

The Sabbath Recorder.

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FIFTH-DAY, JULY 7, 1892.

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—THOSE who have read that pure and powerful story, "Ramona," by Helen Hunt Jackson, will be disappointed to know that the noble people which the gifted authoress describes had no existence in real life, but were chiefly the product of an imaginative brain and a sympathetic heart. The scenes and characters were all drawn from facts and had a certain foundation in truth. According to the *San Jacinto Register*, Mrs. Jackson spent some time in that region of California working up the materials furnished her by the localities which she visited. In "Romona" the principal characters, the Indian Alessandro and the Indian Ramona, marry. Alessandro finally becomes half crazed by the loss of his land and home in Temecula, and, in company with his wife, flees to a little valley upon the San Jacinto mountains. While living here, in a crazy fit of abstraction, he "borrowed" the horse of a white man, who pursuing him, finds the horse at Alessandro's door and shoots him dead. Says the *Register*: "These were all actual occurrences well known here. The wife, or squaw, of the Indian killed still lives in the Coahuilla and is called "Ramona" by everybody, although this is not her real name. Her character is said to be dissolute in the extreme. She is short and shrewd, knows of her notoriety and makes merchandise of it. The Indian killed is said to have been a worthless horse thief and utterly unlike the noble Alessandro of the story. Sam Temple or Jim Farrar, who really shot the Indian for stealing his horse is not the wicked wretch described by the authoress, but only an average frontiersman." Mrs. Jackson obtained most of the materials of her story from a family who were evidently more interested in creating sympathy for the Indian and in shaping a romantic tale, than they were in stating unvarnished facts. That the Indians have suffered bitterly and been wronged most grievously, no one having opportunity to judge can doubt.

The evil treatment which they have received at the hands of the nation's representatives, if it could all be collected into a book, would seem to give much warrant to the use of the expression, a "Century of Dishonor;" but Mrs. Jackson has idealized the Indian and made him speak, think, and act very differently from the actual red man of the plains. The story is full of pathos and is "one of the finest creations of a magnificent brain," but it must be taken with several grains of salt.

—It has been less than a century and a half since Jonathan Edwards, the foremost theologian of his day, passed away. It is interesting to compare his sermons with the style of preaching in vogue in this age. Edwards preached hell;—a literal, burning hell. "He thought," says one of his biographers, "that there was no need that the strict philosophical truth should be at all concealed. Hell, to him, was a reality to be shown to sinners; not a surmise to be explained away." His sermons if preached now, would cause any congregation in this delicate age to call at once for a younger

man. Edwards would have no sympathy for the limp theology of our time which sometimes sacrifices logic to sentiment and hides in a foliage of phraseology what it dare not proclaim. It may be well for us to remember as we shudder at the following extracts from the sermons of Edwards, that it is hardly likely that the pulpit treatment of hell common to-day is all right and that Edwards's conception of retribution was all wrong. Our pendulum, perhaps, has swung to the other extreme, and the old-fashioned preaching may not be so far away from the Bible as we in our conceited refinement are inclined to think:

I shall mention several good and important ends which will be obtained by the eternal punishment of the wicked.

The saints will be made more sensible how great their salvation is. When they shall see how great the misery is from which God has saved them and how great the difference he hath made between their state and the state of others who were by nature, and perhaps by practice, no more sinful and ill deserving than they, it will give them a sense of the wonderfulness of God's grace. . . . The views of the misery of the damned will double the ardor of the love and gratitude of the saints in heaven. The sight of hell torments will excite the happiness of the saints forever. It will give them a more lively relish of their own happiness! (Sermon XI.)

When they shall see how miserable others of their fellow creatures are; when they shall see the smoke of their torment and the raging flames of their burning, and shall hear their shrieks and cries, and consider that they in the meantime are in the most blissful state and shall surely be in it to all eternity, how they will rejoice! . . . How joyfully they will sing to God and the Lamb when they behold this! (Sermon XIII.)

Do but consider what it is to suffer extreme torment forever and ever, from one age to another; in pain, in wailing and lamenting, groaning and shrieking and gnashing your teeth, with your bodies and every member full of racking torture, without a possibility of moving God to pity by your cries! How dismal will it be under these racking torments to know that you never—never shall be delivered from them; to have no hope; when, after you have worn out the age of the sun, moon and stars without one minute's ease, yet you shall have no hope of ever being delivered; but the same groans, the same shrieks, the same doleful cries are incessantly to be made by you; and the smoke of your torment shall ascend up forever and ever. Your bodies, which have been burning and roasting all the while in glowing furnaces, yet shall not have been consumed, but will remain to roast through an eternity yet. (Sermon XI.)

—IN the RECORDER of June 16th Bro. P. A. Burdick, prompted by an item of mine in the RECORDER of May 26th asks: "Does our brother expect God can or will use to hunt to the death these twin outlaws (the saloon and brothel) persons who persist in staying on the fence?" It all depends upon *what fence they are on*. If the reader will refer to page 329 of the RECORDER, he will discover the point on which some of us at Morgan Park were in doubt. We were not on the fence as to whether we should cast all our influence against intemperance. We were not in doubt as to whether we should vote for the unqualified prohibition of the liquor traffic wherever and whenever there was a reasonable hope of success. We were on the fence regarding the principle of the Prohibition party—vote absolute prohibition under *all* circumstances. We were not

fully certain what answer to give to questions such as the following: Is high license better than free whisky? Is it better to confine the saloons to certain localities and to certain hours of the day than to leave them in unrestricted operation? Pending the decision of these questions, we remained on the fence for a better view.

Now to answer Bro. Burdick's question. Yes, most emphatically I think God can, will and does use persons who are on this fence to fight the saloon and brothel and bring on the day when they shall be "twin outlaws." My position there would not hinder my "fighting to the death" the saloons in any one of nine-tenths of the communities of Illinois. I would not like to promise to always vote straight Prohibition in the city of Chicago. I might prefer to vote for a measure which allowed the saloons to be operated in certain sections of the city, or in certain hours of the week, for the sake of shutting them up in other sections and at other hours.

I hope Bro. Burdick found some comfort in my statement that although we were on the fence, the fence-posts were rotting at the bottom and the fence leaned toward the Prohibition side. I am glad to say further that I have come to believe that high license is a delusion and a snare, and that this bribe is debauching many a community to-day. I don't care anything about the philosophy of license—whether you consider it as restrictive or permissive. I have come to oppose high license simply because, as I believe, instead of crippling the liquor traffic it intrenches it. I am in favor of compromise measures wherever they really injure this traffic and help to bring on the day when it shall be banished. Let us do whatever we can to hurt the saloon. If we can not close it all the week, and *can* close it on Sunday, let us do that.

Don't be too impatient for the young men to make up their minds on every point concerning the great problem which faces us. The field is the place for action, but the fence is a good place for observation. I have known people who got off the fence at an early age and have never since grown tall enough to see over it upon the other side or to catch any of the breezes of tolerance and brotherly love which are blowing in the upper air. Let us look at these questions as fairly and broadly as possible. It pays in the long run. Let us try to convince others that our methods are the best and be patient with them when they do not see with us eye to eye.

I do not think the time will ever come when the man who is determined to drink intoxicating liquor cannot get it, but I do hope to live to see the saloon, as an institution, outlawed. I am opposed to it, heart and soul, and I shall always be glad to listen to any brother who can suggest an efficient method of fighting it. Furthermore, I believe in "questions," debates and discussions; but there are two elements necessary to a successful debate. First, both parties must be anxious to know the truth, whatever the

truth may prove to be. Second, the discussion must be carried on in a Christian spirit. No insinuations of dishonesty or mental incapacity can be indulged in. Let each man present the facts as he sees them, giving others credit for the same honesty as he claims for himself. These latter remarks are not prompted by Bro. Burdick's courteous question, but by the intolerant and bitter spirit which, sad to say, is sometimes to be observed between Christian temperance soldiers who cannot agree as to the kinds of shot-guns they ought to use.

—The Morgan Park student evangelists have thought best to continue their work in Barry longer than was planned last week. The review of their work here will, therefore, wait until next week. L. C. RANDOLPH.

MINUTES OF THE CENTRAL ASSOCIATION.

The Seventh-day Baptist Central Association convened in its Fifty-seventh Annual Session with the First Brookfield Church, at Leonardsville, N. Y., on Fifth-day, June 9, 1892.

The Association was called to order by its Moderator, the Rev. A. B. Prentice.

The Rev. H. L. Jones being necessarily absent, the Rev. L. R. Swinney conducted the devotional service.

Two thoughts were presented from the 122d Psalm. First, our gladness in being once more permitted to assemble once more in annual gathering; second, our duty to look to God for his blessing upon our deliberations.

Prayers were offered by the Revs. Prentice, T. L. Gardiner, L. E. Livermore, B. F. Rogers and Bro. J. Clarke Crandall.

After the reading of John 14th by the Rev. L. E. Livermore, prayer by the Rev. T. L. Gardiner, and singing by the choir, the Rev. J. A. Platts preached the Introductory Sermon, from Psalm 137: 5, 6.

After singing, the Programme Committee presented its report as follows:

FIFTH-DAY—MORNING SESSION.

- 10.30. Call to order, Moderator; devotional exercises conducted by the Rev. Henry L. Jones.
- 10.45. Introductory Sermon, the Rev. J. A. Platts.
- 11.30. Report of Programme Committee.
- 11.50. Communications from churches.

AFTERNOON SESSION.

- 2. Communications from Corresponding Bodies.
- 2.30. Appointment of Standing Committees.
- 2.45. Annual Reports:—Corresponding Secretary, Treasurer, Delegates.
- 3.15. Essay, Co-operation with Churches of other Denominations in Work, Mrs. T. T. Burdick.

EVENING SESSION.

- 7.30. Praise and promise meeting, conducted by Abert Whitford.
- 8. Sermon, delegate from North-Western Association.

SIXTH-DAY—MORNING SESSION.

- 9.30. Reports of Standing Committees.
- 10.30. Discussion, Practical Relations of the Sabbath and Business.
- 11. Continued discussion of report of committees.

AFTERNOON SESSION.

- 2. Missionary hour, conducted by the Rev. A. E. Main.
- 3. Sermon, delegate South-Eastern Association.

EVENING SESSION.

- 7.45. Prayer and conference, meeting conducted by the Rev. A. B. Prentice.

SABBATH-DAY—MORNING SESSION.

- 10.30. Sermon, delegate Eastern Association; joint collection for Tract and Missionary Societies.

AFTERNOON SESSION.

- 2. Sabbath-school, conducted by Superintendent of First Brookfield Sabbath-school.
- 3. Sermon, the Rev. L. R. Swinney.

EVENING SESSION.

- 7.40. Praise service, conducted by Dea. C. J. York.
- 8. Young People's hour, conducted by the Rev. J. A. Platts.

FIRST DAY—MORNING SESSION.

- 9. Devotional exercises, the Rev. A. Lawrence.
- 9.15. Unfinished business.
- 10. Tract hour, conducted by the Rev. L. E. Livermore.
- 11. Sermon, delegate of Western Association.

AFTERNOON SESSION.

- 2. Unfinished business.
- 3. Woman's hour, conducted by Mrs. A. B. Prentice.
- 3.45. Closing business.

EVENING SESSION.

- 7.30. Sermon, followed by closing conference, the Rev. B. F. Rogers.

Voted that the report be adopted subject to such variation as circumstances may seem to demand.

A. Whitford announced that having many duties devolving upon him, he would be unable to fulfill his position as Assistant Secretary.

Mr. G. W. Davis was appointed to act in his place.

The order of communications from churches being called by the Moderator, letters were read from the following churches: First Brookfield, Adams, Second Brookfield.

After announcements and benediction by the Rev. H. B. Lewis, the Association adjourned.

AFTERNOON SESSION.

Session was opened with prayer by the Rev. C. A. Burdick.

The order of communications from churches being resumed, letters were read from the following churches: DeRuyter, Scott, First Verona, Second Verona, West Edmeston, Norwich, Watson, Cuyler, Otselic, and Lincklaen.

Communications from Corresponding Bodies were then presented.

The Rev. T. L. Gardiner as delegate from the South-Eastern Association, read their Corresponding letter, reporting a small attendance at their gathering, but a most excellent Christian spirit manifested throughout.

This was followed by some remarks by Mr. Gardiner, stating the general condition and needs of the West Virginia field. Points under pastoral supervision are in prosperous and growing condition. The greatest need there to-day seems to be more settled pastors. Several gracious revivals are reported during the past year.

The letter from the Eastern Association was read by the Rev. L. E. Livermore, delegate. The attendance is reported as large and the spiritual power remarkable.

Mr. Livermore stated further the encouragement and inspiration received by the presence of the Rev. A. T. deLeary, D. D., Bro. Richard Grogan, both recent converts to the Sabbath, and enthusiastic devotees to the spread of the truth; also the presence of Dr. Small, leader of the Seventh-day-Baptist Association, Providence, R. I., another recent Sabbath convert. Mr. Livermore reported a change in the constitution of the Eastern Association, designed to make the annual gathering more deeply spiritual.

The Rev. T. R. Williams, D. D., presented the Corresponding Letter from the Western Association, reporting a good degree of interest and prosperity.

The Rev. S. R. Wheeler, representing the North-Western Association read their letter, showing a small net increase in membership and much in the way of encouragement.

Mr. Wheeler spoke of the revival which sprang up during the Association of last year, resulting in the addition of fifty-two souls to the church where the meeting was held. More of an effort should be made to make this the usual result of such meeting.

Voted that these delegates from Sister As-

sociations be cordially welcomed and invited to participate in our deliberations.

Voted that the chair appoint the Standing Committees.

The chair announced these committees as follows:

- On Petitions—A. Lawrence, O. S. Mills, A. J. Greene.
- On Finance—I. A. Crandall, E. G. Curtis, T. T. Burdick.
- On Resolutions—L. R. Swinney, C. D. Potter, T. L. Gardiner, A. E. Main, L. E. Livermore, T. R. Williams, S. R. Wheeler.
- On State of Religion—Clayton A. Burdick, Wm. A. Babcock, Wm. P. Jones, R. M. Stillman.
- Essayists, Delegate and Preacher of Annual Sermons—H. B. Lewis, M. E. Maltby, S. C. Stillman.
- On Nominations—B. F. Rogers, H. D. Babcock, W. D. Greene.

Reports of officers were called for.

Treasurer presented the following report, which was referred by the chair to the Committee on Finance:

ELIZABETH HIBBARD, Treasurer,
In account with
THE SEVENTH-DAY BAPTIST CENTRAL ASSOCIATION.
DR.

To cash from churches:—	
First Brookfield.....	\$ 23 76
Second Brookfield.....	23 00
Norwich.....	15
DeRuyter.....	17 48
Second Verona.....	3 68
Adams.....	41 24
Watson.....	6 51
First Verona.....	9 81
Otselic.....	2 91
Lincklaen.....	6 00
Preston.....	2 77
A. B. Prentice returned.....	22 87
Total.....	\$160 18

CR.

Paid the Rev. W. C. Daland, balance of expenses to Western, North-Western and South-Western Associations.....	\$ 10 14
Paid the Rev. Clayton A. Burdick, balance of expenses to Eastern and South-Eastern Associations.....	17 86
Paid W. C. Whitford for printing.....	2 00
Paid the Rev. A. B. Prentice, delegate to Western and North-Western Associations.....	75 00
Paid the Rev. A. Lawrence delegate to South-Eastern and Eastern Associations.....	38 00
Paid printing of Minutes.....	17 00
“ postage.....	18
Total.....	\$160 18

SPECIAL FUND.

DR.

Collection June 13, 1891.....	\$ 39 31
“ “ 14, “.....	23 43
Total.....	\$ 62 74

CR.

