

# The Sabbath Recorder.

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## THE SABBATH RECORDER.

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### WHAT GOD REQUIRES.

What asks our Father of His children, save  
Justice and mercy and humility?  
A reasonable service of good deeds,  
Pure living, tenderness to human needs,  
Reverence and trust and prayer for light to see  
The Master's footsteps in our daily ways?  
No knotted scourge or sacrificial knife,  
But the calm beauty of an ordered life,  
Whose very breathing is unworded praise—  
A life that stands as all true lives have stood,  
Fast rooted in the faith that God is good.

—Whittier.

GOD washes the eyes by tears until they can behold the invisible land where tears shall come no more. O Love! O Affliction! ye are the guides that show us the way through the great airy space where our loved ones walked. God teaches us, while yet our sorrow is wet, to follow on and find our dear ones in heaven.—  
*Henry Ward Beecher.*

IN speaking with a brother minister on the steamer "City of Troy," on our way to the Eastern Association, about the various speculations as to the state of the dead, the *when* and *where* and *how* of the future world, he remarked that it was his intention to teach people how to live *here*, not hereafter. This reminds us of a remark by that gifted woman, George Eliot, who once spoke of the "other worldliness" of some Christians. By this she meant that many Christian people are so busy thinking of heaven and getting ready for it, that they have no time to spare for the affairs of this world. There is too much truth in the suggestion. Right living here is the best preparation for the hereafter. Righteous living is a very practical matter. It is honest living; peaceful living; useful living; it is cheerful, workful, hopeful living. All questions of the next state will be determined by these earthly conditions.

THE grand doctrine of redemption is the principal theme in the Scriptures. Every system of Bible reading or Bible study that does not recognize this fact is, in the most important sense, a failure. Christ is the central figure in the Old and the New Testaments. To study the Scriptures with this thought constantly in mind is the only correct and progressive method. Herein lies the distinguishing feature of the Blakeslee over the International system. The latter is fragmentary—the former is not. The plan in this improved method is (1) to begin with the study of the Life of Christ, not from any one Gospel only, but from all presenting the several parts of his life and teachings as a

whole. (2) This study is followed by a comprehensive study of the results of his work as shown in the history of the Church in the Acts, Epistles, and the Revelation. (3) It then takes up the history and teachings of the Old Testament with special reference to promised Messiah. These lines of study are graded to suit the different ages and mental and spiritual attainments of the scholars. A strong argument in favor of this plan is found in the fact that those who have tried it are loudest in its praise. The principal objections come from those who have not tried it.

LEAVING New York at 6 P. M., on board the "City of Troy," we are having a delightful steam up the Hudson. Delegates from New York, New Market, and Shiloh are in our company, with Berlin as our objective point. Brethren, G. P. Kenyon, from the Western Association; L. R. Swinney, from the Central, and L. D. Segar, from the South-Eastern, are with us and bring good reports from Lost Creek, which may be seen more fully mentioned in another column.

AN important part of the Columbian Exhibition still lies in the Hudson River several miles above New York City. We passed very near three very quaint Spanish vessels, the principal one being the "Santa Marie," a facsimile of the original vessel, in which Columbus sailed on his immortal voyage of discovery four hundred and one years ago. This odd fleet will soon be helped along on its way to Chicago, *via.*, the St. Lawrence River and the Lakes.

BERLIN is on her best behavior. The weather is refreshingly cool and comfortable. Forests and fields are dressed in their loveliest drapery of green, while beautiful blossoms decorate the church and homes of the happy people.

THE EASTERN ASSOCIATION, holding its sessions with the church in Berlin, N. Y., was opened at 10.30 A. M., June 1, 1893. The opening prayer service was under the direction of the chorister, Mr. Arthur Green. This was followed by the introductory sermon, by Geo. P. Kenyon, delegate from the Western Association. His theme was mutual help in the service of God, and his text: "Bear ye one another's burdens, and so fulfill the law of Christ." Gal. 6: 2. The sermon was earnest and timely, and if the sentiments expressed were carried out we should be in a constant state of Christian love, activity and progress. A testimony service conducted by Bro. Stephen Burdick, followed the sermon, and was a most happy change from the usual order. It helped to clinch the thoughts of the sermon and to "kindle a flame of sacred love" in all hearts at this stage of the meetings. The attendance at the opening sermon is not large. The weather is fair and the hopes of the people are that God will richly bless this gathering.

The people of Berlin are on hand with their

admirable forces of hospitable men and women who seem determined to keep up their reputation for generosity and faithful service.

The afternoon service, aside from the brief reports of delegates, became deeply spiritual. Brother Seager represented the South-Eastern Association, Bro. Swinney the Central, Bro. Kenyon the Western and Bro. S. Burdick the North-Western. Bro. B. F. Rogers, of the Scott Church, conducted a devotional service, and I. L. Cottrell preached from Luke 1: 58, 59. Then a brief conference meeting in which nearly every person participated. We were sorry to leave the good meetings at Alfred, but we seem to be stepping into a similar atmosphere at these opening services. God grant that it may prove to be so in all the meetings.

THE change made last year in the constitution and general plan of the Eastern Association meetings was not quite as well understood by the churches as it should have been. Hence a few of the churches followed the old order of reporting church statistics, and several churches made no report. But notwithstanding this misapprehension and the failure of the clerks to send blanks to the churches indicating the kind of information desired, we feel quite confident that the changes were wise, and will secure a much higher spiritual development than usual. Though only on the second day, at this writing, I am sure there is a general conviction that God is ready to pour out his spirit upon this place and this Association in answer to the prayers and earnest efforts of his people.

