

The Sabbath Recorder.

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For the SABBATH RECORDER.

TAMUZ 17.

BY M. E. H. EVERETT.

Across the sky, flame the old Roman banners;
The gold and crimson burning, and the blue
Of changeless purpose, in the swelling breezes,
Bring back the haughty Legion's tread anew.
Yet nay, not there! it only is the sunset
That flames across the heavens and turns to grey;
And with the shadow of the voiceless evening
Returns once more the bitter, fateful day.

The flames of Sheol compass every dwelling,
And underneath the awful, sickening flare
There flows a steadfast river,—not of crystal
From fountains in the earth so pure and sweet,
And not of wine beneath the feet that trample
The sun-kissed clusters on Judean hills;—
Wine of the wrath of God!—its ebbless current
The heart of every frightened weeper chills.

The three great walls by other walls are circled,
The firebrand hisses hotly through the air,
The clang of Roman steel is sharply mingled
With childhood's wailing, woman's useless prayer;
Age rends its vesture, plucks its white beard moaning,
And haughty manhood strikes one brave last blow
As futile as would be his cry for mercy;
There is no heart of mercy in his foe.

O Zion, city of the King! in ruins
The blessed house where Israel's ruler reigned,
And with its fall a nation's throne departed:—
Is grief but speech and sorrow lightly feigned?
Acra—a mound of desolation!—and Bezetha,
A pile of blood drenched ruins; woe, to me,
Holy Moriah, thy fair walls are broken!
"My heart, my heart,—Jerusalem, for thee!"

O Lord, how long? Behold the nations taunt us,
They say, His rod hath broken Judah's Vine,
His holy city is the stranger's portion,
His sacred hills the herding place for swine;
They say, he hath forgotten or deserted
Her whom in youth he did betroth to him.
In vain she sitteth by his gate lamenting,
With pallid cheek and eyes of weeping dim.

Is this in vain, O Lord,—that we have loved thee
And trusted in thee from the years of old?
Who shall restore but he whose hand hath smitten?
Or give but he who also doth withhold?
Look thou upon us, Lord! our eyes are darkened,
Our hearts are pierced with arrows from thy bow;
But thou who changest not from everlasting,
Hast sworn to lift the head thy hand brought low.

—THE Fourth day of July is coming to be an occasion of scarcely less suspense to nervous and timid people now than it was one hundred and sixteen years ago. The morning papers furnished the usual list of casualties in several columns of the next day's issue, the city of Omaha alone reporting four deaths by accident. We note two deaths of peculiar sadness. At Evanston a stray spark got into a mass of fireworks, changing the scene at once from one of gayety to one of gloom. Tunis, Isbester Jr., a bright and popular young man, was pierced through the heart by a rocket and instantly killed. On the day previous a crowd of five boys were firing with a toy cannon at a mark placed on a back yard fence. One of the bullets struck the fence, glanced upward, crossed two vacant lots, struck the gable of a barn, glanced down again, and lodged near the heart of little Annie Webber, inflicting a mortal wound. Strange to say, the jury before which the boys were brought, dismissed them without even a fine or a reprimand.

—ONE of the Chicago dailies proposes as a platform which would sweep the city at the next election, "The firecracker must go." While it would be hardly practicable to carry into effect this uncompromising resolution, the political demonstrations certainly ought to be placed under closer restrictions. The festive fire-

cracker gives a good deal of harmless pleasure to the small boy when the celebrations are "personally conducted" by some prudent hand. We commend to the consideration of the public the example of one of our neighbors, a theological professor. While others were exhausting themselves in attendance on public exhibitions of loyalty, he placed a big barrel in his back-yard and dressed in his old clothes spent the afternoon and evening in firing crackers, using the barrel as a sounding board. His efforts were attended by the active co-operation and intense delight of his five children. He enjoyed several hours of relaxation from his Hebrew roots and gave his children much innocent amusement. He made their acquaintance and gained their affection, and it is fair to presume that he interluded the explosions of gun-powder with stories of George Washington and the other heroes of Independence.

—It seems to be the common understanding of Pike county, Ill., that Barry, one of its chief cities, is "a hard town." The citizens of Barry are thoroughly convinced of the fact. The deacons and elders mention it in sad and regretful tones, while some of the more reckless and inconsiderate ones take a certain pride in recounting various proofs of its hardness, "rolling them like a sweet morsel under the tongue."

As a matter of fact, while there are many towns which are better, there are some which are worse. It is hard enough, heaven knows, but there are others like it. It is a typical town of a certain class, and when you study the social and religious problems which face it, you are studying the problems which beset hundreds of other towns in this western land.

I wish to present briefly the town of Barry in its morals and religious aspects as a representative town of its class. After spending nearly four weeks there engaged in Christian work, two things seem to me to be of the utmost importance to be accomplished for the town. First, to win its young men from the service of the devil to the service of God. Second, to stop the liquor traffic. The two things are closely connected. If we could bring about the first, the other would follow.

It is said that in America only one young man in twenty is a member of the church. After visiting Barry one can more easily believe the statement. I did not see a dozen young men while there who were church members. Of those whom I saw, a majority lived outside of the city. Very few of the young men are in the habit of attending church at all. In the average congregation of one hundred, perhaps twenty-five are men. Of these twenty-five, eight or ten are young men. There seems to be an alienation between the young men and the Christians. Practically the young men are banded together against the churches.

What is the reason? Well, young men hang together and they are and have been for years in the habit of finding their enjoyment and interest away from the churches. How did they get into the habit and why has it never been

broken up? Why have not the churches succeeded in making any impression on them? Blame the young men as much as you will, there must be something wrong with the Christians and the methods which they have been using when such a state of affairs exists.

Perhaps what I shall say will seem too severe to some. Far be it from me to become a chronic fault-finder, or to criticise except where some good purpose is to be served. My heart has often been pained in the past few weeks as I have seen many young men of high natural qualities of mind and heart who seem to be going to the devil. They are not alone to blame. The Christian people who are their "brothers' keepers" are chargeable also. There are Christians in Barry who are earnest and prudent and whose hearts are full of love for the Master, and for those whom He came to save; but there are four classes of Christians who drag the chariot wheels, and there are some who seem to belong to all four classes. There are, first of all, those Christians whose lives are openly and glaringly at variance with their profession,—who embrace among their number such people as the grocer of whom the following story is told. He is reported to have said to his clerk one night: "John, have you watered the milk?" "Yes." "Sanded the sugar?" "Yes." "Put up the sign—'fresh stock'—over that batch of last year's cod-fish?" "Yes." "Then come in to prayers." There are here as in every community, church-members who seem to have the counterfeit ring and everyone knows the harm they do to the cause which they profess to love,

Then there is here a class of Christians who seem to be indifferent to the welfare of the human souls about them. One of the student evangelists asked the pastor of one of the churches what was the name of the young man who was painting his front fence. "I don't know, I'm sure, *what* his name is," he replied. "How long has he been at work for you?" "Well, he painted my house and fence, and has been at work here off and on for two or three weeks." "Is he a Christian?" "Well, I couldn't say." Many of the Christians seem to make it a point to avoid the young men who have gotten into bad habits. If a young man has started on the down grade, just give him a push and send him a little faster. An earnest young lady was rebuked by an older woman for speaking to a young man who was drifting into bad associations. She "ought to have nothing to do with him." And so, while so many Christians have forgotten what the Master put them in this world for, the devil's work has gone merrily on.

Then, there are the theological Christians—who seem to care more for their creed than they do for men. They spend the prayer-meeting in discussing, for instance, the philosophy of regeneration, and whether one must always know just the time when he is born again, when they should be praying for power to go out and win men to Christ, leaving the secret of regeneration with him. The young man who has

dropped in comes to the hasty conclusion that amid such a diversity of opinions, none of them know what they are talking about, and registers a resolution that if he ever gets out, he will never come again. In days gone by there has been much discussion of baptism between the Methodists and Baptists of Barry and some of it has been carried on in exceeding bitterness.

Many a young heart has had its enthusiasm chilled, its faith weakened and its good resolutions wiped out by discussions which displayed, instead of the spirit of Christ, the spirit of the pit.

But there are many Christians in Barry who have great concern for the young men in the course they are taking. They yearn to bring the boys back. Good, earnest souls, I love them; but they go at it the wrong way. They take clubs and try to drive them into the kingdom. They get up in meeting and indulge in lamentations over the awful wickedness of the young men. They denounce Sunday base ball and threaten to stop it by law. They say extravagant things against the saloons—a hard thing to do, but they do it.

The dear old ladies tell some blood-curdling stories and warn the young men to prepare for death. It touches me deeply as I see the earnestness of their longing hearts; but I know that the boys they are talking at—if they are there—are laughing. In one of our Sunday night meetings at Barry, over four hundred people being present, as the meeting was drawing to an impressive close, and hearts were very tender, the leader called for half a dozen brief, ringing testimonies from the young people before he should give the invitation for all who wished to be Christians to manifest it by rising. A brother rose and spent five minutes in telling what an ungodly lot the men of Barry were. He scored Sunday base ball and base ball of every kind. He gave the secret societies a rap and sent the temperature of the meeting toward the freezing point. Another brother rose immediately and began pouring hot shot into the audience on future punishment. I could see different young people whose hearts, I knew, had been deeply impressed before, now lean back in their seats as an expression of resentment or indifference came over their faces. And yet the brothers had seemed to have the best of intentions in what they said.

—I DO NOT excuse for one moment the young men of Barry or the young men of any other town for their rejection of the repeated, loving calls of Jesus Christ. They cannot pile up the sins and inconsistencies of Christians high enough in the great day to screen themselves; but the problem for us Christians to face is, How can we win these young men to God? They are to be the future citizens, business men, public officials, husbands and fathers. How can we win them? I don't know any other way than the one Christ used. He won men by love, sympathy, help. Every Christian should make it his or her business to "stand in" with young people. Be their friends. Interest yourself in their plans, their experiences, their temptations, their successes. Put yourself in their place. Keep your heart young. Let them know that you are saddened and disappointed when they go wrong and that your face is set against wrong. Love them, and draw them as Christ drew you when you were all unworthy of his love.

—REGARDING the saloon problem in Barry and the work of the Seventh-day Baptist student evangelists in the town, we will have some-

thing to say next week. We append a clipping from the *Barry Adage*. The editor's words of parting approval are more significant in that he treated our work with systematic coolness at the outset. The Seventh-day Baptist college which he mentions is, of course, the Baptist Seminary:

Last evening closed the union gospel meetings which have been in progress at the Baptist church the past three weeks. The services were conducted by Messrs. Randolph, VanHorn, Coon, Peterson and Shaw, students of the Seventh-day Baptist college at Morgan Park, Chicago. These gentlemen, by their earnest endeavors and energy and zeal, made their meetings of especial interest, and the attendance increased as the services continued, several conversions being noted. A pleasant incident in connection with their departure last night for Chicago was the presentation of a purse of upwards of fifty dollars by the young people of the different churches. After a short rest these students open a meeting at Marion, Iowa.

L. C. RANDOLPH.

MORGAN PARK, Ill.

NORTH-WESTERN ASSOCIATION.

The North-Western Association convened in its Forty-sixth Annual Session with the Milton Church on Fifth-day, June 23, 1892, at 10.30 A. M.

The Association was called to order by the Moderator, N. Wardner. Prayer by Stephen Burdick. Introductory sermon by Madison Harry, from Luke 4:32 as text. Theme, "Power of the Words of Christ."

L. C. Randolph, the Recording Secretary of the Association was not present. F. O. Burdick was chosen Secretary *pro tem*.

The Executive Committee reported a programme which was carried out with some modifications.

Letters from the following churches were read: Milton, Jackson Centre, Albion, Utica, Berlin, Southampton.

It was voted that the Moderator appoint the standing committees.

After notices by E. M. Dunn, the meeting was adjourned.

AFTERNOON SESSION.

A short devotional service was conducted by A. E. Main, after which the Association was called to order by the Moderator.

The Moderator appointed the standing committees as follows:

On Petitions.—S. R. Wheeler, S. R. Potter, J. M. Todd.

On Finance.—Stephen Burdick, W. B. West, Ezra Crandall.

On Resolutions.—H. Estee and delegates from Sister Associations and Benevolent Societies.

On Obituaries.—W. C. Whitford, E. A. Witter.

On Nominations.—S. H. Babcock, T. Saunders, S. G. Burdick, C. A. Burdick, F. O. Burdick.

On State of Religion.—A. E. Main, M. Harry, E. H. Socwell.

On Education.—O. U. Whitford, T. L. Gardiner, T. R. Williams.

The reading of letters was continued. From Walworth, Welton, Rock River, Dodge Centre, New Auburn, Farina, Farmington, North Loup, Milton Junction, Marion, Chicago, Alden, Grantsburg, Coloma, Grand Junction.

COMMUNICATIONS FROM CORRESPONDING BODIES.

T. L. Gardiner, from the South Eastern Association, read its letter, adding remarks of interest concerning the different churches of the Association; its missionary and educational needs. He also referred to the very interesting session of the Association recently held.

L. E. Livermore, delegate from the Eastern Association, presented the corresponding letter

from that Association, to which he appended very interesting remarks concerning the session just held; of several converts to the Sabbath who met with them, and the general spiritual condition and growth in the Association.

C. D. Potter read the corresponding letter from the Central Association of which he was the delegate, making remarks full of cheer and encouragement. He referred to revival, and other interesting and important work in the Association.

The letter from the Western Association was called for and T. R. Williams, the delegate, stated that the letter was not at hand and explained to us the reasons for its not being present, adding remarks as to the condition of the churches in his Association, also stating that doubtless the letter would arrive before the close of this session.

Cordial invitation was extended to the delegates of Sister Associations, also to the representatives of the Missionary and Tract Societies, to participate in the deliberations of this body.

S. R. Wheeler, delegate from this Association to the South-Eastern, Eastern, Central and Western Associations made the following report:

To the Seventh-day Baptist North-Western Association, Christian greeting:

Your delegate to Sister Associations reports that he attended the four Associations, was cordially received, and did the work assigned to him.

The South-Eastern was held with the church at Berea, West Virginia, May 26-29. The location, the rain, and consequent bad roads made the attendance small. Yet the two last days there were many more than the house would hold. The session throughout was harmonious and profitable. The South-Eastern Association has done a great deal of good work in the last hundred years since the Salem church was planted by immigrants from New Jersey. That church celebrated its centennial the week before the Association. That entire country is now an interesting field, both for pastoral and missionary work. May God send and inspire the workers.

The Eastern Association was held with the First Hopkinton Church in Rhode Island, June 2-5. This meeting was well attended and filled with interest. Two very recent converts to the Sabbath attended this gathering, one a minister, A. T. deLearcy, from the Episcopal Church; the other, Richard Grogan, a local preacher from the Methodist church. They were both very happy in the practice of their new found Sabbath truth.

The two collections taken at this Association amounted to \$209, which sum was equally divided between the Missionary and Tract Societies. The Eastern Association occupies very interesting historic ground. Though the mother Church organized at Newport, Rhode Island, Dec., 1671 is as a church extinct, yet there is still a remnant even about that city, while numerous and vigorous children are prosecuting the work committed to them by God and their forefathers.

The Central Association was held with the church at Leonardsville, N. Y., June 9-12. The session was pronounced really good. The people came from the different churches expecting a spiritual refreshing and they were not disappointed. This Central Association is the result of immigration from the East of godly men and women, accompanied with the missionary labors of men who were anxious to work for God. There is still room, large room, for consecrated workers.

The Western Association was held with the church at Little Genesee, N. Y., June 16-19. As soon as your delegate arrived he was informed that prayers had been offered for weeks that the associational gathering should result in a gracious outpouring of the Holy Spirit. Of course God heard those prayers. The religious interest was good throughout. At the close of the Association meetings were continued by Bro. J. L. Huffman. Your delegate attended two evenings. The prospect was certainly encouraging. Those meetings are now going on. We should remember them in especial prayer. No doubt this is the way to gather in the sheaves after the seed sowing. What grand results in our own Association last year. Fifty-two were ad-

ded to the North Loup Church as the direct result of prompt effort immediately after the Association.