Paid A. L. Chester.....	\$ 31 37
“ J. F. Hubbard.....	31 37
Total.....	\$ 62 74
There is due the Association from churches as follows:	
Scott, '90 \$13 12; '91, \$10 42.....	\$ 23 54
West Edmeston, '90 26 cents; '91, \$9 20.....	9 46
Cuyler, '90 \$4 29; '91, \$4 75.....	9 04
Total.....	\$ 42 04
Balance due the American Sabbath Tract Society for printing Minutes.....	16 50
Respectfully submitted, ELIZABETH HIBBARD, Treasurer.	

Committee on Obituaries presented its report, which was adopted.

During the past year death has been busy in our churches, but from correspondence and personal inquiry we can learn of the death of but two of our official members, Deacon John J. Tallett, of Otselic, and Deacon Alfred Williams, of Watson.

Dea. John J. Tallett was born in Brookfield, N. Y., Dec. 18, 1821.

Amid the toils and sacrifices and joys of the early settlers he grew up a vigorous, industrious and noble young man, and in the warm religious life of those days he became a man of fixed principles and deep convictions. In the spring of 1842 he was happily married to Julia E., daughter of Deacon Silas Church, of Otselic, in whom he found a worthy companion to share his toils and triumphs in getting them a home, raising a large family and building up the cause of God. In 1846 he made a public profession of religion, and when Deacon

Church became enfeebled by age, Bro. Tallett was called by the Otselic Church to that office, and right worthily did he fill it in his bountiful hospitality and his benevolence to the church. His house was large and his heart was larger, and like the old patriarchs he welcomed all to his home and set before them the good things of the land.

By his industry and economy, with his devoted wife, property was acquired which was freely given to advance the cause of Christ. In his declining years he came to live with his son in DeRuyter, where he peacefully died Aug. 7, 1891.

Deacon Alfred Williams was born in Verona, N. Y., Aug. 10, 1838, and died in Watson, N. Y., Jan. 3, 1892.

In early life he made a good profession of religion and united with the First Verona Church. In 1860 he moved to Watson and in 1876 he was ordained to the office of deacon in the Watson Church, and continued till death a faithful servant of God, a warm supporter of the pastor and of the church in her most trying needs. He was a man so devoted to his principles and so faithful in observing them that he was known and read of all men as a servant of the Lord Jesus Christ. He was also humble and devout in his daily life and we believe purchased for himself a good degree in the faith and died in the hope of a blessed immortality.

L. R. SWINNEY, }
Wm. A. BABCOCK, } *Com.*

The Rev. A. B. Prentice, delegate to the Western and North-Western Associations having called the Rev. A. Lawrence to the chair, presented his report:

Your delegate to the Western and North-Western Associations begs leave to present the following report:

Agreeable to your appointment I attended the late sessions of the above Associations and endeavored faithfully to represent your interests and work. I was cordially welcomed, invited to participate in their deliberations, and assigned important duties in their services. Both these Associations considered with much interest and adopted resolutions touching Christian life and work, moral reforms, and our denominational enterprises. The special services devoted to the cause of Missions and Sabbath Reform, to Woman's and Young People's Work, and to Sabbath-school interests, were full of instruction and inspiration.

The Western Association was held with the Second Alfred Church. Reports were received from all the churches save one. Two churches only reported a net increase. The net loss in the whole Association was 37. There seemed to prevail throughout the churches a spirit of hopefulness and courage.

The North-Western Association held its session with the North Loup Church. The churches very generally reported by letter, but the number of delegates in attendance was not large owing to the place of meeting being at an extreme of its vast territory. The religious interest from the beginning of this meeting was marked. But on the afternoon of the last day's session, during the Young People's hour, under the leadership of Bro. E. B. Saunders, the interest culminated, when twenty-six young people came forward to give themselves to Christ. This revival interest was so great, that, although in the busy season of the year, meetings were continued day and evening for another week, with the result that 35 were baptized and 43 added to the church the next Sabbath. It was the privilege of your delegate, with several others, to remain and assist the pastor in this good work. Would that our coming together in our Associations might be attended with a like gracious outpouring of God's Spirit.

The expenses of your delegate were \$52 13. Seventy-five dollars were received from the Treasurer in advance as per vote of the Association. The unexpended balance of \$22 87 has been returned to the Treasurer.

Respectfully submitted,

A. B. PRENTICE, *Delegate.*

The report was adopted. Delegate to South-Eastern and Eastern Associations, Rev. A. Lawrence, reported as follows:

Your delegate received a hearty welcome by the South-Eastern and Eastern Associations, and was cordially invited to participate in their deliberations.

The South-Eastern Association held its Twenty-First Session with the Ritchie Church, May 26-29. The attendance for the first two days was small owing to the rain, which made the roads almost impassable. The meetings were characterized by a unanimity of spirit in all their deliberations which was commendable. The hours of the Missionary and Tract Societies were of much interest and profit. The missionary work both at home and in the foreign fields received careful attention, which we believe was productive of much interest in that line.

The Educational hour was also of interest, as the claims of Salem College were presented and the need of immediate funds to help to pay the present debt and to assure it future prosperity for good and efficient work. I sincerely hope that our people will help that college to continue its good work among the young people of West Virginia. The preaching services, especially on Sabbath and First days were well attended and the sermons were listened to with good attention, and we trust good was done in the name of the Lord.

The Eastern Association was held with the First Hopkinton Church, Ashaway, R. I., June 2-5. The weather was very pleasant and the meetings were well attended from the first. The people were very cordial and hospitable. The session was very helpful to spiritual life. Much stress was laid upon the importance of making the Association meeting spiritually uplifting. The devotional exercises were of wonderful power, lifting the soul near to its God. The Missionary hour was interesting, as the home work by Associations was considered. Bro. Gardiner spoke of the missionary work of the South-Eastern, Bro. Livermore of the Eastern, your delegate of the Central, Bro. Williams of the Western, and Bro. Wheeler of the North-Western. The thought expressed was the need of a general missionary in all these Associations. The Tract Society's hour was also very instructive, as it gave an idea of the work done by it. The Woman's hour was deeply interesting as it brought to our attention what was being done by the women of that Association towards extending the kingdom of our Lord. Two excellent papers were presented and read, bearing upon Woman's Work. These papers will soon appear in the RECORDER. The Young People's hour was also interesting as it showed what they were doing for the Master and the church. The closing service on First-day night was very soul uplifting; it was a conference meeting led by Dr. Lewis. May the blessing of God rest upon, and abide with, our people in these and all the Associations.

The expenses of your delegate amount to \$44 66, of which \$38 was received from the Treasurer, leaving a balance due of \$6 66.

Respectfully submitted,

A. LAWRENCE, *Delegate.*

The item of expense was referred to the Committee on Finance, and the report was adopted.

The report of the Rev. J. T. Davis, delegate to the South-Western Association, was read by the Secretary.

To the Seventh-day Baptist Central Association:

In compliance with your request to act as delegate to the South-Western Association, I attended the session of the body held with the Delaware Church, near Billings, Mo., July 2-5, 1891. Your delegate was cordially welcomed, assigned a place on the programme and invited to participate in their deliberations. The attendance was small, owing, it was said, to the busy time of year, and because of which an earnest desire was expressed that the time of holding Associations should be changed.

There were repeated expressions of appreciation of your effort and interest as manifest in your sending a delegate to their sessions and also expression of regret that they were unable to return the compliment. A fair degree of interest and prosperity was manifest by the reports from churches. Quite a number of additions were reported, some by baptism, others by letter and verbal testimony.

The sessions of the Association were largely devotional and the spirit of the Lord was very manifest. From some cause your Corresponding Letter did not reach your delegate until after the close of the session which hindered somewhat in your being duly represented. Yet your delegate was made to feel that the effort was not entirely without effect, but that through it the fraternal bonds were strengthened. In this connection I desire to suggest that the delegate hereafter be sent with instructions to spend from two to four weeks in missionary work on the field. I will not take your time to give my reasons farther than to say that I heartily concur in the oft repeated statement that this is one of our most promising missionary fields, and that the financial advantage can be seen at a glance.

Respectfully submitted,

J. T. DAVIS.

The report was adopted.

Mrs. T. T. Burdick read an essay entitled, "Co-operation with Churches of other Denominations in Work." Mrs. Burdick expressed the belief that as the great work of all Christian denominations is the spread of the gospel, so all efforts of such churches should be as broad and

harmonious as is the spirit of the religion of Jesus Christ.

Moved that we as an Association heartily approve the sentiment of the Essayist.

The Rev. H. B. Lewis endorsed the sentiment, but believed more should be made of our own special views in such co-operation.

The Rev. S. R. Wheeler expressed the same view. If we co-operate too freely we lose power as promulgators of Sabbath doctrine.

The Rev. Dr. Williams thought we should be careful how we co-operate in Christian work.

Bro. M. E. Maltby agreed with Dr. Williams and gave illustrations from his own experience.

The Rev. T. L. Gardiner could see nothing to hinder the adoption of the resolution. All Christians should co-operate in gospel and reform work where they see eye to eye. When another step would compromise some vital point, stop and kindly decline to go farther.

The resolution was then adopted.

After announcements and benediction by Dr. Williams the Association adjourned.

EVENING SESSION.

Praise and promise service was conducted by Mr. Abert Whitford.

The congregation joined in the Lord's Prayer and the Doxology, and the 143th Psalm was read responsively. Several inspiring songs were sung, interspersed with nearly a score of Scripture passages and verbal testimonies expressive of reasons for praise to God. The topic of the meeting was then turned to God's promises, about the same number participating.

The meeting was then closed with a vocal solo by Miss Mary Giles.

After reading of Isaiah 40, and prayer by the Rev. L. R. Swinney, the Rev. S. R. Wheeler preached a missionary sermon from Isa. 42 : 4.

Mr. Wheeler started with the proposition that through all the history of the race, humanity has been drawing nearer to God. He carefully traced this progress through the Old and New Dispensations. He then made a survey of the missionary field as it is to-day, stated some of the encouraging features of the present outlook and closed with an earnest appeal to all Christians to be faithful to their high calling.

The Association adjourned with benediction by the Rev. L. R. Swinney.

SIXTH-DAY—MORNING SESSION.

The Association was called to order by the Moderator, and prayer was offered by the Rev. L. E. Livermore.

Minutes of the previous day were read.

Committee on Petitions presented its report as follows :

Your Committee on Petitions would respectfully report that only one petition has come before us, namely, —from the Adams Church, asking for the next session of this Association; and we recommend that their petition be granted.

A. LAWRENCE, }
O. S. MILLS, } *Com.*
A. J. GREENE, }

The report was adopted.

Committee on Resolutions presented a partial report as follows :

Believing that the future welfare of our good cause as a people is vitally connected with the success of our schools, we do hereby urge upon our people that they not only give to them the encouragement of sympathy, prayers, and patronage, but that they also give to them such financial aid as will ensure their life and prosperity.

Resolved, That while some may be disappointed because there have been no more conversions to the Sabbath after so much expenditure of labor and money, still we believe the prospect for Sabbath Reform work never looked more encouraging, nor has it ever demand-

ed more earnest work and greater consecration to the cause than at present.

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 origin and obligatory upon every man, to be presented before the annual and general conventions, conferences, etc., of all Christian bodies, in order that the keeping of the Seventh-day of the week (commonly called Saturday) be made the basis 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.

Resolved, That in our opinion the best interests of our Sabbath-schools would be subserved by the use of such lesson helps as teach the truths of the Bible as we hold them. Therefore we recommend that the Sabbath-school Board of our General Conference be requested to take measures for preparing lesson helps suitable for all grades of scholars in our schools.

Since in the providence of God our churches are very widely scattered,

Resolved, That it behooves us to conserve with the utmost care the most complete denominational co-operation of work and unity of sentiment.

WHEREAS, religious vitality and the self-sacrificing consecration of our people must depend upon close and conscientious convictions of the spiritual significance of the doctrines which we hold to be essential, therefore

Resolved, That it is of the highest importance that the Sabbath truth be presented to this people in its spiritual significance and force.

WHEREAS, The revelation of God is the true foundation of all true religions and moral reform, therefore

Resolved, That the critical study of the Holy Scriptures should be commended to all our young people, and should be made imperative in all our denominational schools as an essential part of a liberal education.

Resolved, 1. That bountiful showers of the divine presence should be sought for and obtained as opportunity presents. 2. That our Associations, Semi-annual and Quarterly Meetings should be used to bring sinners to Christ and secure a gracious revival to the church where such meeting is held.

The report was laid on the table to await a convenient time for its consideration.

Committee on State of Religion presented its report:

Your committee on the State of Religion would respectfully report as follows:

That it has looked over the field as well as possible, as it is presented in the letters from the churches, and it has asked opinions from those acquainted with different parts of the Association. From all of these we believe we have much to encourage us.

1st. More churches have reported to your body this year than at any session for a long time, thirteen out of fifteen having sent letters and appointed delegates.

2d. Seven report additions by baptism, also a greater number than usual, with one extensive revival.

3d. For the first time since the chairman of your committee has been in the Association, some eight years, there is a small net increase in membership instead of loss.

4th. Letters and the opinions we have asked, all show increased spiritual activity throughout the Association.

5th. It is reported that the services of the church, with few exceptions, are well supported, that the Bible schools are in a flourishing condition, and that the young people are doing a good work.

As usual the committee presents brief extracts from the church letters, speaking particularly of their spirituality.

First Brookfield.—The regular appointments of the church, consisting of preaching service, Sabbath-school, and three prayer-meetings, are all very well supported, and much seed is being sown which we have faith to believe is taking deep root.

DeRuyter.—Although we have not been blessed by having many souls converted and added to the church, we do believe that under the faithful labors of our pastor, many of us have been enabled to come nearer to God.

Scott.—There seems to be perfect unity of feeling between pastor and people.

First Verona.—Christian harmony and fellowship prevail among us.

Adams.—Last winter the church secured the assistance of Bro. J. L. Huffman for a series of revival meetings. These meetings, which were continued over four

weeks, resulted in greatly increasing the spiritual life of our membership and adding to the church by the covenanting grace of Christ.

Second Brookfield.—Our Sabbath services, both of church and Sabbath-school, have been excellently supported, but there has not been as much interest manifested in the prayer-meetings as could be desired.

West Edmeston.—While we are painfully conscious that, as individuals, we are not living the earnest and active Christian lives we should, we are glad to note that there are a faithful few who are constant in attendance.

Cuyler.—We are weak and few in numbers, yet we hope strong in the Lord.

Otselic.—We are hoping and praying that the Lord will bless his work among us.

Lincklaen.—We have preaching each Sabbath and our Sabbath-school has been revived. So we thank God and take courage.

Preston.—No report.

Second Verona.—We report no revival or additions but a deepening and strengthening of Christian love.

Clifford.—No report.

Watson.—On the whole our church has not gone into spiritual decline, but are confident we are not what we should be in all good works.

Norwich.—Are grateful that while we cannot report increase we have been spared the loss of members by death or otherwise.

From all of these your committee are led to believe that the state of religion in our churches compares very favorably with the past.

C. A. BURDICK,
WM. P. JONES,
WM. A. BARCOCK, } Com.

In the consideration the Rev. L. R. Swinney remarked; the encouraging features of the report are the large number of baptisms, a deepening of spiritual interest throughout the churches and the intense activity of the young people. We have no need to fear for our future.

The Rev. H. B. Lewis thanked God for the ingathering, but we should not be content with this report, we should be more humble, seek more often the guidance of the Spirit and be able to report greater advance next year.

The Rev. C. A. Burdick believed that the prayers offered at DeRuyter for the outpouring of the Spirit upon us have been graciously answered. Let us be more in prayer.

After these remarks the report was adopted.