There is a universal feeling of regret that this church must so soon part with its loved pastor and wife, as they are to remove to Alfred to enter upon his duties in the Theological Department of the University. Brother F. E. Peterson, the new pastor of the dear old mother church at New Market, N. J., is present, and we all heartily welcome him to this Association and to his important duties as pastor and editor of the *Evangel*.

PERHAPS before passing, to notice the work of the second day of the Eastern Association we should mention the encouraging reports given by the delegates from the Sister Associations. All of these delegates (whose names are given elsewhere) are full of hope. The various Associations are in a good condition of harmony and Christian activity. The presence and help of these brethren are highly appreciated. The Rev. C. E. Bissell, of the M. E. Church, was introduced by the Moderator to the Association and cordially welcomed and invited to participate in the deliberations. In the evening Rev. L. D. Seager, of Berea, W. Va., preached an interesting sermon from the words, "In him was life." John 1: 4. He drew many suggestive analogies between spiritual life and plant life. After this sermon a devotional service was conducted by Rev. A. Lawrence. Two young people asked the pray-

ers of Christians. Bro. Seager then sung a solo entitled, "Seeking for Me."

The second day (Sixth-day morning), was opened by a praise service, led by Rev. L. D. Seager.

In connection with the usual routine of business, Bro. Stephen Burdick, delegate from the North-Western Association, presented a request from his Association that the future sessions of each of the Sister Associations occurring in May and June, be held hereafter one week earlier in order to avoid conflicting with the Commencement Exercises of Milton College. This request was referred to the Committee on Petitions.

The following is a brief outline of a very interesting and practical sermon by the Rev. W. C. Daland:

Text, Eccl. 10:1. "Dead flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour."

Theme: "Little faults hurtful to Christian character."

After speaking of the position occupied by the book of Ecclesiastes in the sacred canon, and a brief exposition of the text, the following points were made:

1. The flies did not destroy the ointment, but simply rendered it offensive; so little faults do not destroy Christian character, but mar its beauty and hurt its influence for good. Many faults were enumerated, such as cross words, rough treatment of those near and dear to us, disregard of other's feelings, ready imputation of wrong motives, a censorious spirit, the use of expletives and slang, the use of tobacco, and the indulgence in doubtful amusements and unbecoming conduct.

2. As the dead flies cast discredit upon the ointment, so these faults cast discredit upon Christianity and hinder its growth and influence in the world. Those not Christians watch Christians and notice all such faults and failures. It thus interferes with the presentation of the gospel.

3. As the ointment thus spoiled brings discredit upon the apothecary or perfumer, so the faults of Christians bring discredit upon Christ himself. Christ is the Healer and Saviour, and the balm and fragrance of his gospel is to save the world; but we must give up the least thing which would interfere with this. Christians, and those in positions of influence among them, ought to give especial heed to the principle underlying this word of the wise man of old.

[From L. C. Randolph.]

—THE *North Western Christian Advocate*, in a paragraph on Sunday-closing of the Exposition pleasantly refers to our denomination as "a wheel-barrow load of Seventh-day Baptists." The cruel contrast thus implied between the Seventh-day Baptist wheel-barrow and the Methodist band wagon subdued us until we remembered that there are over thirty times as many of us as there were in the company of men which Gideon led to victory against the great army of Midianites. Only three hundred men of them, but "the Lord set every Midianite's sword against his fellow," and made Gideon's band the masters of the situation. May we be pardoned for suggesting that when there is such a conflict of theories among the Sunday keepers themselves, it requires but a few Seventh-day Baptists (ten thousand are a plenty) to put them to flight.

Really, brethren, the main question to be

considered is not the size of the company, but whether the Lord is with it.

This is not the first time that some of our good friends have cheerfully addressed themselves to the task of dumping the Sabbaterians into a wheel-barrow and trumbling them off into oblivion. In the meanwhile the Sabbaterians are becoming better and better known, and the whole land is becoming leavened with Sabbath doctrine. It is a good thing to be even in a wheel-barrow load, if the Lord holds the handles.

—LAST Sunday one saloon on the North side in Chicago bore this inscription:

"CLOSED ON SUNDAY,

GONE TO THE WORLD'S FAIR,

Will remain closed until 8 P. M. as long as the Fair is open Sundays."

We simply state the fact, leaving the reader to draw his own conclusions.

—FEW of us realize what a grand door of opportunity our denominational exhibit at the World's Fair opens. The Seventh-day Baptist booth is the center of attraction among the religious exhibits, and is thronged with visitors. Some competent, well-posted man should be in attendance all the time.

—It is difficult to have patience with some of those who are posing as leaders of the Sunday closing movement, and who, as self-appointed representatives of religion, are doing so much to bring it into contempt. We do not wish to be unkind, but it *does* seem to us that some of them use the upper part of their heads too little and the lower part too much. The Elijah A. Morse, who some time ago, as the mouth-piece of Jehovah, threatened the cholera if the Fair was not closed on Sunday, is again uttering oracles. In regard to the recent action of Joseph Cook, Wilbur F. Crafts, etc., a strong Sunday-closing paper says:

ZEBRAIC ZEAL.—We lament that Mr. Joseph Cook, Rev. Wilbur F. Crafts, and others, persist in their unwise excess of zeal in complicating and hindering the campaign against Sunday opening of the Fair. It would be exceedingly weak if it were not calamitous to ask the President to call out troops to keep the Fair's gates closed. That impossible suggestion is instantly interpreted to mean that troops are asked to thrust bayonets against the breasts of people who wish to see the Fair on Sunday. Of course, it is asked that force be employed to prevent directorial disobedience to the law. Yet even the directors are not in rebellion against law. We believe that they suppose they are within the law, for their lawyer so advises them. One construction of the law, if it did not sanction open gates last Sunday, seems to divest the opening of outrage against law. The insinuation against the United States Attorney is certainly not a stimulus to his zeal in the present issue. The question went into the United States Circuit Court last Saturday, and since a permanent, and not a temporary, injunction is sought, the case could not be adjudicated before Sunday. We do not defend the directors, for we believe that their course has been uncandid and lamentable. However, a suggestion to use troops to hold them in check does not deserve an instant's respect or patience. Such hysteria prejudices our case, and heaps mountains of odium upon Sunday-closing. The summit of dispiriting despair is reached when the unwise Mr. Crafts pleads with the public to send telegrams to the President according to his own calamitous prescribed text.