At all the Associations our denominational work in its various phases received attention. The information received, and the good courage of the people, as seen in all the deliberations was cheering. God lives to uphold his truth. God lives to endow his people with strength and courage, and to inspire them with patient, persevering enthusiasm. Blessed be his holy name forever more.

The importance of this interchange of delegates and the value of these gatherings is apparent. It is good for us to come together and learn from each other what God hath wrought at our hands, what he is now doing through us and for us, and to pray together for a fresh endowment of his divine power upon our workers. May consecration of heart and life abide with all our ministers and people, and may wisdom and strength rest upon all our churches.

Respectfully submitted,

S. R. WHEELER, *delegate.*

MILTON, Wis., June 23, 1892

The Nominating Committee was instructed to nominate an Advisory Missionary Committee of three to work in conjunction with the Missionary Board.

A special Committee consisting of Stephen Burdick, E. M. Dunn, and O. U. Whitford were appointed to consider the advisability of changing the time of our Associational sessions to such time as shall not conflict with the Commencement exercises of Milton College.

EVENING SESSION.

Sermon by T. L. Gardiner, Text, 1 Tim. 4: 8. Theme, "Godliness profitable in all things."

SIXTH-DAY MORNING SESSION.

Devotional exercises were conducted by C. A. Burdick. The Moderator called the Association to order. The Committee on resolutions reported. The consideration of the Report was deferred to such time as the Moderator might see fit to call it up.

Report on the State of Religion was read and adopted as follows:

Your Committee on the State of religion would respectfully report the following:

From twenty-one letters that have come to our hands we gather these statistics; increased by baptism 143, by letter 41, by testimony 16, total 200. Decrease by death 42, dismission 32, rejection 22, total 96. Net increase 104.

Total amount of contributions for Missionary and Tract Societies reported \$1,431 50.

Six Sabbath-schools reported an aggregate increase of 59, five a decrease of 67.

There are only eight or nine pastors in the Association giving their whole time to the work of the ministry; and the average salary is about \$500.

ENCOURAGING STATEMENTS.

Farina.—Sabbath services well attended. Larger part of congregation remains to the Sabbath-school. Young people active and aggressive. Prospects of the church and society bright.

New Auburn.—Stronger now than one year ago.

Rock River.—Old resident members revived, and many brought into the way of life and salvation.

Chicago.—Entirely self-supporting since May, 1891. Steady increase in interest and attendance. The mission school sustained about as usual.

Marion.—Have decided to meet weekly hereafter, and to try to secure a public place of worship. Several persons have recently commenced keeping the Sabbath in a neighborhood twelve miles away.

Carleton.—Thankful for interest manifested, especially by the young.

Welton.—We are taking steps toward securing a permanent pastor.

North Loup.—Large reductions in the church debts, entirely self-supporting.

Southampton.—The Sabbath-school, Christian Endeavor Society, and Woman's Missionary Society active and efficient.

Jackson.—In a good religious condition.

Utica.—Three have manifested a desire for a better life.

Grantsburg.—Five months of voluntary missionary work by Elder C. J. Sindall.

Albion.—Spiritually awakened out of our slumbering condition, and sinners brought to the Saviour.

Walworth.—Thankful for many and great spiritual and temporal blessings.

Milton.—Preaching services increasing in interest and attendance, and Sabbath-school never more prosperous.

REMARKS.

For the blessings of salvation and the signs of growth we ought to be devoutly thankful and encouraged to preach, pray and labor for immediate results in the conversion of men.

More pastors of single churches or groups of churches, so supported as to be able to give their entire time to the work, are greatly needed.

Our present opportunities, in this wide stretch of country, to enter open doors of usefulness in home mission and Sabbath Reform work, clearly and call loudly upon us for earnest and believing prayer, largely increased contributions, and more united and enthusiastic endeavor.

Above all, we need, on our part, more holiness of life, and greater consistency in Sabbath-keeping.

ARTHUR E. MAIN, }
E. H. SOCWELL, } *Com.*
MADISON HARRY, }

The committee to whom was referred the consideration of the advisability of the change of the time of holding the annual meetings of this Association reported as follows; which was adopted:

Your committee to whom was referred the question of change in the time for holding the Annual Session of the Association, respectfully submit the following report:

1. That in the opinion of the committee any radical changes in the season of the year for holding the annual meeting is at present impracticable.

2. That the holding of the sessions of the South-Eastern, Eastern, Central, Western and North-Western Associations one week earlier in the months of May and June, than now held, will avoid collisions in point of time between the sessions of the Western and North-Western Associations and the Commencement exercises of Alfred and Milton colleges.

3. We therefore recommend the adoption of the following resolution:

Resolved, That we ask our Sister Associations above named to concur in the proposed change by putting their sessions one week earlier than now held, and hereby instruct our delegate for 1893 to these Associations, to lay this matter before them and use all consistent means to bring about the proposed change.

STEPHEN BURDICK, }
E. M. DUNN, } *Com.*
O. U. WHITFORD, }

The Committee on Petitions reported, and report was adopted as follows:

Your Committee on Petitions would report that no petitions have come before them except with reference to the place of holding the next Association. Two churches have asked for that session, viz., Jackson Centre, Ohio, and Farina, Ill. The Committee recommend that the next session be held with the Farina Church.

Respectfully submitted,

S. R. WHEELER, }
S. R. POTTER, } *Com.*
J. M. TODD, }

The following resolutions were adopted.

1. *Resolved,* That a corrupt public and private conscience, resulting from neglect in moral education is the most obstinate impediment in the way of all reforms, and especially of Sabbath Reform, and hence it is imperative upon all teachers of religious truth to make constant appeal to the conscience or moral sense.

2. *Resolved,* That we recommend that the General Conference at its next session appoint a committee to prepare addresses on the doctrine of "the Seventh-day Sabbath as of divine obligation upon every man," to be presented before the Annual and General Conventions, Conferences, etc., of all Christian bodies in order that the keeping of the seventh day of the week (commonly called Saturday), be made the bond of union between the different denominations, leading eventually to the organic union of the church of Christ upon the earth, in harmony with the prayer of our Lord, viz., that all Christians may be one as He and the Father are one.

3. While obedience to the commands of God and especially to the fourth commandment is a test of loyalty to God, and while so many professed Christians are disobedient to this command, we feel that Seventh-day

Baptists are especially called upon to urge the climax of this commandment upon all people.

4. *Resolved,* That we again pledge our prayers, sympathies and contributions for the support of missionary, evangelistic and Sabbath Reform work by means of the living preacher; believing this to be a chief agency for the advancement of the kingdom of God.

5. *Resolved,* That the present and future interests of our good cause demands of all our people a more loyal support of all our denominational publications.

6. *Resolved,* That the traffic in alcoholic stimulants is a great enormity, and that its support by license, high or low, or otherwise is a crime against humanity and God, and that it is emphatically the duty of every lover of mankind, especially every Christian, to do their utmost to remove this great evil from the land.

The Committee on Obituaries reported. The report included obituary notices of Eld. Anthony Hakes, and Dea. E. W. Whitford.

The Missionary hour was in charge of A. E. Main. The work of this hour was divided among several persons.

T. L. Gardiner spoke of the missionary interests of the South-Eastern Association. He thinks "the present is the critical, transition period" of the interests on that field.

L. E. Livermore spoke of the missionary interests in the Eastern, Central and Western Associations. He thinks it is "not necessary for our older churches to die. Old people die, but Christianity is ever young, and Christian churches should continue to live."

O. U. Whitford spoke of the needs of the Great Western field; referring to some of the mistakes made in the past where interests had been begun and before they were sufficiently established they were left to care for themselves, many such interests have died out and were lost to our denomination and to the cause.

A. E. Main spoke in the line of general missionary interests; referring to "hopeful signs of the future for the Sabbath truth," expressing a belief that, "Protestantism will become more protestant and pure in the future."

The Moderator again took the chair and after singing, "Nearer my God to Thee," an essay by J. W. Morton was read by N. Wardner, as Mr. Morton was not present.

EVENING SESSION.

Praise Service led by the Milton choir.

Sermon by L. E. Livermore, delegate from the Eastern Association. Text, Acts 5: 38, 39.

SABBATH MORNING.

Sabbath-school, conducted by Prof. A. Whitford, superintendent of the Milton Sabbath-school.

Sermon by T. R. Williams, Text, Matt. 23: 36, 37. Theme, "The Sabbath."

At the close of this session a collection of \$60 04 was taken.

AFTERNOON SESSION.

This session was wholly given to the Young People's Endeavor work.

EVENING SESSION.

Prayer, Praise and Conference meeting, conducted by S. H. Babcock and E. A. Witter.

FIRST-DAY MORNING.

Tract Society's hour, conducted by L. E. Livermore.

Introductory remarks by L. E. Livermore.

Additional remarks by James Bailey, M. Harry, Isaac Bancroft.

The "question box" brought out very interesting remarks and much information.

The Tract hour was followed by a sermon by A. E. Main. Text, Ex. 9: 1. Theme, "Deliverance from the bondage of sin."

Collection for Tract and Missionary Societies, \$33 76. The two collections amounting to \$93 80.

AFTERNOON SESSION.

Devotional service conducted by O. U. Whitford.

Report of Education Committee was read and adopted as follows :

Your Committee on Education would respectfully report :

That it is a source of great encouragement to our cause that there is so good a general interest in education among our people, and that so many of our young men and women are seeking the training, culture, and discipline of our schools. We trust that there will be a steady increase in the attendance at our institution of learning, and that a liberal education will be sought and obtained primarily for the sake of soul power and character rather than as a means for worldly success.

We commend the earnest, faithful and self-sacrificing spirit and work of our teachers in their efforts to maintain our schools and build them up in strength, and needed facilities.

We commend our schools to the liberal patronage of our people, and trust that they will give liberally of their means to supply the present great need of these schools,—a generous endowment. We hope and pray that the knowledge, culture, and mental discipline obtained by our young people in the schools shall be consecrated to God, and be heartily used in the various fields of Christian labor for the advancement of Christ's kingdom in the world.

O. U. WHITFORD, }
T. L. GARDINER, } Com.
T. R. WILLIAMS, }

The Committee on Nominations presented the following list of nominees, which was adopted :

Moderator.—S. H. Babcock.

Recording Secretary.—E. A. Witter, F. O. Burdick, Assistant.

Corresponding Secretary.—G. W. Hills.

Preacher of Introductory Sermon.—E. H. Socwell, E. A. Witter, Alternate.

Essays and Essayists.—1. "How to secure a personal activity among all of our membership." L. C. Randolph. 2. "To what extent has tradition molded our present theological belief and teaching." C. A. Burdick.

Delegates to Sister Associations.—To the South-Eastern, Eastern, Central and Western, for 1893, Stephen Burdick, Geo. W. Hills, Alternate. To the South-Western, S. H. Babcock, F. F. Johnson, Alternate.

Sabbath-school Board.—F. O. Burdick, W. H. H. Coon, T. A. Saunders, S. G. Burdick, S. H. Babcock, W. B. West, T. J. Wells, Mrs. Harriet Clarke, R. B. Thomas, E. A. Witter, Mrs. G. M. Cottrell, O. W. Babcock, Stephen Burdick, B. F. Titsworth, S. R. Wheeler, Oscar Babcock, E. B. Saunders, C. C. VanHorn, E. H. Socwell.

Missionary Advisory Committee.—J. W. Morton, E. M. Dunn, I. J. Ordway.

The following resolutions were adopted referring to Young People's Endeavor work :

WHEREAS, Our organization as young people under the Permanent Committee is simply tributary to the Tract and Missionary Board, and

WHEREAS, Through the working of the Committee in the past we have become sufficiently interested in mission work to insure continued activity and interest.

WHEREAS, There still seems to be a lack of enthusiasm in the work of the Tract Society; therefore

Resolved, That we hereby express our devout thankfulness to God for the blessings he has bestowed upon the labors of our missionary, Bro. J. L. Huffman, and we believe that he should be kept in the field and heartily supported by our prayers, sympathy, money, and

Resolved, That our Societies should make more of an effort along the line of local mission work, each Society when possible occupying some outpost, and when one is not able to do so alone, several should unite in such work.

Resolved, That the special effort of the Permanent Committee for the year to come should be directed towards exciting greater interest in Sabbath Reform work; and

Resolved, That the time has arrived when the financial part of the work of the Permanent Committee may be turned over to the respective boards and the societies pay their pledges direct to the treasurers of the Tract and Missionary Societies.

The following special resolutions were adopted :

Resolved, That the North-Western Association hereby expresses unqualified approval of the course pursued and

work thus far done by Brethren Peterson, Randolph, VanHorn, Shaw, and Coon, as missionary exangeliasts, entire confidence in their integrity and consecration to the work in which they are engaged, and pledge to them continued prayers, sympathy, and support.

Resolved, That the Secretary of the Association be instructed to forward a copy of this resolution to said brethren.

The Woman's Hour was conducted by Mrs. H. S. Clark. Papers were presented by Mrs. Bliss, Mrs. J. W. Morton, read by Mrs. James Dennet; Mrs. D. H. Davis, read by Mrs. Nellie Ingham. T. L. Gardiner spoke of the woman's work in the South-Eastern Association, L. E. Livermore of the Eastern Association, C. D. Potter of the Central Association, and Mrs. T. R. Williams of the Western Association.

The Moderator again took the chair. The Corresponding Letter to Sister Associations was read and adopted, which reads as follows :

The Seventh-day Baptist North-Western Association to Sister Associations, Greeting :

Dear Brethren;—Our Forty-sixth Annual Session, which has been convened at Milton, Wisconsin, is about to adjourn. We have had a very large gathering; our meetings have been characterized by great unanimity of purpose, harmony of action, and marked fraternal affection. Greater consecration to the service of God in every department of Christian work has been the keynote of every session, inspiring enthusiasm, and enkindling greater religious fervor and zeal in all hearts. There has been a representation of nearly all the churches by letter and delegates, and the letters so far as received show an increase of two hundred in membership, of which one hundred and forty-five have been by baptism; and it is worthy of note that one hundred and three of this number are reported by the Young People's Societies of Christian Endeavor connected with the churches of the Association. It is coming to pass that the time given by the Association to the young people's meetings are among the most interesting we have; yet the general meeting of praise, prayer, and conference held on the evening after the Sabbath will be long remembered as one of unusual interest.

The interests of the Missionary and Tract Societies were represented under the direction of the Corresponding Secretaries of their respective Boards, and the time given to these Societies was occupied with great interest and profit to all present. The Woman's Board, which is located here, made the hour devoted to this department one of interest, evincing to our satisfaction that the women are doing a work which if they did not do, would remain undone.

We were glad to receive your delegates and representatives, brethren T. L. Gardiner from the South-Eastern Association, L. E. Livermore from the Eastern, C. D. Potter from the Central, T. R. Williams from the Western, and A. E. Main representing the Missionary Board. They have given us much aid and encouragement by their expressed sympathy, counsels, and sermons, and we have thus been brought into closer fellowship with the individual members of the Associations which they represent.

The next session of this Association will convene at Farina, Ill., following in point of time the Western, according to the usual order.

We send as our delegates to your respective bodies, which shall convene in 1893, Stephen Burdick, delegate, Geo. W. Hills, alternate, to the South-Eastern, Eastern, Central, and Western Associations, and to the South-Western Association S. H. Babcock, delegate, F. F. Johnson, alternate. We have instructed our delegate to the four first-named Associations to present to these bodies the resolution adopted at this Association to the effect that we respectfully request each of these Associations to hold their convocations one week earlier than heretofore, thus avoiding the clashing which now exists between the time of holding the North-Western Association and the commencement exercises of Milton College, often preventing many from being present who would be glad to attend both.

May the blessing of our gracious heavenly Father rest upon you in all your deliberations. By order and in behalf of the North-Western Seventh-day Baptist Association. Yours in the bonds of Christian fellowship,
E. M. DUNN, *Cor. Sec.*

MILTON, Wis., June 26, 1892.

Adjourned to meet with the church at Farina, Ill., on Fifth-day, at 10 o'clock A. M., before the fourth Sabbath in June, 1893.