Committee on Essayists, Delegates, and Preacher of Annual Sermon, presented its report, which was adopted without remark:

The committee to nominate Essayists, Delegates to Sister Associations and Preacher of Introductory Sermon would respectfully report as follows:

Essayists.—"The relation of our people to all moral and social reform." Mrs. W. C. Colton. "The preparation of our material substance required of the gospel to the work of the Lord." Miss A. F. Barber.

Delegate to South-Eastern and Eastern Associations.—L. R. Swinney.

Alternate.—A. B. Prentice.

Delegate to Western, North-Western and South-Western Associations.—J. A. Platts.

Alternate.—H. B. Lewis.

Preacher of Introductory Sermon.—O. S. Mills.

Alternate.—L. R. Swinney.

All of which is respectfully submitted,

H. B. LEWIS,
M. E. MALBY,
S. C. STILLMAN, } Com.

Report of Committee on Ordinations was read by the Assistant Secretary.

Your committee on Ordinations would respectfully report:

During the year we have been twice called, with others, to sit in council with churches for the ordination of brethren to the gospel ministry. The first council was held with the First and Second Verona churches, Aug. 12, 1891, for the ordination of Henry L. Jones, who had been called to the pastorate of those churches. The other council was held with the Second Brookfield church May 25, 1892, for the ordination of Wm. C. Whitford, called to the pastorate of the church at Berlin, N. Y. A majority of your committee was present and formed part of the council on each of these occasions. In each case the brethren named received the unanimous and hearty approval of the council and they were

accordingly set apart with appropriate services to the gospel ministry.

The expenses attending the work of the committee unprovided for have been \$6 30.

A. B. PRENTICE,
L. R. SWINNEY,
A. LAWRENCE, } Com.

The items of expense were referred to the Committee on Finance and the report was adopted.

The Report of the Committee on Resolutions was taken from the table and the first resolution was read.

Remarks were made by Dr. Williams. He believed the sentiment of the resolution to be correct. Fifty-two years ago our schools had but little competition. Since then competition has increased an hundred fold. If we are to have denominational schools of our own we must place them in position to compete with those of other peoples. Such schools are essential to our denominational future, as they are essential to the loyalty of our young people. Limited as they are as to endowment, libraries, cabinets, etc., more general support must be afforded or they must succumb to more wealthy competitors. Our young people need the motherhood of our schools, and it is one of our first duties to provide it for them.

The resolution was adopted.

The second resolution was read. The Rev. L. E. Livermore believed in the latter part of the resolution. The first part may express the sentiment of some. If we look too much for results we make a grievous mistake. Our work is largely that of seed-sowing. There is much to encourage that is not known by the general public. The truth is working on many hearts which have not acknowledged its claims. All along the line we are receiving evidences of this. Never were so many fields open for occupation. This is not the time for discouragement but for more earnest work.

The Rev. Dr. Williams compared the *Outlook* to the marine search light. Its work is not in the fogs of superstition and ignorance, but in the clearest intellectual atmosphere of the land. The intellect must be enlightened before any appeal can be made to conscience. With this enlightenment when we touch the conscience there are immediate results.

Dr. C. D. Potter spoke of the changes of argument in the last few years. It is encouraging to see the straits to which our First-day brethren are put in defending their position. We see great signs of progress in the agitation and positions taken by many of the prominent men in both the secular and religious world.

Mr. Clark Crandall was in accord with the resolution, though he had no fears for the future. The sickle does not immediately follow the seed-sowing, but the harvest is surely coming by the grace of God. Many are convinced. We must arouse the conscience. The best teachers use object lessons. We should give an object lesson in Sabbath observance.

The Rev. H. B. Lewis believed in both sides of the question. It is useless to talk Sabbath and violate it in our business and social relations.

The resolution was then adopted.

The third resolution was read.

Dr. Williams believed this resolution had already been answered by remarks made upon the floor.

The resolution was then adopted.

The fourth resolution was read.

The Rev. S. R. Wheeler said many of our people do not like to go outside of our denomination for Sabbath-schools helps. We need such publications of our own.

(Continued on page 423.)

HISTORICAL & BIOGRAPHICAL.

HISTORY OF THE SALEM SEVENTH-DAY BAPTIST CHURCH, SALEM, W. VA.—No. 5.

BY THE REV. THEODORE L. GARDINER.

In August, 1871, this church took the initiatory steps resulting in the organization of the South-Eastern Association, having called a council from all of the churches for that purpose. Eld. Jacob Davis continued pastor until 1874, when he presented his final report to the church.

For some time the finances of the church were at such low ebb, and the membership so reduced, that it was out of the question for them to engage a pastor; and they were favored with occasional preaching from Eld. C. A. Burdick and from Eld. C. M. Lewis, the general missionary, and such voluntary aid as could be secured. After two years, however, Eld. S. D. Davis was again engaged to give his entire time as pastor at a salary of \$400, his time to begin in April, 1876. He also served as supply two or three months previous to this engagement. Under this arrangement he labored three years, and great good came to the church. Much time and labor was spent in mission work, and many souls were converted. A great revival blessed his efforts on Robinson Fork the first year, and his report to the church at the close of the year showed five preaching stations, with 45 additions to the church, and \$347 received, and the balance due him, \$53, he donated to the church. His second year showed 55 baptisms, 44 of whom joined the church, Salem getting 22 of these, while he contributed to the church the \$100 of unpaid salary due him. At the close of the third year he resigned the pastorate and proposed to retire. The church was unwilling to do without a pastor, but were so much behind in finances that they could not see their way clear to engage one. Finally Eld. Davis consented to give one-half of his time for two months, and the church should pay only what they chose to give. Finally, Eld. Davis was so strongly impressed that this large field required the entire services of some younger person, that he withdrew from the pastorate entirely. During the last year of his work his report shows that through private contribution, he secured the help of Eld. C. M. Lewis for a short time, which was highly appreciated.

After considerable effort to secure pledges for funds to employ a pastor, with poor success, four of the ministerial committee agreed to become responsible for the raising of \$100 each, mostly in produce, for that purpose. Eld. U. M. Babcock accepted their call upon these conditions, and began his labors in November, 1879. He was aided by Eld. Davis in quite a revival at Long Run, and did the usual outside preaching, and resigned his pastorate after serving one year and six months. Again the old story of debt stared them in the face. The church was \$184 73 behind in finances, and quite disheartened. Thereupon they declined to assist in sending a delegate from this Association to sister Associations for that year. The burden fell heavily upon a few, and the load of debt, though so small, dragged through several years before it was cancelled. Then began a long struggle with no under shepherd. Bro. Davis rendered such voluntary help as he was able, for which the little flock seemed very grateful.

Liberty was granted him to "open the doors of the church" for reception of members on Buckeye Run, or at any other points where his revival work might result in conversions. From

this source quite a large number were added to the membership within the next four years, but many of them were young people, and little or nothing came to the financial strength of the church in this way. There seemed to be quite a depression in spirit among the resident membership, and on the part of some who might have been towers of strength there was such indifference to the welfare of Zion as to make the outlook anything but hopeful. Some unhappy circumstances connected with the business relations of a few of the brethren not only reduced their present financial ability but also involved the church in some unpleasant cases of discipline, all of which tended to dishearten the loyal ones.

More or less embarrassment also grew out of misunderstandings that involved this church somewhat with a sister church, all of which added to the darkness of those days. But through the grace of God and the good counsel of Christian brethren from abroad, the latter troubles were handsomely put away, while the church bravely struggled on against the influence of the former. Those days must have been dark, however, for after the pastor had been gone three years the \$184 of debt had not been paid, but had increased to \$290, of which amount over \$50 was for interest, some of which had been running six years. Over \$90 of this sum was still due to the former pastor. It seems that some removals of membership along these years had also lessened their ability to pay. Among these was our faithful clerk, Bro. F. F. Randolph, who served in keeping the records 28 years, and regarding the loss of whom the church expressed its regrets, and recorded its heartfelt thanks for his faithful and self-sacrificing service for more than a quarter of a century. In the midst of these dark days the sisters of the church aroused, and securing the funds, had the church-house thoroughly painted.

Eld. Davis, who was in the employ of the Board in general mission work during much of this time, managed to be with them at Quarterly Meetings, and cheered them by his presence and preaching. Had it not been for this missionary help who knows but what the little flock would have given up the fight, and we this week would be living in the continued days of an extinct church. The mother church had given up her strength and members to make four other churches, and now she must needs pass through days of trial that seem almost unto death. But God's own hand is guiding, and there is a bright future yet for Salem.

Upon hearing of a desire on the part of the German Seventh-day Baptists to become better acquainted with us, and also for some one to go to their assistance, the church, by resolution, urged Eld. S. D. Davis to go to their aid for a time, although aid was needed at home quite as much. This enthusiasm in a desire to send the gospel to others, even though needy themselves, was the one unmistakable sign of life that betokened a coming day. During the winter Elders Davis and Huffman joined in revival services here, which were blessed of God to their great good.

But new causes of distress, owing to alienations and disagreements on the part of some who were not revived, tended to smother the life that remained, and to somewhat neutralize the efforts of the faithful in spiritual upbuilding. But the case is by no means hopeless, for there is life enough yet to make effort to revive the roll of members and to rid the church of the unworthy. This, too, is always a hopeful sign.

Brother Presley Chedister, a licentiate of the church, was now asked to preach at Salem once a month for six months. Finally, after a life and death struggle of six years and six months without a settled pastor, by a renewal of zeal and effort that raised \$236 82 in a short time, the entire debt was paid. This enabled them to look up once more with a good degree of hope. Immediately steps were taken to secure a pastor, resulting in an arrangement with Bro. J. L. Huffman, pastor at Lost Creek, to spend one-fourth of his time here, at a salary of \$100 per year. Meanwhile the church continued its effort to obtain a man who could give them his entire time. Upon securing Eld. Huffman for pastor the church took occasion to record its heartfelt thanks to Eld. S. D. Davis for his faithful services and oversight of the little flock during three years of darkness; who, although not employed as pastor, had bestowed upon them much pastoral care and voluntary help. They also expressed the wish for him to still make the church an object of his care and love.

(To be continued.)

SABBATH REFORM.

WAS IT THE LORD'S SUPPER?

EDITOR SABBATH RECORDER:

In your issue of June 9th is published a correspondence on the Sabbath between Bro. F. O. Burdick and Dr. P. S. Henson, in which Mr. Burdick concedes the correctness of Dr. Henson's assumption that the Lord's Supper was celebrated at Troas on the night before Paul's departure from that city, as narrated in Acts 20: 7-11. The record is that upon the first day of the week, when they were gathered together to break bread, Paul discoursed with them ready to depart on the morrow, etc. *R. V.* Why should it be assumed that this breaking of bread was a celebration of the Lord's Supper? The expression, breaking of bread, in and of itself, cannot determine that question, because that form of language was a common mode of designating an ordinary meal or repast, and is so used in Acts 2: 46, and probably also in the 42d verse, and Luke 24: 30, 35, and why should not the coming together to break bread mean here the partaking of a common meal? The assertion of Dr. Henson that the first day of the week "was the only day on which the Lord's Supper was celebrated," is so far from being correct, that I know of no conclusive scriptural proof that it was ever celebrated on that day during the apostolic period of the church. Let us notice the circumstance pertaining to the coming together of the disciples at this breaking bread and preaching service. Paul had remained there seven days and was to leave them the next morning. He was a very distinguished man, in all probability this was his last visit to Troas. What would be more natural or more appropriate than for the disciples to gather together on the night before his departure to hold a farewell service and parting meal. Now I freely admit that if the day of rest and worship had been transferred by apostolic authority from the seventh to the first day of the week, the celebration of the sacred supper would not have been inappropriate to the occasion; but in the absence of any proof of such change, and in view of the fact that the Sabbath, or seventh day of the week, which Jehovah sanctified and commanded to be kept holy, must be regarded as the proper day on which to celebrate this ordinance, it seems to me to be a legitimate conclusion that if the disciples at Troas desired to celebrate the Lord's Supper while Paul was with them, they would have done it, and did do it, on the Sabbath, which was the day immediately preceding this gathering on First-day eve. I think the brethren were kind to not send Paul fasting on a fifteen miles' walk on Sunday morning.

N. KINNE.

MISSIONS.

THE letter from W. H. Cossum, on this page, was written to friends and by them forwarded for publication. We are sure that it will be read with interest by all, and pray that it may inspire us all to greater zeal and earnestness in foreign missions.

CORRESPONDENCE.

NINGPO, China, May 10, 1892.

Dear Friends at Home:—Lately I have taken two or three trips into the country, and finding there things which both interested and stirred me, I thought that these things might not be devoid of interest to others beside myself. Therefore I write some of them. The first trip was to a large temple near here; the next was to our summer retreat in the mountains, a trip which revealed to me some of the natural beauties of scenery in this neighborhood. But I desire to speak especially of the third. May 10th of each year is the date of an extensive pilgrimage on the part of thousands to a large temple about thirty miles from here. This occasion has been chosen by our missionaries here as a good opportunity for disseminating knowledge of the gospel, as the pilgrims represent a wide area. So as Mr. Goddard was going this year I determined to join him in the hope that I might see some things which would give me an insight into heathendom which I could not gain at home. So early one morning we started in a boat for the nearest place to the temple on this side of the hills. Having reached this we tramp over the pass for about two miles, and find ourselves at another canal where we take some small foot boats and soon arrive at an out station of ours, at a place called Do Ky' i Deo. Here we stay over night at the house of the preacher, and in spite of the rats managed to get our quota of rest. The next morning we start in a boat for the temple. This day will not see very many people as the next day is the great day, but the day preceding is always used by many for their pilgrimage as it avoids the crowd. So to look the field over and to do what we can we go this day. I take my share of the books which we intend to sell, and while I cannot speak very much I hope to be able to do some of the selling and so help scatter the word of God. On the way we see many boat loads of women who are making their way to the shrine to secure from the priests that which will store up merit for them in the next world. We pass an island on the way on which were the bodies, unburied, of a number of infants. Thousands of these infants are put to death in China every year and their bodies put out of the way anywhere. I saw on the second trip I made a number of bodies wrapped up in matting and hung up in the limbs of some low trees which we passed while walking alongside of the canal. Probably 200,000 of these girl babies are put to death every year. Not all the bodies which we see thus exposed have been put to death, but doubtless some of them have. This seems very horrible to us, but from the Chinese stand-point it is a mercy. There are no foundling homes here, and the poor people are pressed to the last extreme for mere support. So when a child is born, especially a girl, who is a cripple and promises to be nothing but a burden to her friends all her life, they kill her to save her from a life of misery and themselves from a task whose demands upon them surpass what they feel themselves equal to. Only one course seems open to them and they follow that. Our

hearts ache for such a people, but whether we can condemn the individual very severely or not is a question.

We soon arrive at our landing place and commence the climb which is to take us to the temple. It is now concealed from our view, nestled down among the hills, and not until we are right near can we see it. We can see a black line up the hillside and this proves to be a stream of people climbing up the hill to the temple. Tomorrow the swarm of people will blacken the path still more. As we come near to the foot of the hill we begin to encounter beggars of all descriptions, boys and old men, dumb beggars and noisy beggars, and beggars who display the most horrible looking sores that man ever carried around with him and lived. We look at this horrible line of creatures and think of the beggar king and the absolute strangeness of this honorable position strikes us as never before. And yet beside the King of kings all earthly monarchs are as foolish in their pretensions as this beggar king seems to us. A more wretched set of people I could hardly imagine.