THERE were 11,665 miles of street railways in operation in this country at the close of last year, comprising 5,939 miles of electric roads, 4,460 miles of horse roads, 646 miles cable and 620 miles steam. The mileage of electric roads increased 1,878 miles during the year, while there was a decrease of 846 in the number of miles operated by horse power, and also a decrease of twenty-two miles in steam car lines. Fifty-two miles of new cable road were built during the year.

## ARBOR DAY.

BY PROF. HENRY M. MAXSON.

How astonished one of the early settlers would be if he were to return to his old fields of labor, when he wrestled with the forest for possession of the ground, and should attend one of our Arbor Day celebrations. As he listened to our worship of the trees that gave him such weary toil to root out that he might have room for planting his crops, no doubt he would exclaim, "Why all this fuss about cutting down trees? You get your money for them when turned into lumber or firewood, and you have the land free for planting. What more can you ask?"

Since he is a Yankee and presumably fond of the "almighty dollar" we might base our first reason for protesting against forest destruction on money, and say that it is a question of raising or losing eight hundred million dollars a year, for that is about the value of the annual forest product of our country, and as matters are tending there is very great reason to fear that this income will soon be greatly diminished or nearly cease.

Few people have any idea of the rapidly increasing rate at which our forests are being swept away. Unless there is some change soon the mills will have eaten them all within the life time of the boys and girls who read this.

Take the case of one State. A generation ago Ohio was covered with an apparently exhaustless supply of black walnut. To-day, hardly a merchantable tree can be found in the State. In eight years nearly five million acres of forest land, in that State, were cleared of their timber, more than half the wooded area of the State. The experience of Ohio is but a sample of the experience of the other States with wooded areas in these days of great industries.

Did you ever think how much timber it takes to supply the demand of even one of our great interests. We have over 100,000 miles of railroad in the United States; they use on an average 2,500 sleepers per mile. This requires a quarter of a billion sleepers to rest the steel rails on; "enough, if placed end to end, to reach miles beyond the moon." To furnish this supply, once only, millions and millions of trees must be cut down; and when we consider that the sleepers must all be renewed every six or eight years the drain necessary to supply this one need becomes enormous.

The flour trade of one city, Minneapolis, requires two million barrels to ship the annual product of its mills, and even a comparatively insignificant manufacture like that of wooden tooth picks must use up a vast quantity of trees when one mill alone turns out eight million picks daily. It is not strange, therefore, that in Michigan, Wisconsin and Minnesota, which supply one-third of the lumber of the United States, the merchantable timber is being so rapidly cut off that in less than a decade but little will remain.

Each day in the United States we cut the trees from 30,000 acres of woodland and the end of each year sees the supply ten million acres less than the year before. In view of such facts it needs no reflection to show that unless some regular and general plan of replanting the cleared areas is soon entered upon the supply must, ere long, run short, and we shall not only lose the eight hundred million dollars our people now receive annually, but many of our most important industries must suffer since there is hardly a part of our daily

life to which the forest product is not a necessity.

But the renewal and preservation of our forest growth is of greater importance than even money can measure because of its effect on climate. There is no longer any doubt that the amount and regularity of the rainfall, the intensity of heat and cold, the evenness and healthfulness of the climate of a country, is largely dependent upon the proportion of its territory that is covered with trees. In Europe, in Asia, in the Islands of the Sea, and in our own country the widespread destruction of forests has been followed by a diminished rainfall, frequent droughts, decreased fruitfulness of the soil, change and irregularity of the seasons, and wide areas that were once fertile have become parched and barren, useless for cultivation.

Where now is that wonderful fruitfulness of orchard, and garden, and meadow that sustained in comfort and plenty the throngs of people that crowded about the Saviour in Palestine? It is not that the *people* have been carried off by their conquerors. It is rather that their famous *cedars* have been carried away, and in consequence the climate is so changed that the bountiful fields have lost their fertility, the rich pastures are sterile, and the land can sustain but a fraction of the large population that once thrived upon it.

Under the Moors, Spain was a veritable garden spot, yielding crops of great variety with extraordinary abundance, and supporting a numerous, cultured people. Their conquerors speedily swept off the forests for their timber, and to-day one-third of Spain is sterile and another third has barely enough fertility for a sheep pasture, the rivers have dwindled to half their former size, the climate, once so balmy, is fickle and harsh, and it is with difficulty that trees can now be made to grow where forests once flourished luxuriantly.