F. O. BURDICK, *Rec. Sec., pro tem*
GEO. W. HILLS, *Assistant.*

HISTORICAL & BIOGRAPHICAL.

HISTORY OF THE SALEM SEVENTH-DAY BAPTIST CHURCH, SALEM, W. VA.—No. 6.

BY THE REV. THEODORE L. GARDINER.

The old method of raising money had proved so inadequate and unsatisfactory that the church now entered upon the present plan of systematic weekly offerings through the envelope system. This plan exceeds the highest expectations wherever used with a good degree of unanimity. It causes the least trouble of any other, is an excellent educator of the rising generation to honor the Lord with their substance. If all of this membership used it to-day as faithfully as a few are doing, our treasury would never be empty, but always ready to meet any demand under our present arrangement of expenses.

In the search for a pastor, correspondence was had with Elders I. L. Cottrell, J. G. Burdick, E. A. Witter and J. L. Huffman, with a fair prospect of securing the latter for his entire time. But at this point the church was called upon again to part with several members to organize a new church at West Union, which so reduced the pledges for funds as to delay the matter for the present. During the year 1888, Eld. Davis, as general missionary, received many additions to the membership at Buckeye and other points.

Correspondence was soon opened with Prof. S. L. Maxson, principal of Albion Academy, in Wisconsin, with a view to securing him as pastor in connection the presidency of Salem College. This arrangement was perfected, and Prof. Maxson entered upon his duties in July, 1889. He was to receive from the church \$400, and the College was to pay him \$500, to serve as president and teacher. During this year a fine organ was secured, a regular choir organized, and a suitable place prepared for them in front of the audience. The order and arrangement of church services were revised, in harmony with present-day usages in church worship; arrangements were also made for occasional services at Buckeye, and steps taken toward looking after delinquent members. After serving thus a little more than a year, it became apparent that Prof. Maxson could not do justice to both church and school, as such work required the services of two men instead of one. The church therefore reluctantly accepted his resignation, expressing its high appreciation of his services as pastor; and requested him to still preach to them as he might be able, until another pastor could be secured. Calls were then extended to Elders O. U. Whitford and L. R. Swinney respectively, both of whom declined to accept. In November, 1890, the call came to the present pastor, which seemed so much like a "Macedonian cry," that he could scarcely find a heart to say nay, even though other doors were open to him. One year and six months of this pastorate has passed so pleasantly and quickly, that our coming seems but yesterday. We will let some other pen record its history. Suffice it to say that these eighteen months have been crowded with work.

The church immediately set about securing pledges for a parsonage, and as soon as prospects would allow, entered upon the work. The unanimity and zeal with which they set their hands to this undertaking were indeed commendable. Only the Lord knows the number of days of voluntary toil bestowed by brethren and sisters alike. The result is yonder beautiful and commodious home on the hillside for the

pastor. The cost, together with over three acres of land, counting contributions in work, and donations from friends abroad, was about \$1,400; but the cash cost to the church was much less. All but about \$400 is covered by five years' subscriptions upon the installment plan; but there still remains this amount as debt unprovided for. All materials for the barn and fencing were contributed mostly by the members on Buckeye and Flint Run, and all of the labor upon these were freely given, so that these improvements were made without cost to the church. Upon learning of the probable inability of the church to meet expenses, while it is carrying this load, the General Missionary Board kindly contributed at the rate of \$100 per year toward the pastor's salary. Appointments for preaching are kept up at Buckeye each Sabbath, and at Flint once a month.

During the century of church life, there has never been any legal organization as an incorporated body, until within the past year. The church is now a chartered body, having legal right to hold property, and the acting trustees were appointed by the court as follows:—Lloyd F. Randolph, Jesse F. Randolph, Preston F. Randolph, Joel H. Davis, and Fred M. Swiger.

The following is a list of those authorized to preach the gospel, so far as we can learn from the records:

John Davis, ordained.....	1746
William Davis, licensed.....	1774
Jacob Davis, ordained.....	1775
Henry Lafferty, licensed.....	1786
John Patterson, ".....	1785
Joseph Davis, ".....	1798
Zebulon Maxson, ordained.....	1801
Moshair Maxson, licensed.....	1800
John Davis, ordained.....	1801
Joseph Davis, Jr., licensed.....	1803
Peter Davis, ordained.....	1823
Lewis A. Davis, ordained.....	1824
William Babcock, licensed.....	1830
Ezekiel Bee, licensed.....	1831
Asa Bee, ".....	1832
Jacob Davis, ordained.....	1865
Levi Stalmaker, licensed.....	1860
Judson F. Randolph, licensed.....	1864
Lewis F. Randolph, ordained.....	1870
Presley Chedister, licensed.....	1885
M. L. Chedister, ".....	1885
Boothe C. Davis, ".....	1887

The following persons have served the church as deacons:

Thomas Brand,	John Maxson, 1799,
Thomas Babcock, 1752,	Simeon Maxson, 1800,
Thomas Davis, 1752,	Samuel Lippincott, 1801,
Ephraim Maxson, 1774,	William F. Randolph, 1824,
William Davis, 1774,	Jacob Maxson, 1824,
Zebulon Maxson,	John Sutton, 1831, and since
that time Ludworth H. Davis,	Jephtha F. Randolph,
Judson F. Randolph, Lloyd F. Randolph,	William B. Davis, Fred. M. Swiger, F. J. Ehret.

Thus do we now enter upon the second century of church life in Virginia, and the year 1895 will make 150 years since our fathers covenanted together in Shrewsbury, New Jersey.

In closing this history, let me suggest that in my opinion what this church needs as much as any one thing to-day, to insure its life and growth in future years, is such a consecration of its means to God as truly to abound in the grace of liberality for Jesus' sake. The main trouble seems to be that of income to carry on God's great work, and the tendency to run behind in funds, that has prevailed through so much of our history, still forbodes ill for our future. Men should remember that times have changed marvelously since the days of our fathers, and with such changes in our surroundings as have come to us, there is no hope of success upon the same scale of effort that has carried you through the past. If this church would hold her young people and grow, she must continue to revise and enlarge her plans of labor in keeping with the times. Your ability to do has also enlarged with the years. I therefore entreat you, do not allow this centennial to close until every dollar of arrearages

in current expense is paid, and enough more consecrated to God under our systematic plan of giving to make fair sailing for the years to come.

SABBATH REFORM.

A CORRESPONDENT asks if we are positive that Sunday is the first day of the week, and how we know it. So far as we know, the fact has never been questioned. In New Testament times we have the term Sabbath, which is followed by "the first day of the week." It is universally admitted that the Sabbath here mentioned was the Sabbath which the Jews observed, the seventh day of the week. That the Jews have continued to keep this Sabbath until the present time, is one of the plainest facts of history. When the present popular names were given to the days of the week this Sabbath-day was called Saturday, and the day following it was called Sunday. Thus the "first-day of the week" and "Sunday" are identical. This identity is recognized by standard writers. See Webster's Dictionary, Smith's Dictionary of the Bible, etc. Possibly, however, the mind of our correspondent has been confused by the assertion sometimes made that the changes made in the yearly calendar in the 16th century, by Pope Gregory, has deranged the order of the days of the week. A moment's reflection will suffice to show the error of such an assertion. For example, this issue of the SABBATH RECORDER bears date of *Thursday* July 14th. Let it be supposed that scholars have found that the yearly calendar, as arranged by Pope Gregory, three hundred years ago, has fallen behind its solar year by five days. How shall they be made to agree? Simply by setting the day of the month ahead five days. The date of our issue would then be *Thursday* July 19th, instead of *Thursday*, July 14th. No change would thus be made in the order of the days of the week. This is exactly the nature of the change made in the calendar by Pope Gregory in 1582. To argue that such a change of calendar could destroy the identity of the days of the week shows either a lamentable ignorance of the facts, or a conscious weakness of the cause which such arguments are intended to strengthen.

THE *Escondido Times*, California, of a recent date, remarks upon the independence, and we may add good judgment, of one Congressman upon the question of closing the World's Fair on Sunday, in the following manner:

Nothing shows the independent action and thought of Congressman Bowers more than the position taken by him in the recent debate on the Sunday closing of the government exhibit at the World's Fair. Mr. Bowers moved the following amendment:

Resolved, That the government exhibit at the World's Fair shall not be open to the public on the Sabbath day, which is Saturday.

"This is a religious question," said Mr. Bowers, and Saturday is the only Sabbath-day. It was the Sabbath-day when Christ was on earth, and it is the Sabbath-day now." Mr. Bowers's amendment was rejected. This is purely a religious question. The Constitution says: "Congress shall make no laws respecting an establishment of religion or prohibiting the free exercise thereof." All governmental action in the matter is class legislation, and contrary to the spirit of the Constitution.

THE TEN COMMANDMENTS.

In a recent address in New York City Dr. Lyman Abbott, minister of Plymouth Church, said:

The ten commandments are not our ideal of moral life; they were not Christ's ideal. Christ took two principles from the old commandments—love for God and love for one's neighbors. That was not Christ's law; that was the Jewish law. Take down those ten commandments from your chancel; they do not belong there. They are Jewish. Put up in their stead the new commandments of Christ, that ye love one another, for in that we find the principle of self-sacrifice. The Bible is the product of three thousand years' growth. The truth has been growing from Genesis to Revelation. I believe that the new criticism and the new theology will make us understand the Bible better than we do now.

Contrast the above with what the Lord of life says on the same subject:

Think not that I am come to destroy the law and the prophets; I am not come to destroy but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law till all be fulfilled. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven; but whosoever shall do and teach them the same shall be called great in the kingdom of heaven. Matthew 5:17-19.

In another recent lecture Dr. Abbott says:

The Christian religion has proceeded by a regular and orderly sequence from simple to more complex, from lower to higher forms, and by means of forces resident in humanity itself. . . . We shall not be surprised to find errors in the Bible. We shall not be surprised at limitations of knowledge in Christ himself.

Whereupon the *Herald and Presbyterian*, Cincinnati, says:

If religion has proceeded "by means of forces resident in humanity itself;" if the Bible has errors; if Christ himself made mistakes, and if the commandments are set aside, how much of religion is left? Certainly the man who holds to a mistaken Christ, a fallible Bible, a law which has been repealed, and a religion which comes not of God, but of human evolution, is out of place, even for a single hour's lecture, in a Presbyterian pulpit.—*The Bible Student*.

IS COL. SHEPHERD A HYPOCRITE?

Under the above suggestive heading an exchange makes the following scathing remarks: If the report of the *Dispatch* is correct, and we have reason for believing that it is, the Colonel is certainly open to severe criticism. Perhaps, however, it is hardly worth while to waste adjectives on him. Such inconsistencies show the hollowness of the cause which is being defended; and that should encourage us to greater zeal and consistency in the defence of the truth which is as solid as the earth:

If the article contained in the *Pittsburg Dispatch* of May 16, 1892, is true, it is evident that the loud-mouthed advocate of Sunday legislation, the president of the American Sabbath Union, is a hypocrite of the first water. While he was in Omaha expounding his theory of preserving the American Sabbath, he had in his employ, working upon his new building on Fulton street, near Broadway, New York, about twenty men, including marble workers, steam fitters, plumbers, etc., to whom he was paying double wages for Sunday work. According to the above authority the workmen declared that Sunday, May 15th, was the sixth Sunday they had been thus employed by the renowned Colonel.

Oh, consistency, thou art a jewel! The Colonel wants an American Sabbath established and enforced by the civil powers of America. Pretends that he wants this so that the poor man shall not be compelled to labor through the avarice of his employer; but shall be compelled to rest from work whether he wants to or not. But now the Colonel plays the part of the avaricious employer, who is so anxious for the increase of his rent roll that rather than have the work hindered by his workmen resting upon the American Sabbath, he pays double wages to the men, who, according to his theory, though working for him, are sinning against God.

If the Colonel is blind enough to believe that he has divine authority for keeping Sunday as the Sabbath he must be devoid of every principle of honesty, either toward God or man, to pay the sons of toil double wages to imperil their souls in his service.

MISSIONS.

ARGUMENTS used in favor of medical missions are of equal force in behalf of what are termed educational missions, the *mens sana* being as requisite as the *corpus sanum*.

AFRICA is the Dark Continent in virtue both of its superstitions and its sufferings. Yet it is also entitled to the name of the Martyr Land, considering the number who have given up their lives there in order to proclaim the gospel.

THE *Encyclopaedia Britannica* says that "if the natural resources of America were fully developed it would sustain three thousand six hundred millions, or five times as many people as the entire number now inhabiting the globe."

IN a recent discussion of the subject, the general opinion was expressed that on the whole Roman Catholicism was not making way amongst the heathen. If it were advancing in one direction, it was losing ground in another; that the Roman Catholic missionaries clung to the track of the Protestants, seeking rather to win over their converts than to evangelize the heathen; that their devotion in men, women, and money, was marvellous, and that the completeness of their agencies was greatly to be commended, as was also their pertinacity in maintaining positions when once acquired.

THE Missionary Secretary has recently visited Barry, Ill., where the Morgan Park boys have been laboring for a few weeks. At that place and at New Canton, six miles away, it is evident that they have done earnest, faithful and efficient work. Not only will immediate results be encouraging, but, with the added heavenly blessing, great good cannot but come from such an amount of house-to-house visiting, personal religious conversation, tract distribution, and public discourses. We had a pleasant visit with Elder Kinne, now in his 82d year. He has the esteem of his fellow-citizens, possesses remarkable bodily vigor, is clear and strong in intellect, educated and well informed, and happy and peaceful of spirit in the Christian hope, and in the newly found Sabbath truth.

THROUGH the influence of foreign missions cruel customs have been abolished; popular education has been introduced and advanced, and extended to the weaker sex; the lower grades of the population have been raised; and the excesses of caste feeling mitigated. Christian principles have been recognized in new laws, and according to the report of the Secretary of State for India, "insensibly a higher standard of moral conduct is becoming familiar to the people, especially to the young." Well might Sir William Hunter say to the members of the Society of Arts last February: "English missionary enterprise is the highest modern expression of the world-wide national life of our race. I believe that any falling off in England's missionary efforts will be a sure sign of swiftly coming national decay."

A COMMITTEE of the "New York and Brooklyn Association of Congregational Ministers" recently made the following report as to the best way to raise church revenues:

1. FACTS. (a) A small proportion of our churches are strictly self-supporting. (b) A radical wrong is that the pulpit popularity of the preacher is so fully relied on to increase the revenue. (c) Unchristian and spiritually unprofitable methods are often resorted to, to eke out revenues. Fairs, etc.

2. PRINCIPLES. (a) Money should be raised before it is

expended. (b) The church is a morally responsible body to this end. (c) Individual ability is the measure of duty.

3. METHODS. (a) The principle of weekly offering in some form is by far the best method of realizing these ideas. (b) It has been historically the most successful. (c) Among all the systems for this end which have obtained to any considerable acceptance, the Committee have examined fourteen of the most excellent, and consider the weekly revenue system the best. It combines the advantages of all, with none of the usual disadvantages.

The system is applicable to raise money for all purposes, and is being used to pay "current expenses" (pastor's salary, etc.), the payment of church debts, raising building funds, Sabbath-school funds, funds for general or for missionary and other specific benevolences, or for all these and others combined.

WHAT MANY CHRISTIANS NEED.

The man who is empty himself cannot fill others. The professed Christians who can hardly stand up on his feet is not likely to do much effective work in his Master's vineyard. How is the poor brother who is trying to keep his farthing candle from being blown out, how can he so "shine as to glorify God," and be an illuminator to guide other people to the Saviour? Such feeble, grasping Christians may count on a church roll, but they count very little anywhere else. There is but one cure for this spiritual emptiness. It is not to attend more prayer-meetings or hear more preaching, for putting sermons into some souls is like pouring water into a sieve. What such empty souls need is a fresh inpouring of the Spirit of Christ.