This being the first day we do not see much of a mob and take advantage of our noon hour to climb away from the crowd farther up the hill, to the very top in fact, where we may eat in quiet, and where we get one of the grandest of views of the ocean and the plains on both sides of the ranges of hills. The canals cutting the plains in every direction are very plainly visible, and the Chinese system of canalling the plains appears to very good advantage. These canals running in every direction, the green paddy field, and the winding Ningpo River, with the ocean in the distance form an inspiring scene and the hour is all too little in which to take in the beauties of the view. But we must climb down from these clean things of God to the morally filthy crowd below, whom we can see climbing the hills from every direction, all making their way toward the temple. We do not find many listeners the first day, and although some books are sold and some talking done, the people for the most part seem reluctant to stop, but hurry past us to their worship. The next day really reveals to us more of what the occasion means. Crowds and crowds of people coming at the foot of the hill from every direction, and the paths ascending the hill fairly crowded with devotees. Let us stand at the resting place half way up the hill and watch them. We notice first that three-fourths of the people are women,—women of all ages and conditions. Some of the upper classes come in their chairs and make up for this by the money they leave with the priests. In the morning the tide is pouring up. We see some of them walking three steps and then kneeling and worshiping towards the temple. This they continue to do until they reach the temple. The sun is very hot, and yet these poor women with their bound feet are willing to walk miles and climb this steep hill almost upon their knees. Some of them with the final result of a life long sickness, others finding themselves never able again to walk any great distance. And why is this? That they may purchase at the temple for a few pennies some yellow papers which are to be turned into gold in the next world on condition that they say a certain number of prayers over them and put them away sacredly. This gold is to purchase favor for them, and the result of the favor is that they may come back into the world the next time as men. What does the fact that three-fourths of these devotees are women mean? What does it mean that they are willing to undergo so much for the sake of becoming men in another existence?

Is it not all a commentary on the forlorn condition of the women of China? It certainly is, and it seems that they are willing to climb this hill on their knees if only they can hope to be rid of their forlorn lot. And do you know what I thought? It was this: If I were a Chinese woman, and believed as they do and had to endure the life that they live I should be willing to climb the hill more than once in order to be rid of their lot. But how it fills our hearts with pity as we look at the crowd limping along with weariness and suffering on their faces, their bound feet making it absolute torture for them to walk. And they are not "cattle." Here are gentle-faced women in whom we are sure a gentle spirit dwells, and yet from very ignorance of anything better they go through this fearful ordeal. Oh! that they might know the Saviour whom our women know to their great joy individually and as a class.

We see the temple just jammed with worshipers; here men and women kneeling before the god, and here women rattling sticks which have their fortunes upon them, and here others carrying blazing bundles of incense which they place before the god. So great is the rush that no sooner has the bundle of incense been in place a moment than it is taken out and another replaces it. The god is nearly covered with blazing incense and candles and the atmosphere is intolerable by reason of the smoke of the incense, and the heat which comes from the sun outside and the blazing altars inside. Altogether as we think of the poor women and of the superstition which this scene betokens we are sick at heart, and the prayer is stronger than ever that we may soon see the day when they shall be rid forever of the false life which keeps them away from God, and the blessings in this life and the next which come from the gospel. And what if these were our sisters and friends? What if this old woman leaning on the shoulder of a male relative and staggering through the crowd were my mother or yours? Why should it not be? The only possible reason why it is not some one of our friends is because the gospel has made such scenes impossible. And shall we withhold this gospel from these poor souls? I hope and pray not. Where are the young men and the young women who will give their lives for these people as Christ gave his for you and me, for your mother and mine?

I estimated the number of the worshipers, and from a conservative estimate from actual count during certain lengths of time I should say that not less than 75,000 people worshiped at this one shrine during the two days, and that three-fourths of those were women. But we did not spend all our time looking at the crowd. These were rather incidental observations. Our main business was to preach and to sell books. We would walk along with the crowd until we saw a little swell in the path where we could stop without impeding the crowd too much and begin to talk to the men nearest to us. Not much preaching could be done, and the most we could hope to do was to drop a few words of explanation of the books we were selling. The people were willing to listen the second day, and we were soon surrounded by a crowd who were willing to buy and listen awhile and then pass on. We did not force the sale, but simply stopped and soon the words "red bristled man," "foreign devil" would be heard, and some curious man would stop and ask what you had. We would then tell them we had books, and they would inquire the price and very often buy. In the mean time we would be surrounded and all sorts of questions addressed to us. How much did that hat cost? etc., etc. And it gave us an intense fellow feeling for the elephant in the menagerie which we never had before. Of course I do not talk very much, but I am not absolutely silent, and manage during the day to

answer some questions and to sell my share of the books. There were four of us, two native preachers and the two foreigners. The foreigners were the drawing card, and we were more successful in keeping the people around us than the natives were. For this kind of work this is a good thing, for the people apart from curiosity would not stop very long. Another commentary on the condition of the women of China was found in the answer so often received from the women, "We cannot read." We would sell them books, however, and tell them to have their children read to them. And so the day passed busily and by evening we had disposed of all of our books but one or two, and Mr. Goddard gave it as his opinion that it was the best day there in a long while. We were glad to see during the day two women from our church here at Ningpo, one of them a blind woman, who was talking to the women who were sitting by the road in numbers resting. And so the word is sent out to accomplish we know not what. We simply sell with the prayer that God will prosper in his own way the truth which may be read. We know that much of this effort is wasted in a certain sense, because the papers will not be read by all who buy them, but the fact that they buy will lead a large number of those who take the books to read them, for what costs something is generally considered worth something, and this is doubly true in the case of the Chinaman who has little or no spare cash.

And so we have had our first glimpse of heathendom at its worst, or at least in some measure, and have had also our first taste of the joy of helping. Anything that can be done for these people to give them higher ideals of life and more knowledge of God, however small it may be, cannot but give one a great deal of satisfaction. I returned from this trip with increased eagerness to learn the language, and with a deeper desire than ever to help this people to a knowledge of that higher life which they can find alone in the life work and teaching of Jesus Christ the Saviour of the world. What we owe to the gospel and what it can do for heathen peoples is brought out with more and more clearness until we wonder that thoughtful men ever repudiated missions or the gospel. So clearly do we owe all our development to the gospel and so clearly do the heathen come up higher in response to it that we are more than ever an enthusiast on the subject of immediate and universal evangelization. With the hope that this may soon be brought about and that *you* each may have an important share in it, I am very truly yours,

W. H. COSSUM.

WOMAN'S WORK.

THE SUCCESS OF ORGANIZED EFFORT TO EVANGELIZE THE WORLD.

MRS. C. M. LEWIS.

"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Psa. 2: 8.

In every age since this prophecy was uttered some devout worshipers of Jehovah have looked forward with longing vision toward its fulfillment, but it has been reserved for the nineteenth century to see the most marked progress toward its realization, and this progress is due to organized effort. It has pleased God to use human instrumentalities to carry forward his purposes of mercy to the human race. As St. Paul was raised up to be an apostle to the Gentiles, as Martin Luther to lead in the great Reformation, so there were men raised up and anointed of God to inaugurate the work of modern missions.

It is interesting to study the early records of a movement which has proved so beneficent in its results and witness how the Holy Spirit moved upon the hearts of individuals unknown to each other, both in Great Britain and in the United States, prompting them to make the gospel known to the heathen in foreign lands,

and to ask, and pray earnestly that the heathen nations might be given to the Lord for his inheritance. This movement began in our own country early in the present century. It was fitting and wise that home missions should first be established, for that is the order in which evangelistic and philanthropic work usually proceeds.

In 1799 the Massachusetts Congregational Missionary Society was organized, but it only contemplated missions to the Indians and the unevangelized in the United States. In 1803 it began the publication of a missionary magazine that it might circulate missionary intelligence and awaken and diffuse a missionary spirit. In 1804 the Society so modified the constitution as to extend its efforts to more distant regions, proving how quickly the diffusion of missionary intelligence broadens the vision and enlarges the sympathies of those to whom it comes.

The Baptist Missionary Society, which was organized for home mission work before 1803, also published a magazine, in which accounts of the work of William Carey, the great English missionary, then in India, were often given, which aroused the interest of thoughtful readers, and men and women of earnest piety and steadfast faith became interested in missions to the heathen, believing that the mission of Christ embraced all nations and peoples and tongues. This interest deepened as, more and more, the needs of the heathen for the uplifting, saving influence of the gospel became known.

In 1806 the Rev. Dr. Griffin delivered the annual missionary sermon before the General Assembly (Congregational) in Philadelphia, in which he eloquently urged the claims of the heathen, and during the years 1806 and 1807 Dr. Carey acknowledged the receipt of six thousand dollars from American Christians. The interest of the churches in missions was also quickened by the arrival, from time to time, of missionaries from England on their way to India, or on their return home, as at that time they could not obtain passage in any of the ships of the East India Company. About this time a wealthy merchant, Mr. John Morris, who had become interested in the cause of the heathen, made a large donation to the Andover Theological Seminary, because such an institution would aid in carrying forward his favorite object. And so, in one way and another, the way was being prepared for missions in heathen lands. It was a faithful mother in Connecticut who talked with her son, Samuel J. Mills, till his heart was fired with missionary zeal, which, a few years later, while he was a student in Williams College, was communicated to some of his fellow-students. Mills was deeply impressed with the duty of carrying the gospel to the heathen, and his heart became so burdened with this sense of duty that he persuaded two of his fellow-students to spend a day with him in fasting and prayer and planning for the conversion of the heathen world. They spent the day beside a haystack in an unfrequented meadow not far from the college, and other meetings at the same place followed; indeed, that haystack, which secluded them from the eyes of the world, became a very Bethel where they habitually met for prayer, and where they received the anointing of the Holy Spirit which kept them steadfast in their purpose. That place of meeting has become historic, and a monument now marks the spot. It is surmounted by a globe on which is inscribed: "The Field is the World. Go ye into all the world and preach the gospel to every creature," and underneath are the names of the men who there met for prayer. As I once stood beside

that monument while a friend copied the inscription, and reflected how God had blessed the work of those young men and their co-laborers, my heart was filled to overflowing with thanksgiving and praise. Largely through the influence of these young men others joined them in the formation of a missionary society, the object of which was to train themselves for missions to the heathen. The constitution of this society was signed Sept. 7, 1808, and its members, led by one impulse, labored and prayed and sought to enkindle a missionary spirit in the hearts of others and open a way whereby the desires of their hearts might be realized; for, as yet no general organization had been formed for carrying the gospel to the heathen.

As a result of the movement thus inaugurated the American Board of Commissioners for Foreign Missions was organized in June, 1810. In 1812 the Salem Bible Translation and Foreign Mission Society was organized, but did not at that time enter upon the work of sending missionaries to the heathen, but contributed its collections in aid of the English Baptist mission in the East Indies. The first missionaries sent out by the American Board of Commissioners for Foreign Missions were Adoniram Judson, Samuel Newell, Samuel Nott, Luther Rice, and Gordon Hall, who sailed for India in Feb., 1812. The wives of Messrs. Judson, Newell, and Nott accompanied them. The trials and hardships which they encountered in this pioneer work often taxed their Christian fortitude to the utmost, but their noble self-denying efforts, in the prosecution of which some of them laid down their lives, opened the way for others to engage in missions to the heathen. Through correspondence with these missionaries, and accounts given of the work by one of their number who returned, such a spirit of enthusiasm was aroused in the churches at home as led to the organization of new societies and increased endeavors for the evangelization of the heathen. It is well-known that Mr. and Mrs. Judson became Baptists in sentiment while on their way to India, and that Mrs. Rice joined them in this change of views respecting baptism. This fact becoming known to the American Baptists led to the organization of the Society for the Propagation of the Gospel in India and other Foreign Parts, which Society assumed their support.

I have thus briefly traced a few of the many influences which conspired to bring about organized effort for the conversion of the heathen to Christ. The work grew as years passed. Other denominations organized missionary societies, and there are now in the United States, including Bible, Tract, and medical societies, fifty-one Protestant general societies engaged either exclusively or partially in the work of Foreign Missions. There are also thirty Woman's Boards which work mostly through the general Boards of the denominations they represent.

Early in the progress of missions it was found that a special work was needed to reach the women of heathen lands, and that this work must be done largely by single women unburdened by family cares. The hearts of American women were stirred with the sad stories that reached them respecting their heathen sisters and they set about devising some plan whereby they might be reached. In 1861 the American Woman's Board was organized. It was composed of women of different denominations, and was called "The Woman's Union Missionary Society." Their object was to send out single women whose hearts were truly consecrated to the work, who might win their way to zenana and harem and carry the gospel to the hopeless souls there imprisoned. The enterprise was inaugurated through much difficulty, and the overcoming of much opposition and prejudice, but it established the possibility of organizations by women, and their power to carry on successfully the noble work to which they had set their hands and hearts, and led to denominational organizations. Through their efforts schools have been established for the training of nurses, teachers, evangelists; and they have in heathen lands hundreds of schools in successful operation. They have established dispensaries and hospitals, maintained medical classes, and relieved a vast amount of suffering among heathen women.

(Concluded next week.)

THE SABBATH RECORDER.

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

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

I SHALL not want; whate'er is good,
Of daily bread or angel's food,
Shall to my Father's child be sure,
So long as earth and heaven endure.

WITHIN a week or two, circular letters will be sent to the churches by the Corresponding Secretary of the General Conference, B. C. Davis, Jane Lew, W. Va., asking for statistics and other information concerning the condition and work of the churches. It is to be hoped that these letters will receive prompt attention, for without them it will be utterly impossible for the Secretary to make such report from the churches as the Conference has asked him to make. Look out for the circular and give it immediate attention when received.

THE Eleventh Annual Meeting of the United Society of Christian Endeavor is held in New York this week, beginning on the day of our issue, July 7th. In another column we give a brief account of the origin and growth of this movement, with an abstract of the programme of this eleventh anniversary. Thus while those who attend are enjoying the good things of the convention, the rest of us may, if we so desire, keep the run of the programme, and by the exercise of thought and a lively imagination enjoy it with them. The article is kindly furnished by Mr. J. W. Baer, the Secretary of the United Society.

AN exchange says that "there is to be a further respite of some length in action on the question of Professor Briggs's orthodoxy. The Presbytery of New York, to which the case was sent back by the General Assembly, has voted to take it up on Oct. 3d. This will be just after the Synod of New York, to which the case will doubtless be appealed, has adjourned. So it must lie over, Presbyterian experts say, till October, 1893, and will not reach the General Assembly again till the fall of 1894. Deliberation in important matters is a good thing." Meanwhile, we suppose, Dr. Briggs will go on teaching the errancy of the Scriptures, the doctrine of future probation, etc., and we will not know whether it is heresy or not. Seriously, we had hoped that, for the good of the churches, this matter might be disposed of with reasonable promptness.

PRINCETON COLLEGE, in New Jersey, is experiencing a period of prosperity and popular favor scarcely equaled in her past history. Speaking of the causes of this happy state of affairs, a son of the college says: "The popularity of Princeton cannot be attributed to pronounced leaning toward modern laxity in religious teachings. On the contrary, there is no institution of learning which adheres more faithfully to conservative principles. The influx of matriculants at Princeton is not due to any cheapening of the Bachelor's degree, nor to any disparagement of the study of the Greek, nor to

the abandonment of excellent precedents in teaching in favor of questionable educational experiments. On the contrary, Princeton stands pre-eminently for those principles of scholarship and religion which have made the great colleges what they are to-day as fountains of learning and morals, and dares to stem the tide of modern commercial clap-trap which seeks to inaugurate a new and sham 'American' education."