France, Italy, Sicily and China have had a similar experience, though not so severe. But the best example of all is the island of St. Helena. When first discovered this island was clothed to its very summit with a noble forest, the climate was moist, the rains even and plentiful. But the inhabitants soon began to prey upon the forests and finally destroyed them, preventing their renewal by the pasturage of goats that ate the new growth. In consequence droughts were frequent, and the island became little better than a desert. The government then proceeded systematically to create a new forest. When this was well grown the droughts closed, the rainfall increased, and the rains were spread quite evenly throughout the year, the replanting, in a measure, restoring the conditions that existed before the forest was swept away. Without doubt, the increasing uncertainty of our own seasons, the late springs and dry summers, the wind storms, cyclones and blizzards that occur with more and more frequency, and greater and greater intensity, are largely due to the greed and recklessness of the American people who, accustomed to dealing with that which seems inexhaustible, refuse to take any thought of the future and proceeds to reap the quickest returns from the present, regardless of its wastefulness. How trees thus affect climate need not be here considered; that it does have a most powerful effect is proved by innumerable recorded instances like those given. Taken in connection with the relation between forests and rivers, as shown in a recent number of the RECORDER, it makes the trees an important factor in our national prosperity.

To preserve these conditions of prosperity a certain percentage of the area of a country must be covered with trees. Many of the older States have already reduced their wooded area below this limit, and others are fast approaching it. It is incumbent upon the present generation, therefore, to take serious thought for the future and not only preserve the forests that still remain, but set about replanting areas that are now bare.

This does not mean that cutting trees shall be entirely stopped, but that there shall be no more sweeping the mountain sides of every stick, large or small. Forestry methods in Europe have shown that by cutting only the mature trees, a forest may go on year after year returning a valuable income, and yet preserving all its climatic and economic influence unimpaired. But there is a way in which the subject appeals still more closely to each one of us, that is the restoring the wooded area. To do this it is not necessary that trees should be massed in woods, or that the cultivated area should be sensibly diminished.

Miles and miles of hot dusty roads stretch in every direction from most towns with not a tree to shade them. What a great addition to the wooded area would be made if they were all lined with trees; what a great addition to the beauty of the country and the value of the farms! This suggestion should not be allowed to go without suggestion that they should not all be maples. The maple is beautiful, but one does long sometimes for a walnut, beech, tulip tree or ash to break the monotony, and he is filled with pity for the boys of the next generation when he notes how the hickories and the chestnuts are disappearing from the landscape.

There is hardly a farm in the older States that has not one or more sections that are too poor to cultivate, and are allowed to run to waste. Most of these waste places could be planted with various kinds of trees valuable for timber, and in a decade or two would become valuable properties, since the planted woodland become more valuable than those of natural growth. In ways like these the necessary proportion of woodland may be restored without materially lessening the farming lands, the old condition of climate would gradually return, and a great increase in value would be given to the material wealth.

Its accomplishment is to be greatly desired, not only by every farm owner, but by every patriot and by every man who loves his neighbor as himself.

#### OUR WORLD'S FAIR EXHIBIT.

By Mr. Ordway's request I send you, for publication, a catalogue of our Exhibit at the World's Fair, and some account of the work there. For nearly two weeks it has devolved upon me to look after our interest there. The work has been to arrange and make a catalogue of the Exhibit, and to entertain visitors. The latter has consumed a large portion of the time, as our little corner has received its full share of attention from the passers by. A great variety of people call, from the great brusque, six-foot, big whiskered man from Philadelphia, with a Philistine air, who greets you with a "How do you do, Mr. Seventh-day Baptist? what are you here for?" to the man from the country who doesn't know everything, particularly Seventh-day Baptists, and wants to be informed on the latter point. Neighboring religious exhibitors call, who want to know what we are going to do about Sunday opening. One of this class wanted to know if it wouldn't be a good idea to post

the fourth commandment over the exhibit on Sunday. We didn't quite approve the plan. Quite a number of old Alfred students have called, attracted by the fine view and familiar faces which have been sent from there. Yesterday Melville Dewey, New York State Librarian, came within the railing, his eye having caught the portrait of President Allen. He spoke of being acquainted with many Alfred people. President Whitford's portrait attracts Wisconsin people.

Last Sunday was the first open Fair, and our exhibit attracted special attention. Other religious exhibits were mostly without attendants, and some were covered from view. The Young Men's Christian Association displayed prominently on a placard, the fourth commandment, the clause, "*The seventh-day is the Sabbath,*" attracting notice and provoking comment. In another exhibit where the fourth commandment was displayed, some one, for the information of the exhibitor or the public, or both, pinned below it a notice calling attention to the fact that this was the first-day and not the seventh. Early in the day a reporter of the *Chicago Record* interviewed Dr. A. L. Burdick who was assisting in the work at the time, and the following appeared in the next morning's paper:

#### ONE CHURCH BOOTH OPEN.

Only one church booth remained open. Up in the north-west gallery of the Manufactures building the Seventh-day Baptists received visitors and had them sign a register. The man in charge said: "We are not opposed to Sunday-opening, but most of our people believe the management should not open unless it can do so legally. Saturday is our day of rest. On that day we leave our exhibit open to the public, but those in charge do not remain on duty. Quite a number of church people, representing several denominations, have called on us to-day. They say they are opposed to Sunday-opening, but they came to-day to see how it operated."

Of interest in this connection will be a paragraph clipped from the decision of Judge Cline of this city, granting a temporary injunction restraining the directors from closing the Fair on Sunday:

"This is a Christian nation," says the intervening petitioner, and "Christianity" says his counsel, "is a part of the law of the land," and therefore the injunction should not be granted. In the "Bill of Rights," being Art. 2 of the Constitution of Illinois, the people of the State have declared: "The free exercise and enjoyment of religious profession and worship, without discrimination, shall forever be guaranteed; and no preference shall be given by law to any religious denomination or mode of worship." There is a well-known Christian sect, the adherents of which believe that Saturday, and not Sunday, is the proper and rightful day of rest and worship; and even among those who regard Sunday as the proper day, there are serious differences of opinion as to the manner in which it should be kept. In this, as in other countries, there are millions of professing Christians who see no wrong in taking recreation Sunday. Even if Christianity be imbedded in the law—which is not free from legal doubt—yet it by no means follows that the Christian religion, as practiced by large numbers of its devout believers, requires the Fair to be closed Sunday.