1. Those who really want this and seek aright for it, can have it; and one mark will be an increase of faith. The disciples asked for such an increase, and so may we. A feeble faith may move a mole hill, but it cannot stir a mountain. It can say, "perhaps God may here, or perhaps I can do some good, or perhaps I may get out of the quagmire of doubt and debility." Now faith is just the taking in of Christ into the soul, and the more of Christ the more strength. To grapple with "stubborn sins," to conquer debilitating doubts, to carry a heavy load, to take hold of "hard cases" and try to bring them to Christ, to do all such feats is given to those who are filled with might in the inner man. Luther spent three hours a day in prayer that he might have the stamina for his wrestle with the giant on "the seven hills." Spurgeon used to give an account of a blunt and earnest minister—somewhat of the same fiber as John McNeil—who was sent into a desperately irreligious region. He called together the people, and in his first sermon he said: "Look here, my friends, you may wiggle and twist and set yourselves against this gospel as much as you like, but before this time twelve-month hundreds of souls will be converted here. I have asked this of the Lord, and he has given it to me. Spurgeon says that the sturdy faith of this bold man of prayer received its reward, and within the year there were several hundreds of hopeful conversions. The pastor who believingly asks for such a rich harvest this year, and soaks his gospel seed in prayer, will not come into the Lord's barns with an empty wagon. "All things are possible to him that believeth."

2. With increase of faith will come an increase of spiritual vigor. When I found that a tree in my yard bore more blossoms than fruit, I had the gardiner dig around it, and put a bushel or two of fertilizer to reach its roots, and the next July it was crimsoned on every limb with cherries. The more abundant life in the tree yielded the more abundant fruit. The simple reason why any Christian does not yield the fruits of the Spirit is the lack of inward vigor. The soil of his soul has become impoverished. He needs the tillage of prayer, honest self-examination, the subsoiling of repentance and a new inpouring of the Spirit of Christ. "If a man abide in me, he shall bring forth much fruit."

It is the debilitated folks who catch all the fevers that are going, and a physician can do little for a patient who has not vitality enough to slough off the disease. An immense proportion of all our church members are in the hospitals, or off on furlough, or too feeble to carry a weapon. Their disease is a low vitality, and some are dying of "heart failure." The only recovery of all these pitiable invalids must come from the tonic which Jesus Christ gives

when he gives his quickening Spirit. There is really no such thing as a genuine revival for a Christian or for a church except by a living again of Christ in their souls, and a living again for Christ in their daily conduct. Listen, O, ye invalids and impotent folk and idlers, to this trumpet call of the Master: "I am come that they might have life, and that they may have it more abundantly!"

(3) With this increased vigor of heart life will come more genuine joy. There is no sunshine for those who will keep their shutters barred. Joy is not gained by the asking for it, but only by the acting for it; we have got to walk with Christ if we want to walk in the sunshine. There is a miserable lot of moping and grumbling and sour-spirited Christians who disgrace the name they bear. If one of this sorry regiment should ask a shrewd man of the world to embrace Christianity, he might well reply: "No, I thank you, I have troubles enough now without being troubled with such a peevish and doleful religion as yours seems to be." What a letter of recommendation some Christians carry in their cheerful countenances! What a brace of joyous prisoners were those two apostles who sang their duet down in Phillippi's dungeon at midnight! Those early Christians managed to draw oil out of the flintiest rocks, and the black waves of persecution phosphoresced with the sparkles of bright joy. They were filled with Christ, and so their joy was brimming over. Now here are three things which thousands of those who call themselves Christians need; and these three things—more faith, more vigor, and more joy—are all within your reach. Your Lord and Saviour offers to you them all when he offers to you an "abundant life." Are you ready to let him bestow in his own way and on his own terms? Then it is yours!—T. L. Cuyler, D. D.

WOMAN'S WORK.

HAVING frequently heard it claimed that certain classes of people, among them the farmers, could not tithe their income because such a system could not, from the nature of the case, be arrived at, it gives us pleasure to hand over to the readers of this page the following cut from the pages of the *Friend's Missionary Advocate*. This paper represents the work of the women of the Friend's church upon foreign fields. In its home-field work it has an ably appointed committee, or department work upon systematic giving. We know of none better amongst any of the organized missionary societies. In fact, it is one of their foremost workers who is likewise the superintendent of systematic giving in the service of the W. C. T. U.

HOW FARMERS CAN TITHE THEIR INCOMES.

I venture two suggestions in the matter of system in giving. I am living on a farm and have had great difficulty in trying to keep books, to regulate my expenses, my style of farming and my gifts. But my tithe-box now keeps an account for me in the simplest way and accurately. For most farmers it will be all the books they need to keep, and it may be the basis of all their calculations as to whether their business or any part of it is profitable.

A farmer asks: "How shall I arrive at one-tenth of my income?"

Answer.—Begin just where you are by God's providence. It is so hard for farmers to keep account books that many may be deferred by the apparent formidable undertaking of it. This may be altogether altered by keeping a tithe-box. Take from it one-tenth of all farm expenses, new improvements, new stock bought, in fact all money paid out for the business. Put into it one-tenth of everything sold, and as nearly as you can one-tenth of the value, if sold, of everything consumed by yourself and family. A little calculation will show you that this gives accurately one-tenth of the income to the Lord. You pay your help, say \$20, and take out \$2 from the box. You buy a new farm horse for \$60 and take out \$6 from the box. You cut

your hay and feed it to your horses and make no account but if you have to hire extra help or machinery to make it, you take one-tenth of the outlay. All these are the means or expenses by which the selling crops are made. Then you put in the box one-tenth of the whole amount of the crop as it is sold.

The difference between what you have taken out and what you put in is the Lord's gain. You conclude to sell again the horse you bought, for \$90; you put one-tenth or \$9, in the box and the Lord has thus gained \$3, the exact amount your books would have showed; and all the horse has helped you make is tithed in tithing the crop sold, and his feed and costs have been deducted already.

Begin then to-day by counting your present possessions as capital, except your maturing crops, on which alone you will have to estimate costs to find net profit. If your outlay compels you to take out more than there is there, put in a memorandum, "Box Dr." so many cents or dollars. After the first year all items will be easily adjusted.

ROBERT STRONG.

WESTMINSTER, Cal.

THE SUCCESS OF ORGANIZED EFFORT TO EVANGELIZE THE WORLD.

MRS. C. M. LEWIS.

(Concluded.)

"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.

This work by Christian women for their sisters in heathen lands is conceded to be the most significant event of this century, the most far-reaching in its results and power for good to the human race. When the heart of the motherhood of a nation is reached and purified by the ennobling spirit of the gospel of Christ there comes to that nation a new birth toward an upward progress in Christian civilization. The combined efforts of organized societies to evangelize the world have been crowned with success commensurate with the efforts put forth, and have brought about the favorable conditions which make it possible for those now on the stage of action to move forward with greatly accelerated speed in all the broadening lines of missionary activity. Never before has the church been so thoroughly committed to the work of evangelizing the world. The whole world for Christ, is the motto which inspires and leads on in consecrated endeavor the vast army of loyal Christians who have imbibed the spirit of their Master.

A recent writer says: "It is estimated from reliable statistics that the Protestant churches of America, Great Britain and Europe are represented in their work for other lands by 9,000 missionaries and more than 50,000 native workers. With the exception of a few sections of Central Asia and Africa these missionaries occupy every inhabitable land on the globe, are preaching in every language, to every people, the one divine gospel of Christ, are battling against every one of the false faiths that hold so many millions in thrall." Through all this work for foreign missions there has come to the churches a reflex influence which has quickened them to new zeal and enlarged endeavor for home evangelization, and throughout the length and breadth of our land missions have been established, churches founded, schools opened and thousands brought under the benign influence of the gospel.

We are grateful to-day that we have some part in this stupendous work, and that through the efforts of our Missionary Society, our Tract Society, our Education Society, we have aided these forces of evangelization. Our Missionary Society celebrates this year the fiftieth anniversary of its organization, and with gratitude we acknowledge the wisdom of its founders and

our indebtedness to them, and to the Board who have so faithfully discharged the duties of their office. The degree of success following their efforts is marvelous when we consider the embarrassments under which they have labored, the prejudice, opposition and indifference with which they have had to contend, the lack of funds for necessary work, and the unjust criticisms often passed upon them. Notwithstanding all these embarrassments there has been a marked progress in all lines of work undertaken by the Society. But oh, the need of more individual consecration, that the work may be enlarged! Oh, the barren fields that await the seed-sowing of gospel truth! oh, the whitening fields which await the reaper's sickle! A fearful responsibility rests upon the church individually. Every member is alike responsible. May God impress upon every heart a sense of this responsibility. Our societies can move no faster than individual members by their support—moral, spiritual, financial—permit them to move. We need a fresh baptism of the Holy Spirit to quicken and energize all our powers and bring them into heathful action, then there would come to our societies the strength and power of united effort.

I would that we might come to recognize more fully our indebtedness to those who have organized the Christian forces of the church and brought them into lines of successful operation, and while recognizing this indebtedness come to realize more fully our obligation to those who are to succeed us, our duty to broaden the foundations of our work, to enlarge our operations, and pave the way for growth in all lines of missionary endeavor, so that when we are called to lay down the work those who take it up will feel that we have wrought wisely and well, according to our ability.

I am thankful that our young people are keeping pace with those of other denominations in seeking the benefits of higher education, and that their efforts are marked by a spirit of loyalty to Christ and consecration to the interests of his kingdom. This gives us a hopeful outlook for their future efforts to advance the work of the denomination, for its future success will depend largely on their wisdom and ability. It is a joy to see so many of our young women seeking that culture of mind and heart which will prepare them to fill honorable positions in all those lines of work that await them. May their hearts become so imbued with the spirit of consecration that wherever God shall call them to labor, whether it be in the destitute regions of our own land, or as missionaries to the heathen, they may be able to answer, "Here am I, send me!"

To more thoroughly enlist the sympathy and co-operation of our women in the work of missions, the Woman's Board was organized in 1884. Although its first decade of service has not yet been reached it has resulted in a wider diffusion of a truly missionary spirit among our women, and I think I can truthfully say it has given a new impulse to all our missionary enterprises. We have been slow to learn, slow to meet our obligations, but we are through this work being educated for more efficient service. We find that we can accomplish more through organized effort than we otherwise could. The yearly reports of the Board demonstrate this fact. We are really making progress.

But our Woman's Board represents a body of individual workers with different degrees of interest and different stand-points of vision. We do not yet see eye to eye, and it takes time for us to overcome our prejudice and our indiffer-

ence and fall into lines of harmonious action. May our dear Lord breathe into our hearts more of his Spirit! It is too much to expect of our officers that they should not make mistakes, for they are human, but they give their prayerful thought to the study of plans, the devising of methods which they think best adapted to highest results, and shall we not for the sake of harmony work along these lines and help to make them successful? There is need of deep heart-searching, my sisters, and more thorough consecration, that we may become more Christlike, and place the advancement of his cause above every personal consideration. "We need more willingness to follow and less desire to lead, for in this way only can we secure that unity of effort which is essential to growth and the highest success in our work. It is necessary that some should lead, but this requires that the rest shall follow. We need the cementing power of love to join our hearts in one so that unkind and distracting criticisms shall cease and Christian kindness and forbearance take their place; then we shall become in effect one in heart and one in purpose as well as united in effort." Above all we need complete consecration of ourselves and all that we have to the work of the Lord. We cannot give ourselves wholly to the Lord and withhold our freewill offerings according to the measure of our prosperity.

I sometimes feel that the need of funds to carry on our missionary enterprises is greater than all other needs, yet I know the need of thorough consecration is greater, and if that could be attained the funds would be forthcoming. I appeal to you, my sisters, who are not called of God to leave home and friends, and the enjoyment of happy associations, to engage in mission work, to give yourselves more fully to that of contributing funds to aid those who are thus called; and while remaining in the sacred security of home let your sympathies flow out to those who are not thus favored; and by your prayers, financial aid, and words of cheer, help those who are seeking to make such homes universal, and are for that purpose denying themselves of the blessings you enjoy. Beside your systematic proportionate giving let there be more frequent thank-offerings, which shall represent more self-denial on your part.

Just here I wish to say a word in favor of the thank-offering box, which is a wonderful help in cultivating a thankful spirit. One cannot drop an offering into the box without increasing the glow of gratitude that wells up in the heart, and bringing a higher appreciation of mercies received, and an enlargement of sympathy for those who do not enjoy these blessings. By all the means within your power put yourselves in touch with our missionaries. Study their needs and the needs of the work to which they are devoting the best years of their lives, and increase your efforts many-fold to supply those needs. Let not the lines of sorrow settle upon their faces through your indifference. Make their work as easy for them as possible, and make it possible for them to enlarge it as opportunity may offer. Our time to work is now if we would make our missionary enterprises successful. God is giving us great opportunities and showing us possibilities of achievement in enlarged lines of effort. Let us give without stint to the Lord's treasury and he will bless our work anew, and make it as successful as that of other organized bodies. "Bring ye all the tithes into the storehouse, and prove me now herewith, saith the Lord of hosts, if I will not pour you out a blessing that there shall not be room enough to receive it."

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.

WERE a star quenched on high,
For ages would its light
Still traveling downward from the sky
Shine on our mortal sight.

So when a great man dies,
For years beyond our ken,
The light he leaves behind him lies
Upon the path of men.

WE have received from Bro. Daland, a report of the first two days of the Young People's Convention in New York, with promise of the remaining sessions later. It is, however, too late for use in this issue.

THE circulars of which we spoke last week, asking for statistics, etc., for Conference reports, have been sent out. If any church, through its pastor or clerk, has failed to receive one, write at once to this office, or to B. C. Davis, Secretary, Jane Lew, W. Va., and a copy will be forwarded. Let all remember to fill out the letter and send it promptly to the Secretary, as above.

THE thirteenth convocation of the Regents of the University of the State of New York was held in the Senate Chamber at Albany last week. The programme was prepared by Secretary Melvil Dewey, well known to many readers of the RECORDER. According to the custom of opening on Tuesday evening with an address by some eminent educator out of the State, William Preston Johnston, of Tulane University, St. Louis, Mo., gave the address, on "Higher Education in the South." Besides his ability as an educator, President Johnston is an interesting and attractive speaker, and his address was very highly appreciated. An unusually large number of Presidents, Principals, and Professors from the South were present, which gave a timeliness to the address. The exercises throughout were full of lively interest.

THE Apostle Paul speaks of the Church of Christ as "the pillar and ground of truth." Just what he meant by this strong characterization may be difficult to say; but it certainly cannot be difficult to see that it places the church in the most important position as representative, defender, and propagator of the truth. Do we realize this as we should, and give the church the prominence in our plans and methods that its importance demands? We fear not. Look through the programmes of the Associations just held. What position has the church—the pillar and ground of the truth—held on them, or what attention has been given to her plans and methods of work, or what effort to arouse the true spirit of church life, duty and privilege? We have had hours for the work of the Missionary Society, the Tract Society, the Education Society, the Woman's Board, the Young People's Society, etc., but what about the church? We are not saying that we have too much of these things, but that we have, in form at least, lost sight of the one divinely appointed means of maintaining and spreading the truth in the world—the church.

WHILE we have no plea to make for that ecclesiasticism which rests all authority in the church, and denies to all the right to go forth in the name of the divine Lord except as she has laid her consecrating hands upon them, we cannot forget that it was to the representative church that Jesus said, "Go ye into all the world and preach the gospel to every creature." If it shall be said that the church is not up to her duty in this matter, then we plead that, instead of letting her drop out of sight and be buried under a multiplicity of organizations, we work for her revival by magnifying her functions and her responsibilities. Perhaps the worst enemy the church has is that which has sprung up, and long been fostered in her own bosom—the idea that the church is a kind of asylum into which the lame, the halt and the blind may be gathered for care and treatment; a kind of city of refuge into which the weak and defenseless may flee and be safe;—a hospital to which they who can find help nowhere else may be carried for treatment. Now, while denying the privileges and help of the church to none who, in the name of the Friend of sinners, seek those privileges and help, we insist that, high above all these conceptions of the church which are incidental rather than fundamental, is the divine conception of a body of Christian disciples, made strong in the divine strength, going forth to the conquest of the world in His name.