THE Buffalo Exposition, to be held this year from August 17th to 27th, has come to be one of attractive exhibits made in the State of New York. This year some important outside attractions are to be added, especially the Southern Exposition, and to many the most interesting part of this display will be that made by the Negroes. The Superintendent of this exhibit, his principal assistant, and his Secretary, are all colored men, men of education and ability and eminence in their own homes. They are assisted by a representative colored man from each of the Southern States. This display of the colored people will be a great show in itself, and one worthy the attention of the people of the North. It will be gratifying to all people alike, no matter of what race or clime, to know, and see that the hitherto savage race of Africa has been civilized, Christianized and brought up to a high standard of manhood; and there is no one but will rejoice to see the whites and blacks of the Southern States come hand in hand in this great exhibit, showing the progress of the negro race in the South and the possibilities of the land of flowers and sunshine.

It is affirmed by a writer in the *St. Louis Presbyterian* that twenty-four of the great-grandsons and twenty-eight of the great-great-grandsons of Mr. Anthony Moore, a Scotch-Irish Presbyterian who settled in Washington county, Tenn., in the latter part of the last century, have become ministers of the gospel; and that every one of the known descendants of this worthy man is an upright and useful citizen. And yet some people insist that the fruits of the "stern orthodoxy" of the old Calvinistic theology are evil and only evil. It may be that the Presbyterianism of two or three generations ago was a little too severe, but the so-called liberalism of the present day has carried us a long way beyond the "happy medium," and the nerveless, conscienceless thing called Christianity which consults convenience rather than the law of God, and waives duty before personal pleasure, threatens us with utter extinction. We are just old-fashioned enough to believe that God's claims upon men are sovereign, and that they can no more be neglected, disobeyed, or defied without infinite harm, than the sun can be stayed in his course by the simple mandate of puny man. We want a religion that puts conscience and stamina into men.

WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., July 1, 1892.

Probably no nomination was ever more viciously opposed than was Cleveland's by Tammany. Rife with the desire to "down" him and augmented by the possibility of Hill's nomination, every weapon in political warfare was brought to bear on their adversary. But since the inevitable tide of destiny has once more placed Mr. Cleveland at the head of the Democratic party, there seems to be no doubt but that he will receive the support of Tammany, and that the same power used to prevent his

nomination will be used to educe a successful ultimatum in the coming election. There is a general expression of satisfaction by the Democrats and they urge Mr. Cleveland's ability to poll a majority in New York State, and claim Stevenson's popularity in Illinois will put that State in their column and that their chance in Indiana is good.

The Republicans are jubilant over Harrison's success and contend that he was never so strong as at the present, and never so capable to lead the party to glorious victory. They aver Mr. Reid's popularity among the business men of New York will tend to give the ticket a decided color of favoritism in that State, and never had any leader a more united and determined party back of him than has Harrison. With a clearly defined platform which meets the people's demands, they shall march into the field with a strength and unison never before paralleled.

Conjectures and opinions are multifarious and of many phases at the Capital, as well as elsewhere. But who can foretell the drift of this mighty nation's choice, and which of the aspirants shall be the recipient of the highest honor of the American people is a perplexing question to answer conservatively. CAPITAL.

"SABBATH REFORM LIBRARY."

As I was preparing my report for the month of June I was praying that some good brother or sister would send the Lord for this cause \$20, so that I could come to the monthly Tract Board meeting without calling on them for any money to pay the necessary running expenses of sending out the *Reform Library*. A brother at Mt. Washington, Mr. Beamis Wise, must have been informed in some way that we were in need of money, so he sent me five dollars. Now if three more would be similarly impressed it would let us out in fine shape. You must act promptly as the Board meets the second Sunday in July. We hope that some of our churches will avail themselves of our premium offer. At one time we had offered as a premium books which would have cost us more than the subscriptions, but we have had no call for that and the mistake has been corrected. The five books we offer are good, substantial, pure gold at par value, books, and we do wish somehow that our people would appreciate our offer. For the month of June we report 13 new subscribers; 57 letters written; 36 received; 20 packages of tracts sent out; 11 postal cards written; 8 received. Thus far we have not had more than ten refusals to take the paper. One man kindly told us that we were wasting our time and had better seek some other way of improving it. We have sent out this month four thousand extra of No. 3, in addition to our regular number. We thank the friends for their continued interest in this work and hope we shall receive the necessary \$20 before July 10th. The actual receipts for the month have been \$25 93, and expenses \$44 95.

J. G. BURDICK.

A GOLDEN OPPORTUNITY.

To the Editor of the SABBATH RECORDER:

I see a notice in the last RECORDER of a golden opportunity to get some booklets by Prof. Drummond, and I hope our young people will avail themselves of the same. It has been my privilege to read those booklets, and know their excellence. I believe they contain some of the best thoughts of the age. Every young man and woman should read them. Yes, study them. It will do the older class much good to read them too. I do most heartily commend those writings to all. ALBION, Wis., June 25, 1892.

A. W. COON.

THE MIZPAH'S READING-ROOM AND RETREAT FOR SEAMEN.

(From the *World*, New York.)

Until a month ago the first floor of the small brick house, No. 509 Hudson street, was famous for its political gatherings, the Ninth Assembly District Tammany Association having made its headquarters there for the past fifteen years. Early in May, however, all the insignia of political warfare was removed, to be replaced by emblems of a far different character, and the Tammany braves have given way to Jack Tars of every nationality and from every clime.

The New Mizpah Reading-room for Sailors started out in a modest and unassuming way with a capital of 35 cents, cash in hand, and a vast amount of energy and disinterested kindness to fall back on. It is under the auspices of no sect or society, and is managed by Mrs. J. G. Burdick, a woman who knows no such word as fail.

The two rooms are uncarpeted, but are clean and bright, well-lighted and well-ventilated. The walls are bare, but it is the intention, in time, to cover them with pictures appropriate and pleasing to the nautical mind. In the front room is a large centre table, covered with papers, books, and a large atlas. In one corner stands a large bookcase, containing a number of books that have been donated by friends of the managers. The back room also has a table, a very long one, taking up almost the entire space, and keeping company with it is an organ, which is in constant demand. Chairs are plentiful and flowers are there in abundance, mantels, window-sills, in fact every available space has its vase or basket filled with field or garden flowers, many of them coming from places in New Jersey and Rhode Island. One front window is draped with two flags, the other holds a large life-preserver bearing the name of the home—New Mizpah.

The night a *World* reporter dropped in there were present men from the *Nomadic*, *Majestic* and *Leo*, the ship which is taking provisions to Russia. All of them were young, the three able seamen of the *Leo* being under twenty years of age, bright, intelligent fellows, every one of them. There was plenty of singing, with occasional solos from a couple of men who sang of the homes they had left behind them, and choruses by all, in which several visitors joined heartily. After some refreshment a little Bible-reading and a prayer followed, and shortly after 10 o'clock the session adjourned, each man taking with him a bunch of flowers and as much reading matter as he desired.

"Really there wasn't much to tell you," said Mrs. J. G. Burdick, "as you see, everything is plain and simple. I started this mission for the purpose of giving seamen a place where they could read and enjoy themselves, and be free from the temptations which beset Jack as soon as he gets on shore. It is not in any way connected with any order or society, though some of the boys have joined the International Order of the King's Sons and Daughters. When a ship comes in I go to the dock, see the captain, tell him about this reading-room, and leave with him some of our cards to be distributed among the men. Each man registers when he comes, and that is all that is asked of him. They are constant visitors all the time they are in port, and I try to make them feel that I take a deep interest in them. Of course there are other sailors' missions, but mine differs in that it is not a strictly religious affair. That is, we don't preach to them all the time, or make them feel they are in church. Every evening we have a little Bible-reading, short prayer, and all the singing that is wanted. The men read and talk and enjoy my simple refreshments, and not only come again but bring others."

"But how do they like doing without their grog and tobacco?"

"They don't seem to miss either," said Mrs. Burdick. "Smoking is not allowed, and no drunken seaman has as yet presented himself. I never lose trace of any of them, and if they are sick or in trouble everything possible is done for their welfare."

"How do you pay expenses?"

"I have had one donation of \$25, but what money we take in is donated in sums of 10 cents, or rather subscribed by members of the

Life-Line Circle and the Mizpah Christmas Circle of King's Daughters, of which I am President. I don't handle the money myself. That is taken charge of by a committee of two from my husband's church. He'll tell you about that if you ask him, and give you any other information you may desire. He is the manager, really, though he gives me all the credit of the work."

Then Mrs. Burdick hurried away to talk to one of the men. In a moment she came back, her sweet, interesting face all in a frown.

"There is one thing I must insist upon," she said, "don't mention my name at all. I shall be very angry if you do!"

Her husband, a tall, stout, fine-looking man, laughed when her order was repeated to him.

"I don't agree with her at all," he laughed, "and I'll give you permission to use her name as often as you wish. She won't like it, but she is doing good work entirely unassisted, and deserves all the credit for results."

Then Mr. Burdick went on to explain that he was a Seventh-Day Baptist minister, regularly ordained, and that his congregation held services every Saturday in the Y. M. C. A. Building, Twenty-third street and Fourth avenue.

"Saturday is our Sunday, you know, Sunday being with us the first day of the week. Mrs. Burdick asked two of my church members to act as a financial committee for her New Mizpah, but so far their duties have been light. The rent of these rooms is secured for the next ten months, but beyond that we have nothing but what you see. Mrs. Burdick is the "boss" and I am only her assistant. Her aim is solely to furnish a safe and pleasant retreat for the seamen when on shore, with just enough religious exercises to leaven the evening's entertainment. We are careful not to give them too much of that, for they would object if we did. Sailors don't care to be preached at all of the time, you know. The idea is my wife's, and she is enlisting her friends to such an extent that we hope to prosper and flourish greatly in time. We ask for nothing; but donations of books, papers, games and anything friends care to give will always be acceptable. There is no dock or wharf in this city that has not been visited and our cards left for the seamen."

This is the way the card reads:

THE NEW MIZPAH
READING ROOM FOR SEAMEN,
509 Hudson street, between West Tenth and Christopher streets.
Open every afternoon and evening from 2.30 P. M. until 10 P. M.
MRS. J. G. BURDICK, Superintendent.
Bring your friends.

In addition to providing a reading-room for sailors an invitation has been extended to car drivers and conductors to make use of the books and papers there when they have time off. Mates, ships' carpenters, firemen and stokers, all receive a cordial welcome, and when leaving port they are loaned whatever books and papers they desire to take with them.

THE NEW MIZPAH.

The New Mizpah is having quite a boom; the *Sunday World* giving us almost a column, a very fair account. This, Monday evening, June 27th, we gave the boys a fine treat and it would have done you good to have been there. Mrs. Corinne Stillman Rudiger, of Brooklyn, N. Y., came over and gave a number of her very fine readings. Mrs. Rudiger is an excellent reader and her selections showed excellent judgment. The mission feels under obligation to Mrs. Rudiger for the help thus rendered. Twenty-two seamen were present, besides some visitors.

What we need most at present, in the line of papers, is illustrated papers, or magazines, and picture books. Some of our friends are freely advertising us as a mission run by a peculiar people. We do not fear any harm from such representations, but try to keep on the even tenor of our way and mind our own business. Please remember us in your prayers.

J. G. B.

HOME NEWS.

New York.

ALFRED CENTRE.—The matter of absorbing interest in town lately was Commencement week, of the exercises of which a full account has already been given. At the Annual Meeting of the Trustees, held during Commencement week, Deacon B. F. Langworthy, who has long been President of the Board, but who has repeatedly, during these later years, asked to be relieved from that office, was so relieved, and Rev. Dr. Platts was elected president in his place. At a meeting of the Trustees held last week the following preamble and resolution was unanimously adopted:

WHEREAS, The Hon. B. F. Langworthy has served Alfred University for thirty years as President of its Board of Trustees, and

WHEREAS, The infirmities of increasing years have made it necessary for him to lay aside the responsible duties and cares of that office, therefore

Resolved, That we place upon record our grateful recognition of the promptness and fidelity with which he has performed his duties as our president for so many years.

Resolved, That the Secretary be instructed to give a copy of this testimonial to Mr. Langworthy, with the sincere wishes of this Board for length of days to him and continued usefulness.

Pastor Williams being delegate to the North-Western Association, the pulpit was supplied on Sabbath, June 25th, by pastor-elect B. C. Davis, and on Sabbath, July 2d, by W. L. Burdick. Both discourses were thoughtful, well arranged, and instructive preparations. Both young men have promising futures before them.

S. R. S.

New Jersey.

PLAINFIELD.—The Twenty-second Annual Commencement of the Plainfield public schools took place in Stillman Music Hall, on the evening of June 23d. A crowded house listened with much interest to the essays and orations by the members of the graduating class, and to the eloquent address by the Rev. Dr. Wm. R. Duryea, Professor of Ethics, Rutgers College. The Doctor complimented the graduates very highly upon the excellency of their work, and the citizens upon the success of their public school system. Nineteen graduates received their diplomas, and valuable rewards were presented by individuals to members of the schools for excelling in English Composition, Mathematics, United States History, Spelling, Penmanship and Languages. Music was furnished by Cappa's Seventh Regiment orchestra of New York. Much interest was added to the occasion by the fact that it closed eleven years of service of Miss Julia E. Bulkley as superintendent of the city's schools. Miss Bulkley has accepted a position as Dean of the University of Chicago, and she will be succeeded by Prof. Henry M. Maxson, well and favorably known to many readers of the *RECORDER*.—Children's Day is coming to be regarded more and more as an important event in many churches, and is being recognized as a potent factor in eliciting the interest of the children in church work; and it is always found that what interests the children awakens a deep interest also among those who are older. For some years our own church has found it profitable as well as pleasant to observe the day with appropriate services, and the 27th of June was thus celebrated. The pastor preached to the children upon the theme, "God in the flowers," and the choir was composed of children, in addition to the regular singers. At the Sabbath-school session there was a brief review of the lessons, conducted by Mrs. Reuna Randolph, the remainder of the time being occupied with music and exercises by the children. The flowers were in abundance and very beautiful. — Our young people are anticipating with much interest the great Christian Endeavor Convention to be held in New York City, July 7-10. Our society will be well represented by delegates.—The many friends of the Rev. Dr. Robert Lowry, the sweet music composer of this city, will be glad to congratulate him upon the event of his having again taken to himself a wife, after living for several years without a companion. They were married on the 27th of June and on the 29th sailed for Europe where they will spend several months.

J. D. S.

YOUNG PEOPLE'S WORK.

COMMENCEMENT AT BILLVILLE.

Commencement's come at Billville—the girls are in the show,
A-smilin' an' beguillin' in a maze o' calico;
An' they're sighin', speechifyin'—got the reins without a check,
An' the boy is still a-standin' on the usual burnin' deck!

An' Mary's got her little lamb—as gentle as a shout,
An' not a single drum is heard—not even a funeral note;
An' Iser's rollin' rapidly—you almost see it shine,
An' some are born at Bingen—at Bingen on the Rhine!

They're goin' like two-forty—the town can't get to sleep,
For, Pilot, 'tis a fearful night, there's danger on the deep;
And Curfew shall not ring to-night—they've sworn it, and they know!
Commencement's come at Billville, and the girls are in the show!

—Atlanta Constitution.

SCHOOL days are now over, and vacation is upon us. Let us all beware how we waste our time, our energies, or ourselves.

RECREATION, in its literal sense, is what we need. A supposed recreation which instead of making us anew and giving vitality tears down and destroys we must avoid. Rest we all need, but not inaction nor action in an evil direction. Change is desirable, but not a change from the home life of virtue to one of laxity and wrong. Let us be careful.

ABOVE all in our vacations let us do some good to somebody, let us forget ourselves, and as far as possible our own cares and worries, and do all the good we can. And those of us who cannot take a vacation may well derive comfort from the fact that worry kills a hundred people where work kills one, and that dissipation and the vices of leisure moments injure thousands where overwork injures a dozen. Any way let us be content and with due trust in God we shall be happy.

WHAT ARE THE MOST EFFECTIVE METHODS OF LEADING A PRAYER-MEETING?*

BY MISS ELVIRA M. PERRY.