This is the last day which I can spend with our Exhibit, expecting to start for Southern Illinois to-morrow. Some difficulty is being experienced in securing some one to take charge after this. The short experience of two weeks has established the conviction in my mind that this exhibit affords a great opportunity for our people, and that it should be improved to the very best advantage. For the accomplishment of this purpose, two things seem necessary:

1. It should be the business of a competent person to be in charge of the Exhibit during the season.

2. A full line of our publications should be on hand for exhibition and sale.

T. J. VANHORN.

## SABBATH REFORM.

(From the *Evangel and Sabbath Outlook*.)

### NEW LIGHT, OBEDIENCE, REST.

"Great peace have they who love thy law."

The following letter is its own explanation. It shows how truth finds men, leads them into greater light, and hence into joy and rest. We know that there are many who stand on the borderland between truth and error touching the Sabbath. The *Evangel and Sabbath Outlook* taking the place of the *Sabbath Outlook*, seeks to find all such souls, that it may, under God's blessing, lead them into light and peace. We welcome Bro. Bradshaw to the company of Sabbath-keepers, and pray that upon him and upon all who seek to know and do the "whole truth of God" the presence and power of the Spirit of truth may rest abundantly and continually.

EASTON, Fresno Co., Cal., April 19, 1893.

Dear Brother;—I feel I must write and thank you for your kindness in sending me the *Sabbath Outlook*, also to inform you of the good it has done me and others, so that you may be encouraged to go on with your good work.

The first few copies received I threw on one side with the intention of looking into them sometime when I had nothing to do, which seldom happens, though, with a pastor. With me it came sooner than I anticipated. I was taken ill and had to give up my work. As I grew a little better, one day I happened to take up a copy of the *Outlook* to see what it contained. I did not expect to find anything worth reading. I began to read, and read on and on till I had gone through the whole magazine. To say I was surprised is putting it very mildly. I was a very strict observer of Sunday, but on reading your paper the question came to me for the first time, Can I be wrong? The only answer I could get from the arguments of your paper was in the affirmative.

The copy I first read contained several letters from different ministers trying to defend themselves in the observance of Sunday, some of them also condemning you for your teachings. What struck me so forcibly on reading these letters, and your answers to them, was this fact: how thoroughly and completely you demolished every argument or lame excuse they put forward. This led me to read the other copies of your valuable paper which you had sent me; to study my Bible, and to pray over the subject. The result being, in a word, that I have adopted God's Sabbath as my Sabbath. I thoroughly believe that Christ, and Christ alone, is my only and sufficient Saviour. I also thoroughly believe that when God said, "Remember the Sabbath day to keep it holy," he meant exactly what he said, and that he holds me responsible to observe it.

There are others here studying up the subject, some are convinced, but as yet have not given up. In fact, there is a deep interest in this subject more or less throughout the whole neighborhood.

I am able to do but very little at present, owing to my health, but hope to be better in a few months, D. V. That we may be more thoroughly equipped, and thus better enabled to send or tell the good news around, will you please send me the *Outlook* for twelve months, with the premium book entitled, "Biblical Teachings Concerning the Sabbath and Sunday"; also send me "Seventh-day Baptist Hand-Book." Also send to Mrs. J. E. Chamberlain the *Outlook* for twelve months, with premium book entitled, "A Critical History of the Sabbath and the Sunday in the Christian Church." Send all together to the address that heads this letter.

Please let me know *what* is being done and *where* in this State in regard to your denomination, also in England.

I remain yours gratefully,

RICHARD BRADSHAW.

Late Pastor of Sibley Baptist Church, Iowa.

It is impossible for us to be stationary. "Man's spirit must move on." The great desire of a Christian man ought to be that his steps may be ordered by the Lord. Often the way seems full of dangers and difficulties, but God says: "I will go before thee and make the crooked places straight." If we follow Him we cannot go astray. It is for us to fear, lest, in our impatience, we seek to go "before God." It is blessed to be able to say, "It is God's hand that leadeth me."

It would be well if some men who feel that they are not as cordially treated as they would like would investigate themselves as to their general conduct towards others.

### OBEDIENCE LEADS TO JOY.

WALLA WALLA, Wash., May 5, 1893.

Dear Brother:—I have received the last *Outlook* and read it all with pleasure. You sent the *Outlook* to me first about seven years ago in a distant State, and it was the first paper I ever read, I believe, on the Sabbath of the Decalogue. I read it then, admiring your manly, able and Christian way of replying to your opponents, with a desire in my heart to know if the fourth commandment was obligatory upon us to-day.