THE church, then, according to the divine ideal, is God's army. Every new member is a new recruit, needing possibly, for a time, help and sympathy and care, but ultimately, and as soon as possible, a valiant soldier in the common cause against sin, the enemy of God. This is not a vague, dreamy conception, but a practical one, which may be realized in every church. No church, small or great, should live for itself. To have preaching services every Sabbath, prayer-meetings, Bible-schools, etc., is desirable in every church; but all these things are not the ends of church life and work, but the means by which the church reaches out her hand of help and power to those outside of herself. Every church, through the piety, zeal, and earnest efforts of her membership, should be constantly making felt her power against sin and in favor of righteousness, in every direction from her regular place of Sabbath worship which is the base of her operations and the source of her supplies. Many of our larger churches should be maintaining one, two, or more out-stations where Christian work is greatly needed, besides contributing more largely to the general Missionary and Sabbath Reform work of the denomination. Even the smaller churches, which receive aid in the support of preaching and the ordinances of the church, should look upon these things as helps not simply to maintain their own existence, but to increase their power and usefulness in the world.

IT is time, then, that the church took her eyes from herself as the object for which the gifts, and providences, and graces of God are bestowed, and looked upon herself as God's chosen instrument for soldierly conquest in the world. In it let soldiers be drilled, but drilled for the world's conflict for God and truth, and not simply to find the way to heaven. Let the drilling period, as such, be as short as possible, and as soon as possible let the fight begin. Christ's soldiers learn soldierly ways by doing soldierly duties. Let us have societies to carry

on those forms of work which, from their very magnitude, no single church can carry alone, but let us not forget that a live, aggressive, Christly church is the only reliable support of such a society movement; and then let us all strive to make our church that kind of a church. Let us have Young People's Societies of Christian Endeavor, and any other societies or any other endeavors which will train men and women, old or young, to hear the command of the divine Master, "Go ye," and to look upon the "church the pillar and ground of the truth," not as an institution to increase its membership and carry them to heaven "on flowery beds of ease," but to increase its effective power, every ounce of which is to be massed against the powers of darkness to the glory of the Great Head of the Church. This is the church militant. God grant us all grace to find our place in it, and to do our duty faithfully, and then give us a place in the church triumphant when he has no longer anything for us to do as soldiers of the cross.

A QUERY is going the rounds of the press, started, we believe it is said, by a clergyman in Maine. This sagacious observer has noticed that when people go to a concert or paid lecture, they take especial pains to secure seats well up, in front, and when they find that these choice seats have been secured by those more fortunate than themselves and that there remain only those "horrid back seats," they turn away in disgust. This does not surprise the reverend gentleman from Maine. Indeed it seems to him very natural and proper. But the next night, perhaps in the same audience room, there is the church prayer-meeting, or a mid-week sermon. A few of those same people—a very few of them—come in and drop into those same "horrid back seats," from which the night before they turned with disgust; and no amount of inviting and urging and pleading can move them toward the front by so much as a single pew. The preacher is amazed. He looks at the solid rows of empty seats between himself and his audience, and thinks how eagerly they were all filled last night, and tries to look cheerful but feels discouraged. He thinks of saying something about it, but only sighs and to himself murmurs, "Why is this thus?" And that is the query which all the newspapers are publishing. Since the clergyman from Maine gives it up as he does also the equally important question, "What can be done about it?" we suggest that both be turned over to the Young People's Society of Christian Endeavor, which, we believe, also originated in Maine, and which has become almost as world renowned as the above mentioned query. Is it not possible to raise up a generation of working, front seat Christians? We wait for an answer.

COMMENCEMENT WEEK OF MILTON COLLEGE.

Sunday evening, June 26th, President Whitford presented the Baccalaureate Sermon before a good-sized audience in the Seventh-day Baptist church of Milton. The subject was the "Christian Way," suggested by the text, Matt. 7:14, "Narrow is the way which leadeth unto life." The central idea of the discourse is that in nature and in religion God has given to every distinct power or idea a definite mode of manifestation. Truth is always a unit, and error assumes many forms.

The forenoons and afternoons of Monday and Tuesday, June 27th and 28th, were occupied with examination of the classes of the spring term.

Monday evening was filled by the joint session of the three Literary Societies. The meetings of the North-Western Association of the Seventh-day Baptist churches, held at Milton, required a portion of the time usually assigned to the Commencement Week of the College; and so these societies confined their exercises this year to a single evening. After prayer by Prof. Edwin Shaw, the following programme was presented:

Recitation, Political Corruption Leads to National Decay, Chas. A. Richardson, Milton.

Oration, Life the Test of Scholarship, Allan C. Whitford, Milton.

Address, Some Practical Advice to Milton Students, Hon. Pliny Norcross, Janesville.

Oration, Life is What we Make it, H. Addie Davis, Janesville.

Paper, The Milton College Herald, Jennie G. Spaulding, Milton.

Oration, Civilization, Joseph Palmer, Milton.

The orations by Master Whitford and Miss Davis deserve special commendation for their thought and delivery. The address began by commenting upon the Commencement Exercises thirty-two years ago, in which the speakers, Rev. S. R. Wheeler, Rev. O. U. Whitford, Dr. A. H. Lewis, Dr. S. S. Wallihan, Hon. G. L. Laws, and others took a prominent part. Then, in a unique and impressive style, the need of preserving good health and acquiring the habit of discriminating reading were discussed. The music by Prof. A. G. Sears, of Milton Junction, and by the Male Quartet of the College was greatly appreciated.

Tuesday evening, June 28th, was held the Annual Concert of the Musical Department of the College, with Dr. J. M. Stillman as the director, and Miss Jennie A. Dunn as the accompanist. A large audience in the church was highly pleased with this entertainment. Dr. Stillman never invites you to listen to an inferior programme. The one this year was especially satisfactory. It was as follows:

Anthem, Wonderful Greatness, The College and Church Choir.

Pianoforte Solo, Wohin, Sadie Loofboro, Welton, Iowa.

Contralto Song, Homeland, Maggie Hakes, West Hallock, Ill.

Vocal Duet, The Depths of the Ocean, Minerva L. Greene and Mamie I. Jones, the former of Milton and the latter of Clinton.

Male Voice Glee, Sailor's Chorus, College Glee Club.
Tenor Song, Were I the River, Prof. Arthur G. Sears, Milton Junction.

Vocal Duet, Night in Venice, Nettie I. Burdick and Willard D. Burdick, both of Milton.

Piano Duet, Jennie A. Dunn and Bessie L. Jones, the former of Milton and the latter of Clinton.

Waltz Song, Bright Glowing Star, Annabel Carr, Milton Junction.

Chorus, Away, The Morning Freshly Breaking, the Choir.

Pianoforte Solo, Allie Button, Milton Junction.

Italian Song, Lusinguola Mexicano, Nettie I. Burdick, Milton.

Male Voice Glee, Soldier's March, College Glee Club.

Vocal Duet, Do you Remember? Mamie I. Jones and Jennie A. Dunn.

Bass Song, The Gnome King, Dr. J. M. Stillman.

Bridal Chorus, From the Song Maiden, the Choir.

Monday forenoon, June 29th, the Annual Meeting of the Alumni Association was held in the church. A brief address was made by the President, Hon. J. C. Bartholf, of Milwaukee, on the Purposes of the Association. This was followed by two addresses by Rev. O. U. Whitford, of Milton, on The Horizontal and the Perpendicular, and by Fred W. Bentley, Esq., of Wichita, Kansas, on the College Man in Politics. Both were very interesting. Mrs. Ada Ray Cook, of Whitewater, read an original poem on What We Have Seen and Learned on the Way. In a most attractive manner she

reviewed the life of a student in college who left it in 1865. The poem was asked for publication in the *Milton Telephone*. At the session in the afternoon Prof. Dwight Kinney, of Whitewater, and Ira J. Flagler, of Eau Claire, were elected President and Vice President for the ensuing year. The Annual Banquet was postponed this year on account of the exercises occurring during the week.

On this Wednesday afternoon were given the remaining exercises of the Field-day. Most of them had been presented on the Public Square the Wednesday previous, but the rain had prevented the completion of the programme. On both occasions a good-sized crowd witnessed the various games and performances of the students, and several prizes were awarded.

Wednesday evening the Annual Address before the Literary Societies was delivered in the church by Rev. Charles L. Caton, of Chicago, on Napoleon and Wellington, in an earnest and clear-cut style, and with an exhaustive analysis of the motives governing these warriors.

Thursday, June 30th, belonged to the graduating class, twelve in number. A more delightful day never was enjoyed by the students and friends of the College. The roads had been dried after the excessive rains, the sky was cloudless and the slight breeze somewhat cool. The Commencement Exercises were held on the College Campus under the shade of the trees, and were attended in the forenoon by an audience estimated in size, from fifteen hundred to two thousand people. The music was furnished by the Milton Junction Brass Band and the Chicago Lady Quartet. After prayer by Rev. O. U. Whitford, the following exercises were presented.

Salutatory Oration, The Eastern Question, Jacob N. Anderson, Poy Sippi.

Oration, The Eleventh Hour, and All Is Well, Fred L. Herne, Janesville.

Oration, The Light of Asia, Nelly M. Brown, Hebron, Ill.

Oration, Beautiful Lives, Nellie E. Burdick, Milton Junction.

Oration, The Power of Oratory, John R. Godfrey, Lima Center.

Oration, Educating Daughters, Mamie J. Jones, Clinton.

Oration, The Power For Good, Horace R. Loofboro, Milton.

Oration, Pioneers, Bessie L. Jones, Clinton.

Oration, Breaking down Historical Idols, Walter J. Severance, Dodge Center, Minn.

Oration, Unveiled Monuments, C. Bede Leonard, Milton.

Oration, The Gambling Evil, Frank C. Richardson, Milton.

Valedictory Oration, Greater Toleration in Our Opinions, Marcia M. Jones, Clinton.

Each of these exercises was worthy of commendation, but the special merit was accorded by all to the Valedictory, for the perfection of its delivery and the appropriateness of its address as the closing oration.

One of the graduates received the last diploma which will be granted any one completing the Teachers' Course, as the College abolished this course at the end of the Academic year, and substituted an English Course in its place. Six of the graduates completed the Scientific Course, and received the degree of Bachelor of Science, and five, the Classical Course, and received the degree of Bachelor of Arts. The degree of Master of Arts was conferred upon Hon. J. C. Bartholf, of Milwaukee; that of Master of Science upon Frank E. Peterson, Hyde Park, Ill., and Prof. Ludwig Kumlien, of Milton; and that of Doctor of Science upon Prof. Charles W. McCurdy, of Winona, Minn.

In the afternoon the Class Exercises of the graduates were presented on the College

Campus to at least a thousand people. They were as follows:

The President's Speech, Jacob N. Anderson.
Class History, Bessie L. Jones.
Class Prophecy, C. Bede Leonard.
Class Poem, Frank C. Richardson.
Class Will, Nelly M. Brown.
Class Song, words by Bessie L. Jones and music by Nellie E. Burdick.

Thursday evening the Senior Concert was given by the Chicago Lady Quartet, in the church, crowded to the utmost by the delighted audience. Following this was a brief reunion of the students in the college chapel.

Thus has closed another year of Milton College with its usual prosperity.

MILTON, Wis., July 3, 1892.

WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., July 8, 1892.

Representative Baker, of Kansas, has proposed a bill reducing the President's salary to \$25,000, and that of the Vice President to \$5,000, and of Justices of the Supreme Court, and Cabinet officers, Senators and Representatives to from \$7,000 to \$3,000, respectively, and he proposes to reduce all other Government salaries now exceeding \$1,000. These salaries are now less than those paid to like officers by other nations of first rank. We pay our workmen more and our public officials less. Some of the striking workmen at Homestead were receiving a per diem greater than that of a United States Senator. The aristocratic old world notions are not binding upon us, and the American people are at liberty to make an economical example if they choose. Every town in the land has several men who would be willing to represent a Congressional district, at Washington, for \$3,000 a year. The question is, "Will it pay to cheapen this kind of work?"

The political prophets and lightning calculators are busy electing the next President and Vice President. One of the guessers says that Cleveland may be elected by the House and Reid by the Senate. Others point out that the candidate of the People's party stands a chance of election by the House so that the successful ticket may be Weaver and Reid. Of course staunch Democrats and Republicans generally claim the triumphant elections of their respective tickets. The whole thing is in doubt. No one knows how New York and one or two other Eastern States may go. Republicans hope to profit both by Tammany defection and by an anti-Tammany and anti-Hill feeling, and the Democrats on the lukewarmness of the New York Republicans' machine, and the effect of a Blaine vs. Harrison feeling. The North-west is expected by many to go for Democratic electors, and some Southern States for the People's party candidates. If, however, any Southern States are to escape from the Democratic corral there are Republicans who hope to get their brand on the mavericks. The final round-up is uncertain. If you will bet don't forget the provision which is quite popular just now, that "either bettor may declare the bets off upon payment of a small forfeit."

Washington is a good summer resort for people living south of New England and the region of the Great Lakes. The Alleghanies and Blue Ridge cool our Western and the Potomac our Southern breezes. The streets are wide and universally shaded by trees, and these and the parks make the city quite grove like. Wise Washingtonians stay at home during the heated season, let whisky alone, eat moderately, and don't worry over politics or business, though of course if we have cousins in the mountains or by the sea side we visit them. CAPITAL.

YOUNG PEOPLE'S WORK.

THE SEASONS.

Springtime's ever lovely,
With its pretty flowers,
And I love the summer,
With its cooling showers.

Autumn's sweet and dreamy,
When the leaves are dying,
And I love the winter,
When the snow is flying.

But, of all the seasons,
In my estimation,
The rosiest and sweetest
Ever is vacation.

—R. K. Munkittrick.

BUT in our sweet vacations what shall be our occupations?

LET us think. Then let us buy some paper and ink and write out our best thoughts and send them to the Corresponding Editor.

SOME young people feel that they need a paper all their own, devoted to the interests of the young. Before this is established let those of us who are fortunate enough to have a vacation furnish our page with reports of Christian Endeavor work, or whatever of interest they can send. Then they will, by practice, be the better prepared to keep up a live Young People's paper when any enterprising young person has the courage to start one. Or if you cannot do this, or do not feel sufficiently interested to do it, take a few idle moments of your vacation and give us the reason why.

DENOMINATIONALISM vs. INDIVIDUALISM IN THE RISING GENERATION.*

BY MISS ANNA MALTYBY.

As young people banded together for a purpose, it becomes us to inquire how we shall attain breadth of view, independence of opinion, and all the qualities most desirable for Christian character. That our denomination needs the assistance of young people of just this stamp cannot be denied. There are many ways in which they can help, and new fields are opening all the while.

In addition to the doctrines we maintain in common with other Christian denominations, it is ours to uphold the Sabbath in which we believe and to spread Sabbath truth. Thus it comes about that we have, perhaps, a greater variety of interests and a wider field for our energies than any other denomination. With this fact, and such grand opportunities of work before us, shall we limit our sympathies to only one branch of the cause in which we believe? For instance, if we confine our interest, prayers, and contributions entirely to the Tract Society, will the best results be obtained, and are we doing our best for the cause?

It is unnecessary, even if it were possible, to decide which branch of our work is the most important, as they all seem indispensable to the advancement of the truths we believe. Our schools and publications are objects of interest. Our weaker churches need our sympathy and aid. We are often cheered and encouraged by reading of so many clergymen and others who have accepted the light and truth through reading some of the Tract Society's publications. The home and foreign missionaries are undoubtedly doing their utmost on their respective fields, and should have our hearty co-operation. Thus, by all these means, can we obey the spirit of the injunction contained in the

*Paper read during the Young People's hour of the Central Association, Leonardsville, N. Y., June 11, 1892.

last words of Christ, "Go ye into all the world and preach the gospel to every creature."

But though these objects are many, let us not confine ourselves to any one of them. No energy will be lost by our being interested to help forward all these lines of work. The field is broad. Let us, then, so put forth our efforts in it that we may obtain the best results for ourselves and for the cause. The best results for ourselves will undoubtedly be a growth and development into broad, whole-hearted Christian workers. Only as we attain this growth do we become approved of God, "a workman that needeth not to be ashamed."