Truly this is a very broad question, and I shall have to go outside of the prayer-meeting to answer it in any way. The same cause produces different effects among different people. Remarks that to some may appear open to criticism, to others may be inspiration. I believe that sometimes the best way to address the company is through the second person *directly*. So let me ask *you*, first of all, how do *you* take part, *physically*? Do you lean back in your seat and speak in a weak voice which cannot be heard beyond the seat in front of you? or do you *stand up* and "speak a word for Jesus"?

The leading of a prayer-meeting almost wholly depends upon the preparation. It is said that "the prayer-meeting is the pulse of the church; as it beats, so throbs the heart of life behind it." We should make ourselves familiar a week or more in advance with the topic. Get ready before hand. Food, digestion, exercise, these make one strong, it is just the same process,—a topic, preparation, part-taking, —which makes growth in the grace of prayer-meeting participation. Preparation soon becomes a pleasant task. It is the unreadiness which makes the duty hard. "Nobody can

*A paper read at a meeting of the Local Union of Christian Endeavor Societies of Westerly and vicinity, held at Ashaway, R. I., April 12, 1892.

ever, be ready without getting ready." Christ has called those who get ready, "wise," and those who do not, "foolish." The wise prepare, their lamps burn, their lights shine, they join in the happy occasion, while the unready go away disappointed and chagrined. Think the subject over carefully, Bible in hand. Read whatever you can get that bears on it. Get one or two crisp, fresh thoughts and express them as well as you can. Don't worry about selecting fine phrases and elegant dictionary words, for it is said, "Fine talking" like "fine writing is an abomination." When you get through STOP. Always be brief in a Christian Endeavor meeting. More meetings are killed by the long remarks of the leaders than in any other way. Careful preparation, then, is necessary in order to keep the *spirit* of the prayer-meeting pledge.

Prayer-meeting variety is another effective method, and it is wonderful what a vast number of changes may be introduced merely by a different arrangement of old factors; or, if necessary, introduce a new factor; such as the one Father Endeavor Clarke uses to interest his young people, which is to take a word like "thanksgiving," and in a given time see how many words are wrapped up in it. This is done by simply re-arranging in many ways the letters which are discovered in it. Another suggestion which above all others I would notice is, close the meeting on time. No truth is more evident than that a meeting may be ruined after it has succeeded. Some leaders extend a meeting so long that it ends in a dreary, sorrowful failure. Sometimes this happens by neglect; sometimes there has been such a delightful series of testimonies that the leader is unwilling to close at the end of the hour. Sometimes it is the fault of the meeting, the first half hour has been dull and then those present began to wake up. But *nothing* is an adequate reason for prolonging a meeting. Like a call, it would far better be short than long. By all means shorten the meeting five minutes rather than lengthen it.

There is another suggestion which I like and will give for an *occasional* meeting, though it ought to be understood, *always*, that every active member should take *some* part. The Christian Endeavor Society in Louisville, Ky., held what was called a Quaker service. The prayer-meeting committee selected no leader or organist and made no suggestions in regard to the service, except to request each member beforehand to take such part as the influence of the Spirit moved him to take. At the hour of service a brother started a song without the organ; during the singing a timid young lady voluntarily took the leader's chair and, at the conclusion of the hymn, read the lesson announced for the evening and the verses she had selected, and then sat down. A young man gave out a hymn and took his position at the organ and played it during the entire service. Then prayers, songs, talks, and Scripture readings followed each other in rapid succession, calmly, quietly, and with an earnestness that was felt by every one present. The meeting was intensely interesting from first to last. The pastor said at the conclusion of the service, "This has been almost an *ideal meeting*." It was entirely involuntary and each heart took part as moved by the Holy Spirit. To "wait for the spirit to move" should not be used as an excuse for saying nothing. The Spirit is always urging every Christian to make some acknowledgment of Christ in such a meeting, if he will listen to the voice.

Another suggestion for leading our monthly

consecration meeting would be to furnish a general theme, or some personal question to be answered, which will be suggestive to all and will tend both to unify the meeting and to prevent sameness in these services. For example: "How much owest thou unto thy Lord?" "What have I gained by Christian service?" "Is the Christian life worth its price?" etc.

It is hardly necessary to remind the prayer-meeting committee that they are responsible for the convenient arrangement of the seats and leader's table, the supply of Bibles and hymn books in every seat, and good air all around. This with any one of the suggestions cannot but help to furnish some spiritual food, to satisfy soul hunger, to strengthen some weakness, to soothe a great pain, or to illuminate a gathering or gathered darkness.

CLARK'S FALLS, R. I.

THE JOY OF GIVING.

The greatest gift ever bestowed was offered upon Calvary for our justification and redemption. What a gift it was! Behold our sacrifice nailed to that cross. Our sins were the nails that pierced his hands and feet, our rejection of him the cruel spear thrust into his side, our careless pride the mocking crowd which taunted him and jeered at him. Can we realize the agony of his death and look upon the scene unmoved? "I gave my life for thee," he says, "What hast thou given for me?" What can we give? "Give me thine heart." Is this all? "Go work in my vineyard."

He wants, then, our time. Do we take time for self that belongs to him? Do we work so hard for self through the week that we are too tired to attend the services of his sanctuary? Do we take his day for reading the secular newspapers, writing letters, talking over business affairs, laying our plans for the labors of the coming week, or going on some pleasure excursion? Perhaps we did not think that we were robbing him of his time; but we rob ourselves of the blessings he has in store for us if our hearts be ready to receive them.

"What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation and call upon the name of the Lord." Let us offer the sacrifice of prayer. Let us talk with him as friend to friend. He is ready and willing to help us and has said, "I am with you alway, even unto the end of the world," and, "My grace is sufficient for thee." Then if our thoughts are with him continually, he will direct our conversation to the glory of his cause. Little deeds, a kind word, a smile, or a look of sympathy offered "for his sake," not only cheer the sad and discouraged but brighten our lives as well. "All that I am and have," says a well-known hymn. This includes money, and not simply the portion which we happen to have left when we have bought what we want. "God loveth a cheerful giver," and what can he think of his children that do not give him even the tenth that belongs to him? Remember how our Saviour said, "It is more blessed to give than to receive."

I was quite impressed with a story in a children's paper, suggestive of our opportunities for work. Some girls who were anxious to do missionary work made preparations for starting out the following morning. Although rainy, their arrangements were to be carried out. A work-basket with needles, thimbles, etc., was put up by auntie, who thought they should be supplied with materials for work if they were to be of service. Soon they appeared at grandma's, where they were presently very busy helping in

many ways to lighten her burdens. At night they returned, feeling gratified that they had helped grandma so much. They began to think that perhaps mother, too, would be glad of some help; and wouldn't that be missionary work just the same as going away from home? If we want to become missionaries, it is very easy to do so, for wherever we are there is opportunity for helping some one. Then we can have joy in the knowledge that we may "bear one another's burdens and so fulfill the law of Christ."

FANNIE A. WELLS.

MILTON, Wis.

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 III.—THE FIRST CHRISTIAN CHURCH.

For Sabbath day, July 16, 1892.

SCRIPTURE LESSON.—Acts 2: 37-47.

INTRODUCTION.—Following the charge of drunkenness in the thirteenth verse of this chapter, made against the disciples for the strange display at Pentecost, Peter stands up and declares that this was the fulfillment of the prophecy of Joel, and goes on to show that Jesus, by miracles approved of God, was, by his counsel and foreknowledge, given over, and by them had been crucified, but God had raised him up. David was also quoted to prove the resurrection and exaltation of Christ, and according to his promise he had poured out the Holy Spirit as they had seen. His bold and convincing utterances produced a profound impression and brought conviction to multitudes. The lesson opens with their question: What shall we do?

EXPLANATORY NOTES.—v. 37. "Heard this." Peter's preaching (v. 14-36) concerning the outpouring of the Holy Spirit, the crucifixion, resurrection and exaltation of Christ according to the foreknowledge and counsel of God. "Pricked in their hearts." Painful emotions because of conscious guilt, 1st, that Christ had been crucified by their nation; 2d, that they themselves had not received him or had been among his adversaries. "What shall we do?" A sincere, anxious question from the humbled and penitent hearts, ready to act upon the answer the inspired apostles shall give them. v. 38. "Peter said." Ever-active Peter was the main spokesman on this day. "Repent." Change your minds and dispositions. Repentance supposes regret and sorrow because of what has been done or left undone and a change of conduct concerning the same. "Be baptized." This word is from the Greek βαπτίζω which means to dip, plunge, immerge, and here means to be immersed in water. "In the name of Jesus Christ." Their baptism takes place on the ground of their repentance and faith in, and confession of, this name of *Jesus, Messiah*. "For the remission of sins." Baptism became the visible seal of their remission. We do not understand, however, that remission (pardon) comes in and because of baptism, but rather because of repentance. This seems to be taught in Luke 24: 47, Acts 13: 38, 39, Acts 10: 43, where remission is conditioned simply on belief in Christ. "Shall receive . . . the Holy Ghost." This is the Comforter promised by Christ to his disciples, that all baptized believers may possess. In one instance, at least, the Holy Ghost was given to those who believed before they had received baptism. See Acts 10: 47. v. 39. "Promise." Of pardon and the gift of the Holy Ghost. "You." The Jews. "Your children." Descendants of the Jews. "All . . . afar off." That is, all members of the Jewish nation scattered throughout the world. While this might also be true of the Gentiles, as Peter was afterward made to see and proclaim, it

does not clearly appear to refer to them here. "As many as God shall call." By the preaching of the gospel to the acceptance of the same. v. 40. "Save yourselves from this generation." By repentance and baptism, thus renouncing their sins and separating yourselves from them. v. 41. "Gladly received his word." Those of verse 37 who had inquired, and now gladly accept the apostle's representation. "Baptized." Immersed. "Same day and added . . . three thousand souls." Wonderful revival. Probably all the apostles preached and baptized at different points in the city, and the fruit of that day's labor was greater than any day before or since, though it was a kind of first fruits of what was to be all through the gospel dispensation. v. 42. "Apostles' doctrine." The instructions of the apostles. "Fellowship." Mutual, brotherly association with one another. Some understand the communication of charitable gifts to the needy. "Breaking of bread." Meyer understands the observance of a common evening meal, which concluded with the Lord's Supper. "The separation of the Lord's Supper from the joint evening meal did not take place at all in the apostolic church." Does this explain Acts 20: 7? "Prayers." Probably Christian prayers, Psalms and Jewish prayers with reference to the Messiah and his kingdom. v. 43. "Fear came . . . soul." Because of the wonderful effect produced upon the converted. "Wonders and signs." Probably miraculous. v. 44. "Believed." Those who had accepted Christ by repentance and baptism. "Together." In interests, perhaps also in time and place, for doubtless many of the three thousand returned to their country homes, and the church at Jerusalem was left much smaller than the whole number baptized on Pentecost. "Had all things common." A community of goods. They had the previous example of Christ and the apostles who had had a common purse. This order does not seem to be by divine command, but perhaps by a common necessity. At their annual feasts generally the people at Jerusalem may have shared many conveniences with their brethren from abroad, but now it goes farther. v. 45. "They sold their possessions." More likely landed possessions. "And goods." Possessions in general. "To all." Of the believers. It is quite possible that many of the converts from other lands remained in Jerusalem and so swelled the number of those that "had need," who were supplied from the common fund. v. 46. A better rendering is: "And constantly attending with one mind in the temple every day, and breaking bread at home, they partook of food in joyfulness and simplicity of heart." This expresses their joy in the Holy Spirit as they partook of their daily bread, as well as their unity and constancy in attending service in the sanctuary. v. 47. "Praising God." The natural expression of a full heart. "Favor with all people." The devout Jews could but admire the fervor, simplicity and unselfish love of this body of Christian believers. "Lord." As the efficient cause. Only through his Spirit can men be converted. "Added to the church." There must then already have been a church or he could not have added to it. Before the day of Pentecost it consisted of at least one hundred and twenty disciples (1: 15). The Greek word for church, ἐκκλησία, means "an assembly of citizens summoned by the crier," and in its New Testament use, "those called out" (of God). "Should be saved." The Revised Version has it: "Those that were being saved." After they were saved they were added to the church. The New Testament order seems to be: 1. Repentance toward God; 2. Faith (trust) in the Lord Jesus; 3. Baptism; 4. Church membership. Acts 20: 21; 2: 41.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning July 10th.)

TEMPERATE IN ALL THINGS.—1 Cor. 9: 25-27.

So all-absorbing at present is the question of temperance as related to the use of intoxicants, that we are prone to forget the Bible rule to be temperate in "all things." It certainly is time to awake to the terrible evil of intemperance, to the peril it brings to our young people, to our homes, and to the nation; to the vast amount of crime incited, to property wasted, immorality encouraged, disease engendered; to the great power of the saloon as seen in its control of politics, and all its unscrupulous energy in lawless undertakings and its brow-beating of Christian people. All this demands the power of united temperance work among Christian Endeavorers. We must not simply watch the progress of the temperance reformation, but be active in it, so that evil shall gain no advantage through our indifference or silent consent to the wrongs it inflicts.

But there are other evils than those coming from the sale and use of intoxicating liquors. The law of love re-

quires temperance in "all things." A moderate use of lawful things, as well as total abstinence from unlawful things. Love is not mere emotional affection, but a principle of active benevolence. This seeks the good of ourselves and our fellow associates by doing that which promotes the well-being of all, and refraining from doing that which will cause the stumbling of any. Jesus was our great example as well as sacrifice for sin. He practiced economy, or was temperate in the use of things—of words—of his divine power. So, says the apostle, "every man that striveth for the mastery is temperate in all things." Paul kept his body under and brought it into subjection. He put a bridle on his tongue. He was obedient to the law of love that he might, among other things, "gain the weak . . . and save some."

SCRIPTURE REFERENCES.

1. Lay aside every weight and sin. Heb. 12: 1, Col. 3: 8, 1 Peter 2: 1.
2. To be temperate demands effort. Eph. 6: 12, 1 Tim. 6: 11, 12.
3. Not to keep the company of the intemperate. Prov. 23: 20, Luke 24: 31.
4. Avoid excess and rioting. Eph. 5: 17, 18, Rom. 13: 13, 14.
5. Voluntary abstinence. Gen. 24: 33, 1 Kings 13: 7-9, 15-17.

—THERE is possibility of good beyond that which we can see, and here is encouragement for the weary-hearted Sabbath-school worker. All the good or evil of a given effort does not appear at the time, therefore "watch and pray" and wait is the duty of him whose work is in the direction of right.

—YES, it is a weary business to teach unresponsive, undemonstrative scholars. They are giggling, or edging about in their seats, or smiling at the little tricks of some mischievous boy, even while you look them in the face and ask some question upon the lesson. There appear no signs that you have made any good impression upon them. And yet you cannot say positively that you have not.

—DID you read of the chapel of Rugby School? "The dark, obdurate will, struck by a sudden flash, then closing sullenly again: the light mind, fluttered with momentary shame; the first sense of lost innocence; the eager outlook into life; the opening awe of things invisible; the dawning perception of the divineness of Christ and nearness of the living God."

—IN every Sabbath-school scholar are these possibilities, and if, as teachers, we can see the invisible, then with renewed zeal may we continue our work.

—IT is sometimes necessary for the superintendent or teachers to look after the finances of the school. The treasury gets low from lack of a feeling of responsibility among the members of the school. But some people do not like a "begging lesson." The *Sunday School Times* says of such, "They do not like to have it suggested that possibly their giving might be increased. The art of giving is the one art they are ready to boast themselves master of. They know their duty in this matter. No man has a right to tell them what they can afford to do. This is the way they look at it. But the truth of it all is that the man who does his full duty in this matter of giving is the man who is least disturbed by the 'begging sermon.' The man who resents the thought that he needs training in the grace of giving is the man who most needs that training. The man who imagines that he has reached the acme of well-doing in any sphere is the very man who has barely made a start toward that acme."