I soon after removed to the far West and left off for a time all further investigation on this subject. Sometimes the subject seemed to force itself upon my mind, and I asked the Lord for light; doubts arose and have grown in my heart as to the validity of Sunday, as the Lord's-day or Sabbath. I never had any real trouble over the matter till some time last year, when I was shaken up and my conscience troubled me. I asked the Lord in anguish of soul to show me what I should do. I feel that God has answered my prayer and turned on the light so that I can never be satisfied with Sunday-keeping as the Sabbath of the Lord. O! my soul! is it possible that I have been converted and called to the ministry more than twenty years, and through erroneous teaching and ignorance, been living in open violation of one of God's positive and plain commands? Pray for me, my brother, that the Spirit may lead me into all truth, and God may give me such a backing that I, by his help, may stand up valiantly and boldly declare it. Most all denominations teach that the Decalogue is still in full force and binding upon us, but how they could wring in Sunday, the first day, for Sabbath, the seventh day, I have never been able to tell. I have never preached Sunday as the Sabbath, the seventh day, it seemed too glaring an inconsistency. I have called Sunday the Christian Sabbath till my conscience seem to rebuke me for it. I am told that Sunday takes the place of the fourth commandment because Jesus rose from the dead that day, and the apostles made certain references to the day, but this does not amount to a command to keep the day instead of the fourth commandment.

Similar to this is the argument that baptism came in place of circumcision and on this supposition infant sprinkling is based. In vain we ask where is the command for it? Where is your scriptural authority? Circumcision was of the fathers of Israel and was to be perpetuated among Jews, as I understand it, as a mark of national distinction, and is yet binding upon them. The Law of Moses is the Ceremonial Law and such other laws as pertained to the Jews, but the ten commandments, written in tables of stone, constitute the law of God in contra distinction to the law of Moses. This is the "Royal law," the "Law of liberty," by which we are to be judged at the judgment seat of Christ. By this law, which is just and pure and holy, we have a knowledge of sin, for sin is the transgression of this law. What the law says it says to them who are under it, "that every mouth may be stopped and all the world may become guilty before God." Then this law is binding upon the *whole world*, and by this law is the knowledge of sin, and the curse of this violated law rests upon the world of sinners, and Christ is the end of the law, or curse of the law, to all who believe. As believers they are still under the law to Christ, not justified by the law, but by faith in Christ, they can, with God's help, keep the law to the glory of God, and to the greater blessing of their souls. God bless you.

Your brother in Christ,

D. W. LEATH.

It is ever true that new light and obedience thereto is a source of great blessedness. The clear-cut distinction which Bro. Leath makes between "the law" as a ground of justification and as a rule of action, ought to commend itself to every Baptist at least. When that distinction is recognized, controversy is at an end. We rejoice whenever a conscience-governed heart hears and obeys the truth concerning the Sabbath. The present status of Sunday shows clearly that it can never be "restored," or made sacred, those who believe in any Sabbath must see this sooner or later, and with equal clearness they will see that there is no ground for security from the ruin of "lawlessness," except to return to the Sabbath, according to Christ's example and teachings. When Christ's followers will regard the Sabbath—not the Sunday—as the Redeemer did, we shall be content and the work of the *EVANGEL AND SABBATH OUTLOOK* will be done. This is all we ask; that Christians follow Christ in keeping the Sabbath and obeying the law of God.

DIE rather than sin.

SPEAKING of the opening of the World's Fair on Sunday, the *Christian Inquirer*, Baptist, says:

We are content to rest the argument on the fourth commandment. We would not open the Exposition on Sunday because God has prohibited work on that day. But we know that the public is not always influenced by that, and the humanitarian view comes in to enforce the commandment. It is not best for the laboring man, not best for society, not wise in the economic sense, to open on Sunday. Were there no Bible laws, we should say: "Keep closed." If God had not spoken, we should say: "Shut down the gates on the great rest day of the world." God prohibits only for man's good, and to open on Sunday would be an immense wrong.

Will the *Inquirer* tell where the law is by which God has prohibited work on Sunday? This is not captious criticism. It is a just demand that Christian men cease to make false claims and false statements, even by indirection. Sunday will hasten to a deeper grave, the longer men attempt to support it upon such false grounds.

Joseph Cook, in his Monday lectures, indulges in much similar misstatement. He also attempts to befog his readers and strengthen Sunday by saying:

Since the discovery of the document, "The Teaching of the Apostles," written about 150 A. D., we know the Lord's-day was used at that time for meetings for worship and breaking bread. Constantine legalized the First-day Sabbath. It coincides with the "great day of the sun." That day was observed before Abraham as the holy day. It is probably the true anniversary of creation. It is not unlikely the day was changed to Saturday at Sinai to separate the Jews from heathen corruption, and changed back again to our Sabbath on the morning of Christ's resurrection to separate the church from Jewish corruption.

Dr. Cook ought to know that, according to its discoverer, Bryenios, that portion of the "Teaching of the Apostles" which refers to Sunday was written much later than 150 A. D., by an unknown hand, and is of no value as authority. It is unworthy of one claiming so much scholarship as Joseph Cook does to bring in the modern invention of a "primal change," under the shield of, "It is probably the true anniversary of creation," etc. The failing cause and the dying Sunday cannot be saved by such "probabilities."

REV. W. J. ROBINSON, speaking before the Judiciary General Committee of the House of Representatives of Pennsylvania on the Sunday Newspaper Bill, Feb. 16, 1893, and in the hearing of the writer, suggested the most radical State Church doctrine, as follows. Speaking of the power of Legislators, he said:

From what source have you derived it? Not from your fellow citizens, for they do not possess it, and cannot bestow it. They have designated you as the persons whom they desire to be clothed with this authority over them. But the authority comes from God. He alone has the right of government over his creatures. And he alone can give to one man the right to lay his hand with controlling authority on the person, property and rights of his fellow man. And hence, in the very nature of the case, civil government is and must be of God. The Scriptures declare, "There is no power but of God. The powers that be are ordained of God." The law-making power is a governmental power. You, therefore, gentlemen, are in your official capacity, the ministers of God. You are acting in his name. You are the interpreters and expounders of his will to your fellow citizens, in the department of their civil relations and conduct.