If, on the other hand, we neglect our spiritual growth, or limit our exertions to one line of work, we come far short of our duty. It is scarcely possible that we shall fail to become narrowed-minded, and if we do not fall into the ruts so dangerous to Christians, at least our chances of future usefulness will be greatly impaired.

The future of our denomination depends upon what the young people of to-day become. So if we make the most of ourselves we shall be doing our best for the denomination. We should not be satisfied with doing anything less, for unless we do our best we shall never be successful. Now, more than ever before, is the time to make extra efforts to advance our cause. It may be said of our work:

"We are now in the gloaming, but the morning is breaking,
And upward the sun is intruding his ray;
The times point the hour to mankind for awaking,
And girding our loins for the work of the day.

"We are not alone in our arduous labor,
For thousands are watching the work that we do;
The service of God and the good of our neighbor,
Will draw to our ranks from the good and the true."

Most of our young people are members of the Young People's Society of Christian Endeavor. While the Society rests upon a broad basis, and its general aim is to advance the cause of Christ, is there not a liability to be content with the *working* of the Society, and a formal observance of the pledge, resulting in narrowness and inefficiency? But a glance at the Christian Endeavor motto, "For Christ and the Church," will recall the purpose of the Society. Any Christian Endeavorer who has accepted Christ should join with Christ's people in the church and become an earnest, loyal church worker as well. As exercise promotes the health of the body, and study increases our mental capacity, so nothing will promote our spiritual growth and development like *doing*,—working in Christ's vineyard. The broader the field the better.

We must not neglect the study of the Bible as a means of growth and usefulness. Let our hearts and characters be formed after its teachings and after the example of Christ laid down therein. We need, like Timothy, to know the Holy Scriptures from a child, "that the man of God may be perfect, thoroughly furnished unto all good works."

Our cause, like most others, depends largely upon financial support. Hence the importance of training ourselves to regular systematic giving. It is not enough to give when solicited for little special objects, but we should bear in mind the heavier burdens of the church,—pastor's salary, Missionary and Tract Societies. Neither let our societies depend upon socials and festivals as our means of raising funds. While we need to cultivate a social spirit, we also need as much to cultivate the true spirit of giving. If the time and money spent in providing and arranging some of our festivals and

entertainments were put directly into the cause of Christ, would we not gain in financial matters as well as spiritual? Let us give with a direct view of the good we may accomplish, and not accustom ourselves to feel that it is easier to give as the price of self gratification. Is there not here an instance of putting the individual before the denomination?

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

By special arrangement we succeeded in having Bro. Huffman with us for about four weeks last winter. The meetings then held were full of interest and resulted in the addition of thirty young people to our church. A number of these were regular attendants of our Christian Endeavor Society, and some of them already associate members. Nearly all are now active members and the increase is a source of great encouragement to us. Our new members appear to be faithful and earnest, and a number of them particularly happy in Jesus.

In looking back to what the meetings were a year ago I can see a great improvement. There seems to be more freedom and earnestness, and above all more of the spirit of the Master and desire to work for him. May the good work go on in all places until the young people of our denomination have developed into whole-hearted, loyal, Seventh-day Baptist Christians.

ADAMS CENTRE, N. Y.

SPIRITUAL LEADERSHIP.

The true model or leader in spiritual things is Christ, and his character is the illustration and example of what the gospel designs to make of man. To be like Christ is the very essence of Christianity; our most exalted conception of Christian perfection is likeness to Christ, and he who approaches most nearly to Christ in character comes nearest to being an ideal Christian. It is not knowledge, or faith, or pre-eminence in any particular virtue, but simple Christ-likeness that constitutes the Christian.

But why is a model or leader necessary? Is not redemption sufficient? Most assuredly, as a ground of pardon and possible salvation under the requirements of justice; but how difficult it would have been for weak humanity, though pardoned, to develop a righteous character without some one to exemplify the virtues required and present an illustration of the finished result. The Christian virtues have no abstract existence. To be known they must be embodied in the life and character. Love itself, apart from a loving subject and an object loved, is nothing but a name. Hence a model or leader is needed to illustrate the virtues that Christianity inculcates. Again, it is to be remembered that man is a follower, and requires a chief. The fact that among savage tribes as well as among civilized people chieftainship should be recognized, and that the masses, in the aggregate so much more powerful than any individual, should acknowledge the chieftainship of that one, and be loyal to him, even unto death, is sufficient proof of the fact that man is naturally a follower. The chief follows his ideal, and the people follow the chief. This principle holds in the matter of religion as well as in social or political life. "One is your Master, even Christ." Follow Christ; he is the only safe leader—the only perfect example and guide.—*North-western Christian Advocate (Methodist)*.

RELIGION is a necessary and indispensable element in any great human character. There is no living without it. Religion is the tie that connects man with his Creator and him to his throne. If that tie be all sundered, all broken, he floats away, a worthless atom in the universe, its proper attractions all gone, its destiny thwarted, and its whole future nothing but darkness, desolation and death.—*Webster*.

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 21. 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 IV.—THE LAME MAN HEALED.

For Sabbath day, July 23, 1892.

SCRIPTURE LESSON.—Acts 3: 1-16.

INTRODUCTION.—This lesson follows immediately upon the preceding, with no intervening verses and apparently little, if any, intervening time.

EXPLANATORY NOTES.—v. 1. "Peter and John." How often these two disciples are mentioned together; often also James is named with them, the three witnessing Christ's agony in the garden and his transfiguration, and were long after esteemed pillars in the church at Jerusalem. Gal. 2: 9. Peter and John were opposites, the former being impulsive and quick of action, the latter quiet, thoughtful, and of a receptive temperament. Peter's former name was Simon, son of Jona. John 1: 42. Christ changed it to Cephas (Syriac), which is in the Greek, Peter, which means *rock*. He resided at Capernaum and was a fisherman. Christ made him a fisher of men. John was a native of Bethsaida, in Galilee, also a fisherman. He is the author of the gospel and three epistles of John and book of Revelation. "Hour of prayer, the ninth." 3 o'clock P. M. The Jews had three hours of prayer, morning, noon and evening. Psa. 55: 17. The third hour (2: 15); 9 o'clock, A. M.; the sixth hour (10: 9); noon; the ninth hour (3: 1); 3 P. M. v. 2. "Man lame . . . carried . . . daily." A genuine case, no deception possible. Lame from birth, over 40 years of age (4: 22), and carried daily by his friends. "Gate . . . Beautiful." Supposed to be the eastern gate, of immense magnitude, covered with Corinthian brass, and of surpassing splendor. "Ask alms." A common custom even among Gentiles. A usage arising, probably, from an idea of special divine care being vouchsafed to the poor, and the thought, also, that those who go to worship God would be charitable to the poor. v. 3. Who has not been similarly besieged when passing through our large cities? v. 4. "Look on us." Perhaps that through the eye his faith might be aided. v. 5. "Expecting . . . something." He had, then, no higher expectation than of material gifts. v. 6. "Peter." The spokesman, as usual. "Silver and gold have I none." Showing that they were poor men. The Pope of Rome, who pretends to be Peter's successor, makes no effort to imitate the apostle in this respect. "Such as I have." The favor and power of God, which were far better than money. "In the name of Jesus Christ." By his authority and power. "Rise up and walk." All potent words. A demonstration of what Christ had told them in Luke 9: 1. v. 7. "Lifted up." Encouraging him to try his limbs for himself. "Immediately." The suddenness of the cure is the proof of the miracle, and his use of his legs and feet the evidence of it. v. 8. Natural order of events. He leaped up and stood, thus finding he was healed; then walked as commanded, then showed his gratitude and joy by going into the temple leaping and praising God. v. 9. Additional evidence of his cure. v. 10. His identity is assured by the first part of this verse, and their amazement declared in the latter part. v. 11. "Held Peter and John." A natural and impulsive expression of his excited gratitude and affection to them as the instruments through whom miraculous healing had come. "All the people ran." A lively scene, easily imagined, and not at all overdrawn. "Porch called Solomon's." A portico built by Solomon on the east side of the outer court of the temple, 400 cubits long, and because of its grandeur and beauty was left standing by Herod when he rebuilt the temple. v. 12. "Saw it." Their amazement. "Answered." To the wonder and inquiry contained in their looks. "Men of Israel." Respectful address. "Why marvel, or look on us." They were doing both. "By our own power or holiness." It was not by any miraculous energy or supereminent

piety of theirs that this was done, and Peter did right to disclaim it. v. 13 "God of Abraham . . . our fathers." Skillfully introduced; hence *your* God hath "glorified Jesus," whom you have delivered up and denied before Pilate, who was determined to let him go. What a contrast here, showing their unnatural and bitter opposition to Christ. v. 14. "Holy One." Consecrated to God, meaning Christ. "Just." Innocent and entirely righteous. "Murderer." Barabbas. This verse reveals deeper guilt than the preceding. As like cleaves to like, they prefer a murderer to the Holy One, as they were murderers themselves, as Christ had called them. Matt. 22: 7. v. 15. Peter here reaches the climax of his indictment against them. "Killed the Prince (author) of life." They had taken the life of One who came to give eternal life, who was the source of all life, the fountain of spiritual joy and blessing. In Heb. 2: 10, Christ is called the *Captain of Salvation*. He teaches the doctrine of life and salvation, leads men to it, and rewards them with it. "Witnesses." Of Christ's resurrection, both by his preaching and by the miracle he had wrought in his name. v. 16. "Faith in his name." The miracle of healing had been wrought through faith in the name of Christ. We are not told whose faith it was, whether the lame man's or Peter's. Certainly Peter had faith, possibly, too, the lame man was led, while beholding them, to believe in the all-prevailing name of Jesus of whom he had doubtless previously heard.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning July 17th.)

POWER OF FAITH.—Acts 3: 16, Heb. 11: 32-40; 12: 1, 2.

It was strong faith on the part of Peter and John, in the name of "Jesus Christ of Nazareth," that worked the wonderful cure at the gate Beautiful. If we are engaged in any way in the service of Christ we must not be unmindful of this fact. Concerning spiritual matters, faithlessness is helplessness. Without faith we can do nothing of work for the welfare of our fellowmen, nor, indeed, for ourselves. But with faith there is no limit to our accomplishments. If the great band of Christian Endeavorers have faith in the power of God to use them for the spiritual upbuilding of the church of Christ; if they "have faith as a grain of mustard seed," they shall say unto the mountains of difficulty, "Remove hence to yonder place; and they shall remove; and nothing shall be impossible unto you." "If ye shall ask anything in my name, I will do it." No matter how well educated, or well qualified for service, if the "precious name" is forgotten, all efforts are futile. Depend upon it young Christian soldier, defeat awaits you if you go forth to fight the Lord's battle in your own name, or if, when others think it was in your own power, as the people thought of Peter and John, you do not quickly own the name of Jesus as the only source of strength. Victory is for every one who fights truly in the name of Jesus. Too often ministers lose spiritual power and dishonor Christ, by so preaching that the people lose sight of Jesus and behold only a preacher of learning and eloquence and fine manners. "Lord, increase our faith." The humblest Christian may by faith work wonders that will amaze the unconverted. First inquire when undertaking a work, "In whose name?" Then "through faith in his name" make the weak strong.

SCRIPTURE REFERENCES.

1. Timid womanhood strong by faith. Matt. 9: 20-22.
2. Peter's exhortation. 1 Peter 1: 16-21.
3. Faith of Bartimeus. Mark 10: 46-52.
4. Faith of the Samaritan. Luke 17: 11-19.
5. Faith establishes God's law. Rom. 3: 31.
6. Faith gives victory over all things. Rev. 14: 12.
7. Contend for all true faith. Jude 3.

MANY LESSONS IN THIS WORD, FAITH.

Her bright feet cannot rest upon a clod,—
She bears no weight of weariness or dole,—
A pure hand-maiden in the home of God,
Opening his presence-chambers to the soul,
W. H. Hayne.

—CREDULITY — Skepticism. Two extremes. But of the two it is better to believe too much—far better than to often doubt. Life cannot be limited by "the boundaries of mathematical demonstration." It is a dangerous theory that nothing is to be believed that cannot be proven. Yet some accept that darkest of creeds. Said an English writer, "A hundred can live by faith to one who can examine it." Faith is better than reason.

—AND it is better than sight. For in faith we trust Him who can better be depended upon than human senses. He is never untrue, while *our* eyes often deceive us. We must have confidence beyond the realm of sense. The child in the strong arm of his parent is restful. Of himself he is powerless for protection or guidance, but he believes in his father. Faith is restfulness.

—AND there is sweet comfort in faith because of this help given beyond the realm of sight. We have no need of faith so long as we see all God does for us, and know why he does it. But how quickly sight fails us, and we do not know the reasons for God's strange dealings. The faith is our stay, our comfort. One writer says, "Faith is reason exercised on the invisible."

—BUT we must make good use of faith. There will be no gain in the possession of more faith or more knowledge unless that which is already possessed is well used. To pray, "Lord, increase my faith," when one does not make a proper use of what he has is to pray that he may be wasteful and not appreciate the gifts of God. But more genuine faith only comes by finding use for the present measure. Lord, help us to make good use of our little faith.

—MANY lessons in this word FAITH.

THE WORK OF THE CHRISTIAN ENDEAVOR SOCIETIES.

Those who say there is nothing new under the sun would be sorely put to it to find the counterpart of the Young People's Societies of Christian Endeavor. When, before this year of grace, has the earth thrilled to the tread of 1,200,000 young people bound together with a single pledge—to do what? Elect Cleveland? Elect Harrison? Pedal a bicycle or swing a tennis racquet? No; to read the Bible and pray every day, to take part regularly in prayer-meeting, support their own churches, and engage in active Christian enterprises. There's a new aspect of Young America for you! Young America? I should rather say Young World.

If any one thinks that Christianity is senescent, he has sufficient answer in this army of 1,200 full regiments. It is marching with the steady swing of veterans, and yet with the buoyancy of youth. Now and then an old Christian shrugs his shoulders, "After us, the deluge." True; a deluge of fresher vigor, keener wits, stronger faith. Look at the young people's religious societies of this decade, and you will have no fear for the church of the twentieth century.

To one who believes all this, it is, indeed astonishing that there are some who never heard of the Christian Endeavor movement, who do not know how, only eleven years ago last February, from the elements of a revival in a church in Maine, an earnest pastor, and faithful people, was crystallized this new jewel of the church's sceptre, the Christian Endeavor pledge. What was attractive about it? Where were the jokes, the uniforms, the cake and candy, the glitter and gayety, that alone were supposed capable of drawing young people? If for nothing else, the world owes this movement its profound gratitude for proving the deep seriousness of the young. It used to be said, "Win them by persons." Now it is said, "Win them by principles."

Christian Endeavor societies have been from the start eminently spiritual. They have dealt with fundamentals. They have appealed to the thoughtful and uncaral young manhood with confidence and success. More than that, they have exhibited Young America's—Young World's—genius for applied Christianity. Fish for the young with a general exhortation, and they will grin at it as the pickerel grins at the float. Fish for them with the hook of principle baited with a definite duty, and they are yours. —Harper's Weekly.

HOME NEWS.

New York.

ALFRED CENTRE.—One of the pleasant things about a residence in this village is that old students and other friends find it a first rate place to spend a week or two after Commencement, Associations, etc. Among those thus visiting us this season are Rev. T. L. Gardiner, of Salem, W. Va. Bro. Gardiner preached on Sabbath last, an excellent practical sermon from the texts, "Cast thy burden on the Lord, and he shall sustain thee," and "Casting all your care upon him, for he careth for you."—Mr. S. J. Humphrey, of Albion, Wis., whose boyhood's home was at the "Centre," is also visiting friends in town. Alfred has a warm welcome for all friends, old and new, who are disposed to come. S. R. S.