THE magnitude of a sinner's guilt is directly as the knowledge of duty, and inversely as the strength of the temptation to which he yielded.

CHRISTIAN ENDEAVOR MOVEMENT.

The first Society of Christian Endeavor was formed by Rev. F. E. Clark in the Williston Church, Portland, Maine, February 2, 1881. After about eight months another society was formed in Newburyport, Mass. Gradually the number of societies increased, and after four years of comparatively slow growth, a very rapid development began. The principles of the society became known more widely, and where they were understood they were almost universally approved by earnest religious workers of all denominations. The society spread from denomination to denomination, from State to State, from province to territory, and from nation to nation, until now there is scarcely a land on the face of the earth without its Societies of Christian Endeavor. The last year has been the year of greatest growth in the history of the movement. In single weeks during the past month more societies have been reported than were formed during the first four years of the movement. The indications for the continued growth of the society in all denominations were never more favorable than they are to-day. Almost every evangelical denomination in America has either adopted the society as its own, or allows its existence without any opposition. There are now at least 22,000 societies, with a million and a quarter members, in all parts of the world. The recent convention which was held in England shows that the work is gaining ground in the Mother Country, while in Australia the growth is scarcely less phenomenal than in the United States. The principles of the society are the same that they were at the beginning, and its object is no different. The model constitution is substantially the same as the one at first adopted, with a few changes to fit it to the growing needs of the enlarged work. The pledge is considered more and more essential as the years go by, and the consecration meeting and the committee work are never forgotten in a genuine Society of Christian Endeavor. Its purpose is distinctly religious as it was at the beginning, and it has been truly called "an organized and constant revival among the young people." The United Society, which is simply a bureau of information, and not a board of control, has for its President the founder of the society, Rev. F. E. Clark; for its Secretary, Mr. John Willis Baer, with a Board of Trustees representing many evangelical denominations.

The International Convention in New York, which will be held July 7th to 10th, is the eleventh of the series. At first the meetings were small, but from the beginning they have been enthusiastic and full of power. Saratoga, Chicago, Philadelphia, St. Louis, and Minneapolis have witnessed conventions of remarkable size and spiritual influence, and the numbers in attendance upon the conventions of the last three years have been larger than at any other religious meetings of the year. It is asserted that the 25,000 who will attend the convention at New York "will compose the largest religious convention ever held in the history of the world." Some of the peculiar features of this convention are the simultaneous meetings with programmes equally attractive as the meetings held in Madison Square Garden, which are provided to accommodate the throngs who will attend; the denominational rallies, which prove the society to be as loyal a denominational society as any possibly can be, as well as a great interdenominational organization; the free parliaments and committee meetings where there will be an opportunity for the young people to be heard. The programme furnishes a list of eloquent and distinguished speakers from all denominations, who are not often brought together in one convention.

The following is a brief outline of the programme for this great convention:

Thursday afternoon, July 7th, addresses of welcome by Rev. Chas. F. Deems, D. D., and Rev. A. C. Dixon, D. D., of Brooklyn, with a response by President M. E. Gates, LL.D., of Amherst; also the report of the General Secretary, Mr. John Willis Baer. In the evening President Bashford, of Ohio Wesleyan University, preaches the convention sermon, and Rev. F. E. Clark, D. D., President of the United Society, gives the President's annual address.

Friday morning the "Pastor's Hour" will be participated in by leading representatives of twenty different denominations, who will tell how Christian Endeavor is suited to their denomination. The morning will close with an address by Joseph Cook, of Boston. At the Friday afternoon session there will be a free parliament, conducted by Rev. W. C. Bitting, of New York; papers on Junior work and addresses by native representatives of Christian Endeavor societies in India, China, and Africa. Rev. Wayland Hoyt, D. D., will present the banners to those States that have made the greatest gain in the number of societies during the past year. In the evening the Hon. John Wanamaker will preside, and there will be addresses by Rev. Russel H. Conwell, of Philadelphia, and Hon. W. C. P. Breckenridge, of Kentucky. Simultaneous meetings in the Marble Collegiate Church and the Madison Square Presbyterian Church will be addressed by Rev. Wayland Hoyt, D. D., Rev. David J. Burrill, D. D., Rev. E. R. Young, Rev. John Henry Barrows, D. D., Mrs. Isabella M. Alden (Pansy), and others.

Saturday morning will be devoted to missions, home and foreign. Rev. Josiah Strong, D. D., of New York, will give a stirring address; "Proportionate and Systematic Giving" will be discussed; and secretaries of the Presbyterian and Baptist boards will also arouse the young people to greater interest in missions. On the afternoon of Saturday there will be a Junior rally in the Broadway Tabernacle Church, presided over by Mrs. Alice May Scudder, and there will also be denominational rallies of all the leading denominations, conducted and addressed by eminent workers in these various denominations. The interest of the young people in the doctrines, polity, missions, and publications of their own churches will thus be stimulated.

After a morning prayer meeting on Sunday, the convention will adjourn to attend the various church services. In the afternoon Mr. John G. Woolley will give an address on "Gospel Temperance;" Rev. John H. Barrows, D. D., of Chicago, on "The Religious Possibilities of the World's Fair;" Rev. E. R. Young, of Toronto will tell a thrilling story of "Missionary Life Among the Hudson Bay Indians;" and Mr. Ira D. Sankey on "Christian Endeavor in England." In the evening there will be an address by Dr. S. P. Rose, of Montreal, and the convention will close with the consecration meeting, which will doubtless be of great interest and spiritual power. Mr. John G. Woolley, Rev. J. A. Rondthaler, D. D., of Indianapolis; Rev. F. A. Noble, D. D., of Chicago; Rev. C. A. Dickinson, of Boston; Rev. S. L. Baldwin, D. D., of the Methodist Board of Missions; Rev. J. W. Lee, D. D., of Marshall, Mo., and others, will take part in the simultaneous meetings on the same evening.

The singing will be one of the grandest features of the convention, and will be led by Mr. Geo. C. Stebbins, with Mr. Ira D. Sankey as soloist.

TRACT SOCIETY.

Receipts in June, 1892.

Church, Alfred Centre, N. Y.	\$ 24 07
" Westerlo, N. Y.	53 30
" Shiloh, N. Y.	22 68
" Brookfield, N. Y.	7 78
" Independence, N. Y.	10 00
" Plainfield, N. Y.	37 77
" Leonardville, N. Y.	28 38
" Waterford, Conn.	8 50
" Nile, N. Y.	11 10
" Chicago, Ill.	1 05
" Hebrew Paper	2 00
" Ashaway, R. I.	28 78
" Walworth, Wis.	14 00
Collections, South-Eastern Association	3 78
" Eastern	104 50
" Central	36 22
" Western	35 15
Mrs. Orville Clarke, Emporia, Kans.	50
Mrs. Martha A. Wells, Ashaway, R. I.	4 28
Wm. R. Gorgas, Harrisburg Pa.	5 00
Samuel N. Stillman, Alfred Centre, N. Y.	10 00
Employes Publishing House, Alfred Centre, N. Y., \$5, \$5	10 00
Eli B. Ayers, Dodge Centre, Minn.	20 00
Y. P. S. C. E., Shiloh, N. J., Tract Depository	5 00
Woman's Ex. Board	13 00
Charles Potter, Plainfield, N. J.	100 00
I. J. Ordway, Chicago, Ill., Hebrew paper	5 00
Mrs. W. W. Crandall, Wellsville, N. Y.	5 00
A. J. Greene, Adams Centre, N. Y.	5 00
W. A. Rose, Bolivar, N. Y.	5 00
Stephen Clarke, Independence, N. Y.	5 00
G. W. Growdens, Salemville, Pa.	50
Mrs. C. A. Britton, Constantine, Mich.	2 00
Mrs. S. M. Day, Roulette, Pa.	1 00
A friend, Ashaway, R. I.	1 00

E. & O. E.
PLAINFIELD, N. J., July 1, 1892.

J. F. HUBBARD, Treas.

MINUTES OF THE CENTRAL ASSOCIATION.

(Continued from page 420.)

The Rev. C. A. Burdick asked if we have reason to believe our people would support such when they do not heartily support those already published.

The Rev. L. R. Swinney said that in all candor he believed our publications compare very favorably with those of others. They are well adapted to our use. The great difficulty is not in the publications but in the lack of appreciation by the people. Let us seek earnestly to increase the usefulness of the *Helping Hand* and the *Sabbath Visitor*.

The Rev. Dr. Williams spoke of Mr. Bliss's perpetual donation and the promise of the Conference to keep the circulation up to a certain point. The circulation is much below that point and Mr. Bliss is obliged to make up the deficiency. Outsiders seem to appreciate them much better than we ourselves.

The Rev. A. B. Prentice, calling Bro. Swinney to the chair, said he believed this to be a repetition of the fact, that a prophet is not without honor save in his own country. His school has changed from outside helps to those of our own with most gratifying results. If our people would only think so, they could use our own helps and would be benefited thereby.

The Rev. T. L. Gardiner heartily endorsed the remarks of Bro. Prentice. He is surprised to see parents willing to place Sunday helps in the hands of their children. Such action practically stultifies our own attempts to instill into their minds the truths of God's Sabbath. May the day soon come when we will be loyal to our own publications.

The Rev. O. S. Mills said we rejoice when outsiders are brought to the Sabbath. Should we not make more of an effort to hold our own young people by keeping alive in them the spirit of loyalty?

Bro. Clark Crandall thought an object lesson might be learned from the Roman Catholics who so vigorously oppose the use of Protestant literature among themselves.

Bro. S. W. Maxson thought we do not need more publications and should not undertake more than we can accomplish. Rather than more publications let us give such hearty support to our present ones that they may be made equal to the demands of our people.

The Rev. L. E. Livermore thought this resolution might be thus interpreted. It would be well if we would furnish the Sabbath-school Board with sufficient means to devote to them more time and work.

The resolution was then adopted.

The fifth resolution was read.

The Rev. T. R. Williams thought this an important resolution. While we are a small people we are scattered over the length and breadth of the country. Thus there is danger of dissection. Local interests will bring this about unless there is hearty co-operation by all the people. The resolution was adopted.

The sixth resolution was read.

The Rev. Dr. Williams said it is one thing to convince the intellect and another to convict the conscience. This is because so much attention has been given to the culture of the intellect and so little to the development of the moral nature. More care should be taken to symmetrically develop both sides of man's nature. Where the Bible is used as a daily text-book conscience is awakened and the moral nature is strengthened. Then appeals may be made which enlighten the intellect, convictions are deepened, and the call of duty is obeyed.

The time for adjournment having nearly arrived further discussion was waived.

Dr. Main being unavoidably detained for the day it was voted that the Tract and Missionary hours change places upon the programme.

After announcements and the benediction by the Rev. T. L. Gardiner, the Association adjourned.

AFTERNOON SESSION.

The house was called to order by the Moderator, and prayer was offered by the Rev. O. S. Mills.

The special order was the Tract Society's hour, conducted by the Rev. L. E. Livermore. Mr. Livermore said the work of the Tract Society is the work of the people. He then spoke of several prominent Baptist pastors who acknowledge the claims of God's Sabbath, yet pay no attention to these claims. The great question to be considered is how to awaken the conscience of those who intellectually apprehend the truth.

Dr. Williams was asked to discuss this question. He said it is sometimes considered remarkable that men who are so conscientious as to be self-sacrificing in politics, moral reform, and general religious truth, are so conscienceless on the question of the Sabbath. One reason is doubtless found in the fact that the spiritual significance of the Sabbath is not thoroughly enough understood. Baptism by immersion can be maintained only when it is seen that by any other form the spiritual significance of the rite is lost. So the Sabbath, in its spiritual significance and in its relation to the other vital doctrines of the Christian religion, loses its power when transferred to any other portion of time. He showed this significance clearly, and urged that this point be made more prominent.

The Rev. S. R. Wheeler said he thought if all who really believe in the Sabbath would begin to keep it it would soon become the popular and prevailing day. He believed the time will come when the Bible will be taken as the only rule of faith and practice on this question as on others. To bring this about a deeper spirituality must be sought. The work of God upon the heart is necessary to bring about obedience to this law, as to any other of God's commands.

The Rev. B. F. Rogers believed that this question should be put upon the basis of trifling with the atonement. Men disobey the law and then rely upon the atonement to make it all right.

The Rev. H. B. Lewis believed that this question goes back to simple disobedience of parents by children, easily developing into disobedience to God.

Some general questions were asked, which were answered by the chair. This closed the hour.

After prayer the Rev. T. L. Gardiner preached from Matt. 5:14, 16. Subject—Light-shining. Since we are the light of the world it is our duty to let our light shine out.

First we should shine a steady light. Spasmodic Christianity is an anomaly. Second, we should shine our own light. To attempt to be some one else, or do some one else's work, is to court failure. The Christian's light should shine in his private life, and be clearly manifest in his public life. The cause of Christ and the church needs all of this light and life.

The Secretaries were instructed to forward copies of the Minutes for 1891 and 1892 to Hon. Samuel Colgate.

After announcements and benediction by the Rev. T. L. Gardiner, the Association adjourned.

FRIDAY EVENING SESSION.

The prayer and conference meeting was conducted by the Rev. A. B. Prentice, from Isaiah 56:1-7 and Mal. 3:16-18. From these the need of prayer in Christian and church life, and the inspiration and encouragement of religious conversation were set forth. Time was given for a season of prayer, in which sixteen persons laid hold upon the throne. Following this nearly a hundred gave testimony to the glory of God. The entire service was full of the manifold power of God.

AFTERNOON SESSION.

At 2 o'clock the Sabbath-school convened, and after singing several hymns, responsive readings, prayer, and the reading of the lesson, the lesson, "The Den of Lions," was taught by the regular teachers and several of the visiting clergy. The general review of the lesson was conducted by the superintendent, Mr. Abert Whitford, and the school closed with a vocal solo by the Rev. J. A. Platts.

This was followed by preaching by the Rev. L. R. Swinney, from 1 Kings 19:13. The Bible emphasizes three things: personality, power, and responsibility. There is no recognition of "the masses," but rather of single persons, in critical times and places. Power lay not in culture or wisdom, but in taking hold of God and letting omnipotence flow through them. Power is always of God. Responsibility is measured by the power conferred, whether of gift, grace, or opportunity. God calls each Seventh-day Baptist to come forth, accept of divine power, and be true to his responsibility.

The Association adjourned with the benediction by Dr. Williams.

EVENING SESSION.

At the Young People's hour, conducted by the Rev. J. A. Platts, the following programme was presented:

- Prayer. Prof. Chas. H. Weller.
- Anthem. Choir.
- 1. Our Resources, Latent and Developed. Miss Agnes Babcock, Secretary.
- 2. Our work.
 - (a.) As individual societies.
 - The Christian Endeavor Society in its spiritual work. Mr. F. F. Randolph.
 - The Christian Endeavor Society as an efficient agency. Pastor's half hour.
 - Song. Mr. E. C. Whitford.
 - (b.) As an organized band of societies.
 - Denominationalism vs. Individualism in the rising generation. Miss Anna Maltby.
 - Our relations to the work of the Tract and Missionary Societies. Miss Elva Crandall.
- 3. What results may we expect in the year to come? Rev. L. E. Livermore and Rev. Dr. A. E. Main.

At the close of the programme a reception was tendered by the Permanent Committee, at the parsonage, to all the young people attending the Association. About seventy-five were present, a pleasant social hour was passed, and the feeling of fellowship and brotherhood was greatly strengthened.

