Babcock was born January 18, 1808, and died June 15, 1892, at the residence of her youngest son.

Mrs. Babcock was the widow of Deacon A. C. Babcock, who died in 1886, and was the mother of fifteen children, only six of whom survive her. She put on Christ and entered the church at the early age of eleven years, being baptized by Elder Eli S. Bailey. She came from Bridgewater, N. Y., to Cattaraugus co. nty, in 1830, and was one of eight who formed the church of Persia, June 8, 1832. She lived to see all of the first settlers pass away, not one remaining. She retained her faculties unimpaired to the last. Her memory was great, people coming from afar to find data for various historical purposes. She endured patiently and cheerfully all the hardships and toil incident to the settlement of a new country. To the last she kept the seventh day as the Sabbath, though all the rest left it. A large concourse of people followed her remains to the church to pay their last respects to "Aunt Emma." Sermon by the Rev. J. H. Bates D. D., from Psalm 35:14, "I bowed down heavily as one that mourneth for his mother." G. C. B.

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The undersigned offers for sale his farm, situate at the head of Elm Valley, in the south-western part of the town of Alfred, Allegany Co., N. Y., and three miles from Alfred Centre, containing 123 acres, with good buildings, and well watered from living springs. The farm is in a good state of cultivation, and has timber sufficient for all ordinary uses. The stock will be sold with the farm, if desired. Terms easy. For further particulars call on or address Charles Stillman, Alfred Centre, N. Y., or the owner, Dr. H. A. Place, Ceres, N. Y.

For Sale.

The house and lot in Alfred Centre, N. Y., the property of the late Jennie R. Sherman, is now offered for sale. The property is very desirable, the house being convenient for either a dwelling or boarding house and is built in a thorough workman-like manner. The lot contains upwards of one acre of land with a quantity of good fruit trees and smaller fruits. There is also a commodious barn on the lot.

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