DERUYTER.—Notwithstanding the many attractions of the large places around us for the 4th of July, the pastors here consulted together and decided to have a *Home Celebration*, and take some initiatory steps toward the proper celebration of the 4th of July next year, which will be the centennial of the settlement of DeRuyter. The school green of the old DeRuyter Institute is a beautiful place, surrounded with large maple trees, with the gray stone building for a background, and there we met at 11 A. M. to commemorate our nation's birth-day. Short addresses were delivered by the pastors, interspersed with stirring, pathetic music.—Prof. F. M. Burdick, who makes his summer residence on the Burdick farm, three miles north of this village, was then introduced. He is the brother of P. A. Burdick, the temperance orator, and formerly lecturer on law at Cornell University, and now at Columbia College Law School, New York City, and with us entering most heartily into all that tends to the welfare and upbuilding of DeRuyter. He spoke of the pride we take and ought to take in our country, not for its greatness in material resources, but for its influence among all nations for human freedom. Ancient Republics had failed because of wars between the States. Ours had succeeded because of the wisdom of the fathers in referring the settlement of all such differences, not to the arbitrament of the sword, but to the Supreme Court. And so incomparable was our Constitution that when Prince Bismark and the Emperor William formulated a new Constitution for Germany they took as their model the Constitution of the United States. In closing his admirable address, he referred to the fact that next year would complete the century since the settlement of DeRuyter, and that plans should be made and committees appointed to make the next 4th of July a great day for the people of DeRuyter, and for the children from abroad, by the careful preparation of papers and addresses portraying the century of effort and progress in DeRuyter history. And may we not ask through the SABBATH RECORDER for contributions of facts and records concerning DeRuyter Institute, that in the coming history it may hold the high place it deserves. L. R. S.

Rhode Island.

ASHAWAY.—We received encouragement and blessing from the meetings of the Association. The spirit of the Lord was with us. The sermons, the prayer and conference meetings, the seasons of devotion, all refreshed our hearts. — A short time before the Association one of the teachers in our Sabbath-school, three members of her class, and another young girl were baptized. The teacher had formerly been a Methodist, sprinkled when she was a child, but becoming convinced of the truth of the Sabbath and baptism she renounced the errors and be-

came a member with us. — At our last communion season another young lady was baptized and united with the church. — Some of our people live at Clark's Falls, and not having horses, and it being too far to walk to Ashaway, they, with the help of others, built a chapel several years ago, and have since maintained separate Sabbath services and Sabbath-school at that place. With this arrangement few had enjoyed our communion services. In the afternoon of our last communion day several of the brethren and sisters from here went there and held such a service. It was the means of help and blessing to those there as well as to ourselves. — Hopkinton High School graduated its first class this year. The class, consisting of three young ladies, acquitted themselves well. The school is doing good work and shows that its corps of teachers are pains-taking and faithful. Through the influence of this class the cause of education has been strengthened here. — As a church and community we are encouraged. There is some spiritual growth. Brethren and sisters, pray that the revival spirit may grow till the whole country may be filled with zeal for the advancement of Christ's kingdom in the world.

JULY 6, 1892.

J. G. C.

West Virginia.

LOST CREEK.—On Sabbath, May 14th, Eld. Main was with us and presented the claims of the Missionary Society. After the service the congregation assembled at the water and six candidates were baptized. In the afternoon four were received into the church by laying on of hands and the giving of the right hand of fellowship, after which the pastor reported his year's labors with this church, showing that he had assisted in eight revival efforts in which were seventy conversions and renewals, baptized thirteen converts, eight of whom united with Seventh-day Baptist churches,—four here and four at Stokes, O.—At the Quarterly Meeting one month later, the trustees announced that the parsonage had been repaired with slate roof, new chimneys, etc., at an estimated cost of \$125. Eld. M. E. Martin was present from Greenbrier and with Eld. S. D. Davis assisted in the services, one candidate was baptized and received into the church. On Sabbath night Col. D. H. Davis's new poem, "The Kingdom Gained," was read under the auspices of the Y. P. S. C. E. It was well received. We hope that Bro. Davis will continue to write.—June 25th our pastor attended the Quarterly Meeting at Greenbrier, and his pulpit was supplied by Eld. Sharps of the M. E. Church. July 2d we had Bro. B. C. Davis with us who gave a very interesting talk on the Sabbath-school lesson. Eld. S. D. Davis occupied the pulpit with more than usual vigor. With Eld. Huffman and B. C. Davis in anticipation in the near future we are enjoying quite a variety of preaching.—The season has been very favorable for West Virginia farmers. O.

Nebraska.

HUMBOLDT.—It is now very dry and hot. One extreme follows another, still corn looks well, but oats and early potatoes are suffering. Corn was planted too wet and the ground is very rough and cloddy. Unless rain comes soon the effect will be disastrous. If the weather remains as it now is, it will be bad for the Conference.—The state of society remains about as in the few months past. The young people are still becoming fewer and the Y. P. S. C. E. is not very strong. Health is quite good notwithstanding the great amount of wet weather.

U. M. B.

Minnesota.

ALDEN.—The Minnesota Semi-annual Meeting, held at Trenton, has been noticed in the RECORDER. It was during the following week,

on Fourth-day, June 14th, that a circumstance of unusual importance occurred. It was the following Sixth-day that I was on my way to Trenton, not realizing what was before me. I came to the Cobb River, and to my surprise I found the bridge which was high above the water, all gone. I soon found that the renowned cyclone had been there. Somehow I gained the impression that this was not a cyclone region. When I would read of them in the papers I would feel comparatively safe on this account. I had the opinion that they had an especial fondness for large streams. But alas! theories are satisfactory until we meet with an exception. You could have better realized my surprise if you had passed with me over the track of this death-dealing and all-destroying cyclone. After I was shown where to ford the river I saw a barren waste. A house on the west was completely demolished. The land was strewn with boards splintered into fragments, stuck into the ground as though an intoxicated man had been staking it off. Many other pieces were scattered in every direction on the ground. A wagon wheel with the axle-tree broken off close to the hub, with some of the fixtures pertaining thereto added to the debris, while a chicken completely picked varied the same. The wind here seemed to blow from the west. A little further on a house on the east of the road was not quite demolished, but the barn and all the out-buildings and a part of the house, was gone, with a similar destruction. A little beyond this I found some timbers in the middle of the road. To my surprise this was blown from the east. This was the house newly built, of a man who had been married but a few years. When he called my attention to the fact I remembered that I married him but a short time before I went to Albion. His whole house was taken from the foundation and carried eight or ten rods, and set down together, and fell in a heap, destroying all its contents. His wife and child being in an out-door cellar, were uninjured. Casper Ayers was only about half a mile from here, with his fine and beautiful house. He only felt the breath of this destructive cyclone, but it passed by without injuring him. He lived the nearest of any of our people there. They certainly have great reason to feel thankful to a kind Providence that it came no nearer. We all may well ask God's protection from a similar fate. W. H. ERNST.

COMMENCEMENT AT SALEM COLLEGE, W. VA.

(Clarksburg News.)

The anniversary exercises of Salem College last week were interesting and instructive throughout, and showed marked ability not only in the students, but in the managers of the institution.

The week's exercises were opened on Saturday night by a lecture on Hebrew Customs and Manners by Prof. Rheines, the German instructor, which threw much light on the subject with which the public is very meagerly acquainted.

On Sunday evening President Maxson delivered the Baccalaureate Sermon in the Baptist church to a large and appreciative audience, his text being, "Get Wisdom." He made an eloquent appeal to the young people to aspire to higher things and to seek the attainment of that understanding which is better than gold.

On Monday night the Demosthenean Lyceum gave its annual session consisting of orations, recitations, essays and a paper, all the various parts being well rendered.

Tuesday morning the Oratorical Contest took place as follows:

Music by the Band.

Prayer.

"True Heroism." J. H. Wolfe, Salemville, Pa.
"Purpose." S. B. Bond, Aberdeen, W. Va.

Music.

"Self-discipline." Cora Randolph, Salem, W. Va.
 "Our Country." G. O. Doak, Deep Valley, W. Va.

Music.

"The advantage we have in the future that awaits us." Chester Ogden, Sardis, W. Va.

"The coming man; his sphere and creed." V. C. Snodgrass, Pullman, W. Va.

Music.

The young champions acquitted themselves well, Chester Ogden, of Sardis, the youngest contestant, carrying off the first prize; Cora Randolph, of Salem, the second, and G. O. Doak, of Deep Valley, the third.

Tuesday evening witnessed the rendition of the annual concert, under the management of Miss Lottie Maxson, instructor.

The following programme was well rendered and received frequent applause :

PART I.

- Selection. College Band.
- Piano Solo. Miss Beatrice Lowther.
- Vocal Solo. "Queen of Earth." Miss Lottie Maxson.
- Piano Solo. "Glide Waltz." Miss Edna Locuchery.
- Trombone Solo. Mr. H. Adkins.
- "Vocal Duet. Selection. Prof. S. L. Maxson and Miss Lottie Maxson.
- Piano Solo. "Chiming Bells." Miss Lela Powell.
- Overture. "Gems of Ireland." Orchestra.

PART II.

- Piano Duet. "Tannhauser's Grand March." Misses Lottie and Beatrice Lowther.
- Vocal Solo. "Leonore." Miss Lottie Maxson.
- Trombone Duet. Rev. L. A. Seager.
- Piano Solo. "La Gharite." Miss Lottie Maxson.
- Double Mixed Quartette. "Nogels Waltz."
- "The Arcadian." Concert Polka. Mr. Atkinson and Orchestra.

On Wednesday morning the commencement exercises proper were presented. Every part of this exercise was creditable to the participants and the programme received the most careful attention of a large audience.

- Music. Salem College Band.
- Invocation.
- Music. "Like as a Father." Quintette.
- Oration. "Women in Literature." Xenia Bond.
- Essay. "Monuments." Dora Jeffers.
- Oration. "The Farmer." Ernest Randolph.
- Music. "King of Love my Shepherd is." Miss Lottie Maxson.
- Oration. "Thought." Lovia Simpson.
- Oration. "Mental Training." T. Francis Kemper.
- Music. College Orchestra.
- Awarding Diplomas.
- Doxology. Congregation.
- Benediction.

At the close of this programme diplomas were given to eleven graduates from the Business Department, and the degree of Bachelor of Commercial Science was conferred on C. L. Bond and G. O. Doak.

Wednesday night the largest crowd that ever gathered in Chapel Hall witnessed the presentation of the drama, "Border Land," by the members of the Excelsior Lyceum. The different parts were well handled and it was pronounced a success by all present.

These exercises brought many people to Salem who expressed themselves as highly pleased with the week's entertainment, and this season will be looked forward to as an important yearly event in the future.

The four years existence of the Salem College has vastly increased culture and refinement in that enterprising little town, and it is already taking front rank as one of the educational centers of the State. The people of Salem may justly be proud of the efforts which they have put forth for securing these advantages of education.

MARY AND MARTHA AT THE CONFERENCE.

The domestic story of these two sisters when entertaining their blessed Lord is familiar to us all. Martha like the good house-wife that she was, was careful and anxious about many things. Her first and chief thought was for Christ's bodily comfort; how she might spread her hospitable board with the finest linen and the best provisions that her house could afford. In her laudable zeal to minister to the physical, she lost sight of the spiritual. As in the French proverb, with her, the good was an enemy to the best. Mary chose more wisely. It was of small moment to her, just then, what they might have for their repast, or whether they had any or not. A mightier thought moved her. Her beloved Lord was there, for one brief hour, perchance, and as he had told Judas that the poor they had always with them, but him they had not; so, she realized, meals were common affairs, but his presence they should not long enjoy. Mary knowing her opportunity, bowed at his feet, and opening to him the depth of her heart, drew from him the wisdom and comfort that only the Son of God could impart. One thing was needful and Mary had chosen that good part.

I know that all may not agree with Christ's estimate of these sisters, some would prefer the thrifty Martha, to the shirking, slovenly Mary, as they would term her. I have heard even a minister praise Martha to the disparagement of Mary; but ministers are reputed to be lovers of a good meal, and this one may have been biased in that way. We must accept the divine verdict that Mary's was the better choice. There are Marthas and Marys now. They will be at the Conference—some as hosts, others as guests. The Martha that's coming is concerned mainly with her wardrobe, the route of travel, the old friends she is to meet, and the new ones she may make. The Marthas that entertain are concerned with the material preparations; improvements of the home, paint, paper, furniture, fixings, equipage, dress, and provisions for the table. Both lose sight of the chief object of the meeting. They are careful and worried about the many things. A greater thing is needful and the Marys have chosen that. These, whether guests or hosts, have felt the religious importance of this annual gathering; regarding it not so much as the time or place for the display of themselves or their hospitality, as for the display of God's power, the time of Pentecost, the Jubilee of God's people. They have awaited it with eager expectation, approached it with joy, and prepared for it by earnest prayer. They behold it an occasion full of hope and inspiration—the beginning of an era of better things. If we all imbibe the spirit of the Marys what may we not expect of spiritual power from the Conference? Let not the want of silk dresses, material comfort, stand in the way of your attending and getting a blessing. If you have the silk dress, wear it, and we shall be glad to see you. If cheaper fabrics are the best you can afford, wear them, and we will adore you none the less, if you are adorable. The writer's first visit to Conference with his wife, was with the flannel dress and a crying baby (I don't recommend the baby), and neither stood in the way of his getting a call to one of our largest and wealthiest churches to which he had been candidating.

What we shall hope and pray for is, not simply that we may entertain with comfort and success, and the visitors enjoy a feast of good things, but that the meeting may be attended

with such power as we have not witnessed in years.

Reading the above to a Martha in the kitchen, she said: "That's pretty good, but I think if they all are going to be Marys, they had better fast." Our thought is: Be reasonable; keep within your means. We should prefer the plainest fare, rather than a more elaborate menu, if it is to cost the health of the women, rob the meetings of their presence and bankrupt their husbands. Can we not strike the golden mean?

G. M. C.

JULY 3, 1892.

THOSE RESOLUTIONS.

To the editor of the SABBATH RECORDER:

I read in your last issue with much interest the proceedings of the Western Seventh-day Baptist Association; but must say I was chagrined to learn that a committee of my brethren put themselves on record as unwilling to be regarded responsible for the two resolutions on temperance. Now, I desire to say that the sentiment of those resolutions commends itself to my judgment and conscience as eminently appropriate, and ought to be adopted by every philanthropic and especially by every Christian association in this nation. Is not such an expression of sentiment and corresponding action demanded by loyalty to the principles of righteousness as embodied in the moral law, and especially as set forth in the summary of Jesus? Matt. 22 : 37-40.

The saloon license laws of the States and of the Nation are a disgrace to the civilization of the last quarter of the nineteenth century, and are in palpable violation of the first principles of good government. The beverage liquor traffic has no more right to a legal status in this age and nation, than have lotteries, gambling houses and resorts for prostitution. They each belong to the works of darkness, and the logic which tolerates the former should have equal force in support of the latter. To me, it is a sad and humiliating thought that such a vice and crime producing industry as the legalized liquor saloon should be, through party affiliation, supported by nine-tenths of the Christian men of this nation. I had, it seems, vainly hoped that there were very few such among Seventh-day Baptists.

N. KINNE.

WOMAN'S BOARD.

Receipts in June.