FIRST-DAY—MORNING SESSION.

The Association was called to order by the Moderator.

In the absence of the Rev. A. Lawrence devotional exercises were conducted by the Rev. J. E. N. Backus. Prayers were offered by the Revs. Backus, Swinney, Prentice, Livermore, Burdick, Rogers, and Platts.

The minutes of the Sixth-day Session were read.

The Committee on Finance presented its report as follows:

Your Committee on Finance would respectfully report that we have examined the Treasurer's report, with vouchers, and find the same correct. We find a balance due the Association from the Scott Church of \$23 54,

and in view of the circumstances and by mutual arrangement with the church we would recommend that they pay \$15 and have a receipt in full for past accounts. We also find a balance due from the Cuyler Church of \$9 04, which was made on a basis of membership of 31. The actual resident membership, when reorganized by Eld. Huffman one year ago, was 7. We would recommend that the church pay \$2 and have a receipt in full. We find the indebtedness of the Association as follows:

Due the RECORDER Office for printing minutes.....	\$16 50
Ordination expenses remaining unpaid.....	6 30
Due Eld. Lawrence, balance for expenses as delegate.....	6 66
Total.....	\$29 46

We have estimated expenses for the coming year as follows:

Delegate to Western and North-Western Associations.....	\$50 00
Delegate to South-Eastern and Eastern Associations.....	45 00
Printing Minutes of Association, etc.....	38 76
Total.....	\$133 22

We have apportioned the amount to the churches of the Association on the basis of resident membership, as follows:

First Brookfield.....	153.....	\$21 42
Second Brookfield.....	136.....	19 04
Norwich.....	1.....	14
DeRuyter.....	97.....	13 58
West Edmeston.....	59.....	8 26
Second Verona.....	24.....	3 36
Scott.....	67.....	9 38
Adams.....	285.....	39 90
Watson.....	38.....	5 32
First Verona.....	57.....	7 98
Cuyler.....	12.....	1 08
Otselic.....	17.....	2 38
Lincklaen.....	27.....	3 78
Rec'd from West Edmeston church since report.....		10 00
Due as estimated from Scott.....		15 00
Due as estimated from Cuyler.....		2 00
Total.....		\$163 22

All of which is respectfully submitted.

IRVING A. CRANDALL,
E. G. CURTIS,
THOS. T. BURDICK, } Com.

After some discussion the report was adopted. The report of the Committee on Nominations was presented and adopted without remark.

Your Committee on Nominations would respectfully submit the following report:

- Moderator—Abert Whitford.
- Clerk—G. W. Davis, Leonardsville.
- Assistant Clerk—F. F. Burdick, Scott.
- Treasurer—Miss Elizabeth Hibbard, Brookfield.
- Corresponding Secretary—Mrs. T. T. Burdick, West Edmeston.

Committee on Obituaries—The Rev. L. R. Swinney, DeRuyter; the Rev. O. S. Mills, Lincklaen; the Rev. H. B. Lewis, Brookfield.

Committee on Ordinations—The Rev. A. B. Prentice, the Rev. L. R. Swinney, the Rev. A. Lawrence.

B. F. ROGERS,
H. D. BABCOCK, } Com.
W. D. GREEN,

The sixth and seventh resolutions were read and adopted without discussion.

The eighth resolution was read.

The Rev. S. R. Wheeler said he believed the Association should make more of an effort to have a revival and soul-inspiring effect upon the church with which it held its annual meeting.

The resolution was adopted.

The Committee on Resolutions completed its report by the addition of the following:

Resolved, That we heartily approve of the effort to send out our theological students to engage in general evangelical and Sabbath Reform work during the vacation.

Resolved, That we again endorse the work of home and foreign missions as carried on by our missionary Board, believing that to be one of the divinely appointed means of edifying believers, saving the unconverted, and spreading the truth, as we hold it.

Resolved, That in accordance with the amended Constitution of the Missionary Society, we appoint an Associational missionary committee of three to sustain the relation to the General Board of an advisory committee concerning the work of missions within this Association.

The ninth resolution being read, the Rev. Dr. Main read a communication from the Rev. E. M. Dunn, giving extracts of letters from the theological students on the Western field, stating that there seemed to be deep interest on the part of the people where they are laboring, and

good results are promised. He also stated that some of the Alfred students would go out in the summer vacation, working in New York and Pennsylvania.

The Rev. S. R. Wheeler spoke of doubts which were expressed as to the wisdom of sending out the students. The results are always very encouraging. The resolution was adopted.

The tenth resolution was read and adopted.

The last resolution was read.

The Rev. Dr. Main thought a Missionary Advisory Committee should be appointed to which the Missionary Board could go for counsel as to operations within the Association. The resolution was adopted.

Voted that such a committee be nominated by Dr. Main.

The Rev. C. A. Burdick, delegate to the Western and North-Western Associations for 1892, asked to be excused from acting. The request was granted.

Voted that the Committee on Essayists and Delegates nominate some one to act in place of Bro. Burdick, as his alternate is unable to go.

Mr. S. W. Maxson said he thought if a transportation agent for the Association was appointed a reduction in railroad fares could be obtained for the delegates to the session in 1893.

Voted that Mr. Maxson be appointed as Transportation Agent.

The special order for this time was Missionary Hour, conducted by the Rev. Dr. Main.

The Rev. L. E. Livermore was called upon to speak of the Sabbath in our missionary work. One object is to convert men to God. We carry to them not simply one commandment, or nine, but ten. We simply emphasize one especially, because it is so generally neglected. We should go as evangelists, and judiciously present the claims of the Sabbath.

Dr. Main spoke of the influence of our missionaries in China in regard to the translation of the Bible.

The Rev. T. L. Gardiner spoke of the mission field in West Virginia, with especial reference to Salem College. It is doing good work for general culture all through the surrounding country, and is a great bond of union between the churches. The people there regard its continuance as essential to our success there, as a people, for many reasons. If they were clear of debt they could meet expenses, but they are \$1,400 behind, and the burden must be lifted. It is a worthy missionary object.

The Rev. S. R. Wheeler spoke of the great extent and needs of the field in the North-west.

Several questions were asked, and answered by Dr. Main.

In closing the hour Dr. Main called attention to the Jubilee Papers and the desired Thank-offering of \$5,000.

The Rev. A. B. Prentice read the 9th chapter of Matthew, and after prayer, and singing by the choir, the Rev. Dr. Williams preached from John 3: 16.

Dr. Williams vividly contrasted the two possible destinies of the human soul—eternal spiritual death and everlasting spiritual life. The gradual tendency toward the one and the beautiful development of the other, were carefully traced, and the dependence upon God's gift of love for the attainment of life, was shown. He closed with an earnest appeal to those who have the life to carry it to all the world, in accord with the great commission of Christ.

After announcement, and benediction by the Rev. A. B. Prentice, the Association adjourned.

AFTERNOON SESSION.

The Association was called to order by the

Moderator, and prayer was offered by the Rev. A. Lawrence.

The committee to nominate a delegate to the Western and North-Western Associations for this year, presented the name of Dr. C. D. Potter. Dr. Potter was elected delegate.

Dr. Main presented the nominations for the Missionary Advisory Committee, the Rev. A. B. Prentice, H. D. Babcock, and the Rev. L. R. Swinney. It was voted that the committee be thus elected.

The Secretary was instructed to draw orders on the treasury in accordance with the report of the Finance Committee.

The Secretary presented his bill for blanks and programmes to the amount of \$3 75. Voted that he have an order on the treasury to cover the bill.

Voted that the further approval of the minutes of the session be referred to the Programme Committee.

Dr. Main presented the following resolution, which was adopted.

Resolved, That while Conference and Society minutes should, as heretofore, be printed in full for preservation and as valuable history, we recommend to the Conference and Societies that so far as practicable, all regular reports be presented to the bodies in a printed form, to avoid public reading, or in abstracts and summaries, so as to have more time for religious exercises.

The list of delegates was read and approved.

The Rev. A. Lawrence spoke of the Historical Library of Colgate University, and the desire of Samuel Colgate to obtain a complete file of the minutes of this Association.

The Corresponding Secretary read the corresponding letter, which was adopted.

The Woman's Hour, conducted by Mrs. A. B. Prentice, was opened with singing by the choir. Mrs. S. C. Stillman offered prayer, and Mrs. Armstrong read the 103d Psalm.

Mrs. W. T. Colton read a paper on Woman's Work, speaking of the following points: The important place of woman in Christian work, the duty of our women to help meet the deficiency in the funds of the Missionary Society, the need of systematic giving, of a deeper feeling of the spirit of missions, and of greater consecration.

This was followed with singing by the Rev. J. A. Platts, and reports of Societies: First Brookfield, DeRuyter, Adams, Otselic, First Verona, Second Brookfield, and Norwich.

Mrs. S. C. Stillman spoke of the work consecrated Seventh-day Baptist women may do for the truth in the Woman's Christian Temperance Union, and other organizations. The Rev. L. R. Swinney spoke of the work Dr. Swinney is doing in China, and the urgent need of help in her department.

The Rev. S. R. Wheeler spoke of the work of Mrs. J. G. Burdick among the seamen in New-York, and the excellent prospect before her there.

Mrs. Prentice spoke of her feelings of thankfulness that our women are doing something, but of sadness that they are not doing more.

The hour was closed with singing by Miss Elva Crandall, and benediction by Dr. Main.

EVENING SESSION.

The Moderator called the Association to order and Rev. L. E. Livermore offered prayer.

Voted that thanks of the visiting delegates be tendered to the people of Leonardsville for their welcome and hospitality.

Voted that when we adjourn it be to meet with the Adams Church, on the Fifth-day before the second Sabbath in June, 1893, at 10.30 o'clock A. M.

After singing by the choir, reading of Luke 19, and prayer by the Rev. O. S. Mills, the Rev. B. F. Rogers preached from 1 Tim. 1: 15.

Only one thing should be done for one seeking the true life, point him to the gospel of Christ. Preach this as the gospel of a personal being, preach it is a divine visitation, and preach it as a certainty. Preach it because God has commanded us, because souls are in jeopardy, and because we have tested it.

After singing, the closing conference occurred in which a number bore testimony to the blessings derived from the meeting and a deeper desire than ever to be true to the God of heaven.

The Rev. L. R. Swinney offered special prayer for the persons and interests for which prayer had been requested during the Association, and after singing, the Association adjourned with the benediction by the Rev. B. F. Rogers.

A. B. PRENTICE, *Moderator*.

J. A. PLATTS, }
G. W. DAVIS, } *Secretaries*.

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

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MARRIED.

SPRING—WITTER.—In New York City, June 28, 1892, at the residence of Captain Dealing, No. 336 E. 66th St. by the Rev. J. G. Birdick, Mr. John Henry Spring, of Vineland, N. J., and Miss Anna Arline Witter, of New York City.

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.

EMERSON.—In Alfred Centre, N. Y., June 23, 1892, of cholera morbus, Martha F., wife of Martin E. Emerson, deceased, aged 62 years, 10 months and 7 days.

Sister Emerson had been a great sufferer from asthma for many years, but death set the imprisoned spirit free. At the age of 14 years she was baptized by Eld. N. V. Hull, and united with the Seventh-day Baptist Church of Hartsville, N. Y., with which church she remained a worthy member until her change came. She was the daughter of David Satterlee, and granddaughter of Eld. William Satterlee. She has left six children, two sisters, and other relatives. Eld. L. C. Rogers assisted at the funeral. J. K.

BARTELOW.—In Ashaway, R. I., June 12, 1892, of consumption, May Viola, wife of Charles Bartelow, and daughter of Geo. H. and Annie L. Holberton, of Richmond, aged 27 years, 8 months and 3 days.

Wife, mother, daughter, sister dear,
 Love's ties were powerless to hold
 The life whose span is ended here,
 The form that now lies still and cold.

Yet through His all-atoning love,
 Whose hand afflicts us for the best,
 We trust that in the home above
 Is granted now her prayer for rest.

May we who mourn our cherished one,
 Draw nearer to the Saviour's cross,
 And angels guard the darling son,
 Whose little heart bewails her loss.

A. L. H.

EARNEST THOUGHTS FOR EVERY DAY.—By the author of "Thoughts for Weary Hours," 136 pages, in white leatherette; price 25 cents. Published by Thomas Whittaker, 2 and 3 Bible House, New York.

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enjoyed perfect health; but these are devil's decoys to the unwary, and ten suffer for one that escapes.—Dr. Guthrie.

—DR. NANSEN states that during his projected Polar expedition he will be supplied with provisions for six years, but he will take no alcohol except in the medicine chest or to be used as fuel.

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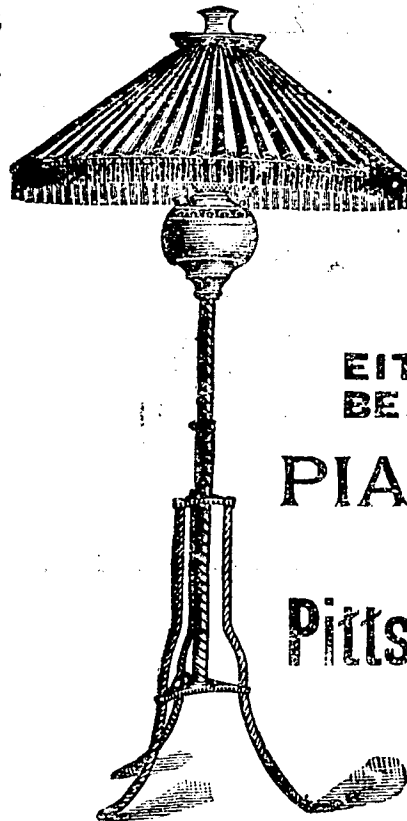
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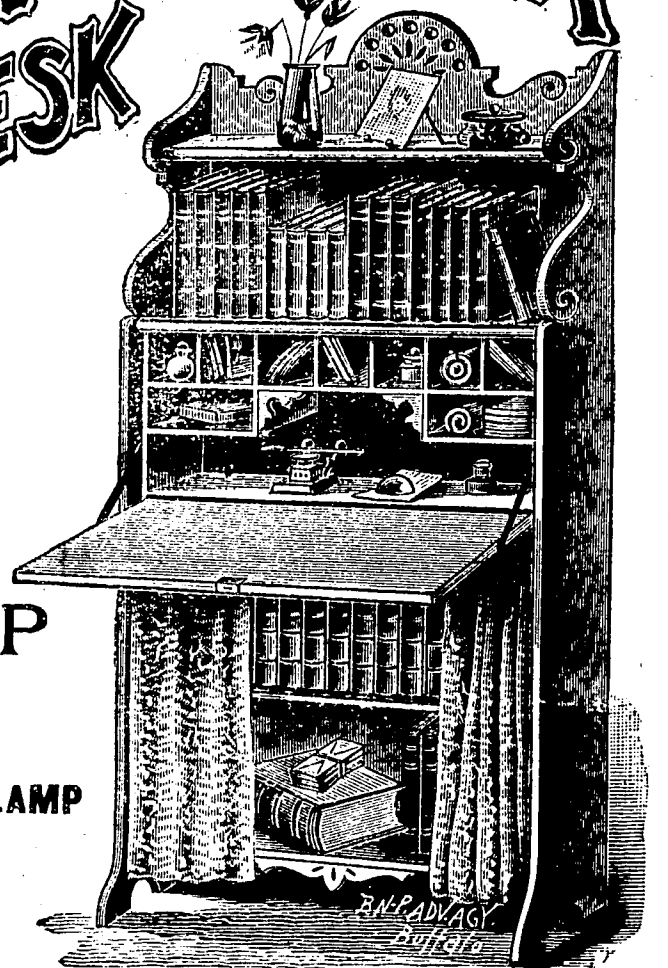
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