On such assumption Mr. Robinson demanded that the Sunday law of 1794, which ignores all rights of conscience, and punishes men for obeying God rather than human tradition, should be kept in force. The darkest periods of history show nothing which is more fallacious, and little, which, if carried out, would be more unjust than Mr. Robinson's theory.

CHRIST is constantly set before us as an inspiration to a noble life. As Paul phrases it—"If there be any consolation in Christ"—there is a stimulus to progress in all that is good. We cannot meet with those who show purity and unselfishness in their lives without a sense of shame for our own shortcomings and a spur to something better than we have attained. If we set Christ always before us, we shall be drawn to things which are lovely and of good report.

## MISSIONS.

### CORRESPONDENCE.

We, the members of the Seventh-day Baptist Church of Attalla, Ala., do hereby tender our heartfelt thanks to the Missionary Board for sending Bro. Joshua Clarke among us to labor for the good of God's people, and for the little Church at this place. Bro. Clarke has been with us three Sabbaths, from April 28th to May 17th. His meetings resulted in much good to the cause. There have been five additions to the church since he came, one by baptism.

R. S. WILSON, *Pastor.*

#### FROM DR. SWINNEY.

*Dear Bro. Main:*—I am very glad to learn that the fare to Philadelphia is not \$240 (gold) which I wrote you, but about \$218 or \$220, according to the exchange.

I am very sad by the mail two days ago bringing word that my mother and brother John were both very poorly.

Trusting I may still see my mother, I hope to leave May 27th on the "Empress of Japan," though Mrs. Davis and Miss Burdick urge me to start in two weeks from this time, which seems very difficult to do.

#### FROM JOSHUA CLARKE.

I reached the town of Attalla, Etowah Co., Ala., April 28th, at about 6 A. M., landing in a rain, and it has rained more or less, more than half the days since I came. They call this town a city, and say its last census gave it a population of about 3,000 inhabitants. A strong effort is being made to boom the place, but at present this effort is not very successful; indeed, a financial cloud hangs over the place, and most of the people complain of hard times, and one passing through notes many vacant tenements. The town has six churches—three white and three colored. Prejudice against color runs higher here than in North Carolina, and during my stay here I have not seen a colored person in church service. I was invited to preach in a colored Baptist church, but was told by responsible parties if I did so they feared that the white people would not afterward come to hear me. I have preached every night, and Sabbaths and Sundays, since I reached the place. Our people not having a meeting-house, our service has been held in a private house, until one week since the brethren fitted up an unfinished house, which we have since occupied. Our meetings have been characterized by a good and growing interest. Here, as in North Carolina, we have been embarrassed by the pressure of the season's work, which has necessarily occupied the attention of the people.

This church was small, numbering seven members when we reached here; we leave it having added five members, and numbering twelve. Two of these came from the Baptist Church, and one from the M. E. Church in baptism. There are four families of Sabbath-keepers living here with nineteen promising children, several of whom have found hope in Jesus in our meetings, a fine promise for church growing. There are two families living four and six miles away, one of which will come to the church, the other is Adventist. Another family have bought here from Minnesota, and are expected soon, and will give strength to the church. I preached in town by request upon the Sabbath question, to an attentive but small audience. The smallness of this audience was

owing to the holding of revival meetings in the place and prejudice against Sabbath truth. Notwithstanding the embarrassments arising from the season of the year, and other causes, our meetings have been a success, and this little church strengthened and encouraged with the prospect of other accessions to its numerical power. I have spent about three weeks upon this field, and preached twenty-four sermons. Brethren and sisters, do not forget to pray for this little church, made up of good people, who are struggling to maintain the cause of God under embarrassments.

MAY 17, 1893.

ALBANY CENTRE, N. Y., May 25, 1893.

I reached home yesterday at 2 P. M., two months, less two days, from the time I left for my Southern field. I have been well and have very much enjoyed my work, an account of which I have given you monthly, or thereabout.

I very much regret the occasion of my being suddenly called home. But such are the ways of Providence. My work was outlined for another month, and was most hopeful for results.

During this time I have preached 54 sermons, traveled nearly 2,500 miles, doing such other work as one could find to do in connection with preaching every night, Sabbaths and First-days, when on my fields of labor. The fruits of this work have been referred to in my monthly reports. My expenses have been \$64 32.

#### FROM DR. SWINNEY.

SHANGHAI, April 20, 1893.

*Dear Bro. Main:*—Since the opening of the hospital our hearts and hands have been full in caring for twenty-five in-patients. Mrs. Ng has improved very much in strength and shows her kindness and good judgment in all her plans and efforts. Lucy Taung has had better health than usual and is energetic in doing her part. We have three cases in the obstetrical ward and my nights recently have been spent there, the two young nurses taking turns in sleeping there also.

Rising early in the morning, arranging the rooms and caring for the sick, gives me time for my breakfast when the gateman brings it over from the house. A visit is then made to the general ward and to the boys' ward, and at eight o'clock when ready to go over home to arrange the meals and household affairs for the day, Mrs. Ng comes into the obstetrical ward, remaining until noon to allow the young nurse in this ward to help me in the dispensary room with the out-patients until twelve o'clock.