Miss Susie M. Bardick, Shanghai, China.....	\$ 30 00
The Ladies' Society, New Auburn, Minn., Miss. Soc. \$3, Tract Soc. \$2.....	5 00
Woman's Miss. Soc., Brookfield, N. Y., Miss Bardick's salary.....	15 00
Mrs. Mary F. Whitford, Sec. Western Association, Miss Bardick's salary.....	\$ 3 00
Miss Jennie Renwick, Friendship, N. Y.....	1 00
Mrs. Esther R. Bardick, Hebron, Pa.....	10 74
Ladies of the Portville Church.....	6 00
Ladies Miss. Soc., Nile, N. Y.....	20 74
Isolated member of Nile Church, Tract Soc. \$50, Miss. Soc. \$50.....	1 00
Ladies' Benev. Soc. of First Verona Church, Tract Soc. \$6, Miss. Soc. \$6, Miss Bardick's salary \$5.....	17 00
Young Ladies' Mission Band, Walworth, Wis., Miss Bardick's salary.....	20 00
Ladies' Benev. Soc., Walworth, Wis., Tract Soc. \$5, Miss. Soc. \$5, Dr. Swinney's salary \$5, Board expenses \$3.....	28 00
Ladies' Benev. Soc., Milton, Wis., Tract Soc. \$12 50, Miss. Soc. \$10 50.....	23 00
Woman's Guild, Milton Junction, Wis., Board expenses.....	10 00
Woman's Miss. Soc., North Loup, Neb., Miss. Soc. \$5, Miss Bardick's salary \$7 50, Board expenses \$5.....	17 50
Ladies' Benev. Soc., Milton, Wis., Dr. Swinney's salary \$20, Board expenses \$10.....	30 00
Ladies' Benev. Soc., Shiloh, N. J., Dispensary fund Women of the S. D. B. Church, Scio, N. Y., Miss Bardick's salary \$4, Board expenses \$1.....	25 00
Mrs. B. F. Rogers, Scott, N. Y., Miss. Soc.....	5 00
Woman's Soc., Beauregard, Miss., Board expenses Mrs. Mary F. Whitford, Sec. Western Association: Ladies' Evangelical Soc., Alfred, N. Y., Miss Bardick's salary \$16, Board expenses \$9.....	1 00
Ladies' Aid Society, Five Corners, N. Y., Miss Bardick's salary \$5, Board expenses \$2.....	2 00
Ladies of Richburg, N. Y., Miss Bardick's salary.....	7 00
Mrs. J. B. Whitford, Nile, N. Y., Tract Soc. \$50, Board expenses \$50.....	11 00
Mrs. Madelia Perkins, Tract Soc.....	1 00
Mrs. Place, Ceres, N. Y., Miss Bardick's salary \$1, Board expenses \$1.....	25
A Friend, Bolivar, N. Y., Miss Bardick's salary.....	2 00
Mrs. S. L. Wardner, Friendship, N. Y., Tract Soc.....	1 00
Ladies' Miss. Soc., Hammond, La., Miss Bardick's salary \$1 25, Dr. Swinney's salary \$1 25.....	48 25
Ladies' Society, Utica, Wis., Miss Bardick's salary. Contribution at Western Association, Board expenses.....	2 50
Mrs. John Looftboro, Welton, Iowa, Board expenses Ladies' Society, Albion, Wis., Miss Bardick's salary \$15, Board expenses \$5.....	5 00
	3 00
	75
	20 00
	\$ 324 74

E. & O. E.

NELLIE G. INGHAM, Treasurer.

MILTON, Wis., July 1, 1892.

EDUCATION.

—AUGUSTUS KOUNTZE, a New York banker, in his will bequeaths certain valuable property in Omaha and \$50,000 in cash for the Theological Seminary at Omaha.

—A STRIKING fact about the Chinese use of tea, which is told on the authority of a Chinese officer, is that it is employed for preserving the bodies of the dead. A corpse placed in the center of a box of tea, he says, will "keep for years." He further asserts that tea which has been employed in this capacity is often exported for foreign consumption, the boxes being marked in a way known only to the natives.—*Court Journal*.

—To THE question whether women are strong enough to keep step with men in higher education, a woman answers: "I would like you to take 1,300 young men and lace them up, and hang ten to twenty pounds of clothes upon their waists, perch them up on three-inch heels, cover their heads with ripples, chignons, rats and mice, and stick 10,000 hair pins into their scalp. If they can stand all this, they will stand a little Latin and Greek."

—THE CHANGES OF THE COLLEGE YEAR.—The past year has been an eventful one in educational circles. As a result of Mr. Rockefeller's generous endowment of Chicago University and President Harper's vigor and discernment, there has been a shaking of dry bones in all of the leading institutions, many of their brightest lights have been won to Chicago, and, in general, it may be said that as a result of the standard set by Chicago and Leland Stanford, Jr., Universities the rate of compensation of competent teachers never can be as meager and insufficient as it has been too often in the past. It has been a year of striking changes in the personnel of college officials. In New England President Gates has taken officially the reins at Amherst with favorable results, which we chronicle elsewhere. Dartmouth no longer is guided by President Bartlett. Harvard has suffered no decided loss, neither can it chronicle any decided gain in its teaching force. Clark University will contribute of its riches to Yale and Chicago next year. Yale, recognizing the necessity of providing a reliable "feeder" for the university, has planned to open a well-endowed, high grade preparatory school at Lakeville, Ct., which will begin its work under the control of eminent instructors. In New York City the two leading universities have taken the first steps toward removing to the upper end of Manhattan Island, where there will be room for expansion commensurate with the necessities and possibilities of educational institutions in the nation's metropolis. Cornell University has lost the eminent historian and administrator, President C. K. Adams, but immediately filled his place by the brilliant head of the Sage School of Philosophy, Prof. J. G. Schurman. The Roman Catholics in Washington have strengthened the faculty of their university with men who do not hesitate to contribute to the Protestant press articles expounding the views of the liberal, American, non-Jesuit Catholics, and nothing is more indicative of the development of new ideals in that Church than the recent decision to fall into line with a summer school for Catholics similar to Chautauqua, to be held this year at New London, Ct.

The University of Wisconsin has gained at the expense of Johns Hopkins, Prof. R. T. Ely leaving the latter institution to accept the control of the department of economics in the Western University, where he will receive State aid in developing a department that will have great influence in shaping the political ideas of the young men of the North-west. In California, Leland Stanford, Jr., University has begun its work with a present and potential future endowment of men and money that promises well for the cause of higher education on the Pacific coast. No such record of giving to colleges can be chronicled as made last year notable through the Rockefeller gift and the Fayerweather bequests. Indeed, these latter have not yet been paid, but the estate has been inventoried and settled, and it is only a question of time when 46 of our colleges and universities will have \$3,725,000 poured into their treasuries. The university extension idea has become so popular in certain localities that the friends of the movement, recognizing the necessity of training a school of well-educated lecturers who shall be qualified to supply the rapidly growing demand, have induced the American Society for the Extension of University Teaching to establish a seminary for such training, which will open in Philadelphia next fall, and profit by the supervision of Prof. E. J. James, assisted by the leading university men of this country and England. Notable among the events of the year are the decision of the Propaganda

on the propriety of the Faribault compromise, the opening of the Drexel Institute of Art, Science, and Industry, in Philadelphia, the decision of the trustees of the Peabody and Slater funds to concentrate their gifts upon the best of the schools for negroes in the South, and the movement to develop the interest of the children of the public schools in the celebration of October 12th.—*Congregationalist*.

TEMPERANCE.

—THOSE who advocate the use of light wines as a preventive of drunkenness, and point to France as an illustration, should read an article in a recent issue of the *Petit-Journal*, Paris, which declares that of all the dangers menacing the agricultural population of France, the gravest and most difficult to fight is alcohol power.

—THE World's Temperance Congress, to meet in Chicago during the World's Fair, will hold a four days' session, discussing the following phases of the temperance question, one on each day, respectively: "Scientific and Medical," "Educational and Economical," "Legislative and Political," "Religious and Miscellaneous." Specially prepared papers will be discussed but no resolutions adopted. The following named organizations will also hold a World's Congress one day each during the Fair: Sons of Temperance, Good Templars, National and World's W. C. T. U., and Non-partisan W. C. T. U.

—RUM AND MURDER.—A very large proportion of murders come through intoxication. There are hundreds of men who, through drink, have lost all control of their own minds, and who are liable to turn their cruel hands upon their dearest friend. A lady, who has kept a record of wife murders perpetrated by drunken husbands, reported in the daily papers for a year, shows that 3,004 such cases have occurred during that time. Who can tell us how many such cases have occurred where persons have gone to the very verge of murder; where superior strength or sudden flight alone has saved a wife from murder at the hands of him who had solemnly vowed to love, honor, protect, and cherish her? And who can tell how many fathers, mothers, neighbors, brothers, sisters, and daughters have been murdered by intoxicated men? The prisons are crowded and the gallows groan beneath the burden of murderers, who, but for strong drink, might have been quiet, peaceful, sober, industrious men. And though the land is defiled with crime, and blood toucheth blood, still these murder mills grind out their everlasting grist, and hearts are breaking, and stricken souls are sorrowing, and wives are suffering, and children are crying, and bereaved ones are pouring out their tears. "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily."—*The Safeguard*.

THE TREASURY OF RELIGIOUS THOUGHT for Pastor and People, is on our table for July. Among the more directly homiletical magazines this is unsurpassed; and every number is of unusual excellence. The present is a unique number, having as its frontispiece Rev. C. S. Welker, Ph D., the chaplain of the Massachusetts Agricultural College, a view of which is given. His sermon is on "The Duty of the Hour," and is devoted principally to demonstrating the importance of young men giving more attention to farming. The remaining articles are of the usual character and merit. Yearly subscription, \$2 50, clergymen, \$2. Single copies, 25 cents. E. B. Treat, publisher, 5 Cooper Union, New York

NOT ON CALVARY.—A brochure, written by a layman, based on the theory that Satan, and Satan alone—is responsible for all sin and suffering. In a review of the work, *Book Chat* says: "This book is written for those that doubt. It is intended to show from another point of vision, another facet of many-sided truth, which reflects the same old faith, but resting on a foundation where is represented no Father's love incongruously blended with a stern retributive justice, but where the divine tragedy is represented as the last exercise of malignant power by the almost divine but fallen one. The writer's position is of startling boldness and originality. A very timely work." However pleasing the theory may be, those who still think the Bible is authority on such matters will find some difficulty in harmonizing the two.

PEOPLE in Japan are called by the family name first, the individual, or what we should call the Christian name next, and then the honorific—thus: "Smith Peter Mr."

SPECIAL NOTICES.

PROF. S. L. MAXSON having moved from Salem, W. Va., to Clarksburg, W. Va., desires his correspondents to address him at the latter place.

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FRIENDS and patrons of the American Sabbath Tract Society visiting New York City, are invited to call at the Society's headquarters, Room 100, Bible House. Office hours from 9 A. M. to 4 P. M. Special appointment made if desired. Elevator, 8th St. entrance.

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, WILLIAM C. WHITFORD, Berlin, N. Y.

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

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

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

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

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CONDENSED NEWS.

At Trenton, N. J., a leather trust has been incorporated.

Mackerel in great numbers and large size, have struck in on the Maine coast.

A further eruption of Mt. Etna has occurred. The mayor of Nicolosi declares that a terrible volcanic outburst is impending.

The Labor riot at Homestead, Pa., is assuming alarming proportions. At last accounts, the National Guards were ordered to the scene of the disturbance, for the maintenance of order.

The French government has decided to ask for an addition of 800,000 francs to the amendment already granted for defraying the expenses of France's representation at the Chicago Fair.

At Guadalajaha, Mexico, the people of the city and surrounding country have been in a state of terror for some time on account of repeated shocks of earthquake, which have been the most severe ever felt there.

The July returns to statistician of the department of agriculture make the following averages of condition: Corn, 81.1; winter wheat, 89.6; spring wheat, 90.9; oats, 87.2; rye, 92.8; barley, 92.0; potatoes, 90.0; tobacco, 92.7.

The Post-master General has issued an order reducing the rates of postage on mail matter addressed to all places outside of the universal postal union, to which higher rates of postage previously applied, to the uniform rate of ten cents per half ounce for letters and two cents for each two ounces for other articles. These non-postal union offices include the islands of Ascension and St. Helena, places in China, Madagascar and Morocco, Cape Colony and other colonies and states of South Africa.

The government of Rome has notified Mr. Potter the American minister that Italy accepts the invitation to take part in the international monetary conference.

Burlington Route New Service.

A through Pullman Sleeping Car Chicago to San Francisco is a feature of the Burlington's new service. This car leaves Chicago daily on the fast train, at 1.00 P. M., and runs via Denver, Colorado Springs, Leadville, Glenwood Springs, Salt Lake City and Ogden, arriving in San Francisco at 11.45 A. M., less than four days en route.

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MARRIED.

STILLMAN—PHETIPLACE:—At the home of the bride's parents, at Wakefield, R. I., July 2, 1892, by the Rev. M. R. Phetiplace, Mr. Arthur W. Stillman, and Miss Albertine Gertrude Phetiplace, daughter of the officiating clergyman.

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.

COOK.—In Hartsville, Steuben Co., N. Y., June 29, 1892, of blood poisoning, Mrs. Lenora Claire Cook, wife of Lewis Cook, aged about 20 years. J. C.

CLARKE.—At Adams Centre, N. Y., July 4, 1892, Mrs. Saraphine P. Clarke, widow of Eugene Clarke.

She was born Feb. 14, 1845, in the town of Plainfield, N. Y. Her parents were Clarke and Cynthia Saunders, deceased. About twelve years ago her husband was thrown from a carriage, receiving fatal injuries, and she was left with two small children to struggle on alone in life. Her faith in God gave her a cheerful and courageous heart, and right bravely did she bear the burdens of life. She was a quiet, wise, and loving Christian mother, a true friend, and a loyal member of the Church of God. On her marriage and change of residence, she transferred her membership from First Brookfield Church to Adams Centre, from which she entered the church triumphant. Her children have risen up to call her blessed, and with their mother's faith will bravely meet the trials of life and find comfort in the God of all grace. A. B. P.

TAYLOR.—In Ashway, R. I., June 27, 1892, George W. Taylor, in the 72d year of his age.

Bro. Taylor became a Christian in early life. He was a man of generous impulses, giving his time and money for those things that he thought would help to make men happier and better. He did much also to keep up and carry forward temperance work here. He died trusting in his Saviour. G. J. C.

GALLUP.—At Edelstein, Ill., May 10, 1892, Daisy neetman Gallup, daughter of Mr. and Mrs. John Sneedman and wife of Frank Gallup, in the 27th year of her age.

Of the three children born unto them only the oldest, a little son, survives her. She was amiable and lovely in life, a gentle and affectionate daughter and sister, and a loving and devoted wife and mother. She leaves a large circle of friends to mourn her loss. S. B.

STRANGE.—In Peoria, Ill., May 25, 1892, Mrs. Mary A. Strange, widow of the late Henry Strange, aged 73 years.

She was born in Manchester, England, July 23, 1819. In her early childhood she came with her parents to this country and settled in New York and on Nov. 5, 1835 was married to Henry Strange. In 1852 she, with her family, moved to Illinois, settling in Akron township, Peoria county, near West Hallock. In June, 1873, having accepted Christ and the Sabbath, she was baptized, and with her husband united with the Seventh-day Baptist Church of Southampton, of which she continued a worthy and esteemed member until removed by death. Six daughters and one son survive her, to mourn the loss of an ever true friend, their loving and devoted mother. S. B.

HAKES.—Near West Hallock, Ill., June 4, 1892, Alanson Hakes, aged 73 years, 1 month and 12 days.

He was born in Berlin, Rensselaer Co., N. Y., April 22, 1819, and was married to Miss Lucy Hendricks, April 19, 1845. During the same year he moved with his wife to Illinois, settling in the township of Hallock, Peoria county, on the farm which he continued to occupy as his homestead until removed by death. There were born unto them ten children, of whom seven survive. He was an upright man and a worthy citizen, trusted and honored by a large circle of friends, neighbors, and fellow-citizens. He was the brother of Eld. Anthony Hakes and Rensselaer Hakes, both of whom died only a few months before him. S. B.

POTTER.—At West Hallock, Ill., June 29, 1892, Mrs. Mary Hakes Potter, daughter of Elder Anthony and Susan Hakes, and wife of J. A. Potter, aged 46 years, 6 months and 23 days.

In October, 1858, when about 13 years of age, she put on Christ by baptism, and united with the Seventh-day Baptist Church of Southampton, Ill. On the 29th day of March, 1866, she was united in marriage with J. Adelford Potter, with whom in mutual affection and a happy home life she had lived for more than 26 years. There were born unto them one son and two daughters; of these the son and youngest daughter survive her. She was a thoughtful and affectionate daughter and sister, a tender and loving wife and mother, and an ever trustful and faithful follower of the Lord Jesus as her Saviour. She was cherished in life and is mourned in death by a large circle of friends. S. B.

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

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