Unfortunately for my reputation among the natives both the little ones who have come to the obstetrical ward have been girls; yet we on our part, have rejoiced in their large, strong bodies and unusually beautiful faces. The first little one was a week old when a relative who pays the mother's board, came to see her and scolded severely. There was some one of the helpers in the ward the entire time Lucy Taung says, excepting for a few minutes when she herself was called away, and whether this woman brought the opium and gave it herself to the baby or compelled the mother to do it, we do not know, but some time after when the nurse took the baby up to care for it, it was dying. They sent immediately for me, and coming in I charged the mother directly with the crime, but none of our indignation could bring back life to the beautiful little babe. It seemed almost impossible to endure such an evil thing right here under our own eyes, yet there was no help for

it. The feeling aroused among our people and the occasion thus given for several talks on sin in general, and their heathen customs in particular, made forcible by this case in our midst, may yet be the means perhaps of doing some good.

The next morning the little one was laid out in a pretty white suit some mother with a good heart had sent us in the holiday box this year, little dreaming I presume, of the kind deed she was doing for the hospital.

One of the school boys who was beaten by his playmates when at home during the holidays, because he would not worship the idols after they had dragged him to the temple, has recovered from the bruises and the height of the fever, yet still there is a low fever remaining which gives me some anxiety. He was too large a boy to go into the general ward among the women, and a small bed was placed in the gateman's house, who kindly took care of him. When another of the school boys was brought here (with the measles) two beds were arranged in the ward that opens into the dining-room, and these two boys placed there, a third school boy is now here, and as soon as they were all better, yet not able to leave their room and attend prayers with the others, they held their own evening worship. They invited the gateman and the coolie, both of whom are able to read, to come in with them. These boys, nine, eleven and thirteen years of age, are not professing Christians, and the two men are heathen, yet they sing, read a chapter together, and then the three little boys take turns in praying, after which they sing again.

Two of them will return to the school in a few days, but in the mean time it requires some thought to keep three bright, active boys diverted. One day they cut pictures from an old book, another they played on their slates, again a full day or more was given to kite-making, while yesterday they whittled away in happy glee, making wooden stopples for ointment bottles, for me to use among the out-patients. When I have not time to plan for their busy minds and hands, I send them up stairs to Mrs. Ng's room opening into the general ward where she sits much of the time managing the hospital affairs. She invents work or play for them, and thus under her eye they cannot get into mischief.

The girls in the general ward who are able to be up, sew a little, but much of their time is given to the cultivation of a few silk worms which afford them amusement in feeding, caring for, and in seeing their development day by day.

#### TO MAKE A HOME HAPPY.

1. Learn to govern yourselves and to be gentle in spirit.
2. Guard your tempers, especially in seasons of ill-health, irritation and trouble, and soften them by prayers and a sense of your own shortcomings and errors.
3. Never speak or act in anger until you have prayed over your words or acts and concluded that Christ would have done so in your place.
4. Remember that, valuable as is the gift of speech, silence is often more valuable.
5. Do not expect too much from others, but remember that all have an evil nature, whose developments we must expect, as we often desire forbearance and forgiveness ourselves.
6. Never retort a sharp or angry word. The second word makes the quarrel.
7. Endeavor at all times to act as if you were in Christ's presence.

## EDUCATION.

### THE ADVANTAGES OF A LIBERAL EDUCATION.

The advantages arising from and following in the train of a liberal education are many, and apparent to all of us. The question in the mind of a great many people is where shall we send our children, and to what school? Recently, at an Ohio State meeting of a board of educated men, in discussing the social question, a member of the State Board of Charities, a man of large business experience, one who may be truly termed a self-made man, declared that it was his firm belief that there are untold numbers of ten thousand dollar positions awaiting young men having business capacity. Allow me to ask, what institution have we so well fitted as our educational institutions to develop business capacity? This is an age of marvelous and multitudinous business enterprises, and the young men and women who have not received a thorough education have little opportunity of securing either position or success. If there be a short cut to business success, I am sure that the road to it runs through the well-equipped educational institution. Diplomas and commencement days are growing in favor with the people. Never in the world's history has there been a time and country like this time and country for a young man or woman to win promotion and distinction in the business world.

An educational institution should be known far and wide, and the way by which we believe a school can be best known is through advertising liberally, yet judiciously. There are thousands of parents whose chief aim in life is to have their children succeed better than they have done, who are willing and anxious to sacrifice for them that they may, by education, be better enabled than they are to gain a livelihood. Educational institutions have conferred a boon on the race by making it possible for women to take part in the practical affairs of life, of which she is giving sufficient evidence of being able and capable. Bring to the attention of the great multitude of would-be buyers of education the advantages afforded them in your school. Advertise the school. Advertising is publicity and it does not die. Never advertise with the idea of hoping to succeed by misrepresentation. Advertisements should tell the truth, the whole truth, and nothing but the truth. Schools and colleges are public institutions, and the interest of the nation centers around them. The religious newspapers of the country are very willing, and oftentimes eager and anxious to publish as news matter anything concerning schools. This is free advertising, pure and simple, and of the highest order. Only be careful to have your article newsworthy and entertaining, for publishers, as a rule, are sharp, shrewd men, and are not given to inserting free, for advertising purposes, anything as news that may be too bald in its make-up. Advertising is an interesting study. The modern methods of advertising are quite unlike anything of the years gone by. Religious papers are the most modern of all methods for advertising. In all probability it is the most remunerative method, and the shortest cut to the happy realization of business success. The fact that these papers find their way into so many excellent homes, and are read by so many intelligent persons, makes them important mediums through which to advertise. We believe that in school advertising, the law of compensation holds good. Whatsoever a school sows advertisingly, that will it reap; sow sparingly, reap sparingly; sow liberally, reap abundantly. It is with schools as it is with individuals. One of the brightest and most industrious men in the educational work, once said: "I do not ever consider an advertisement lost, even if it fails to bring me at the time a single student. Last year we spent several thousand dollars in newspaper advertising, and I thought shortly after that, that our advertising was a failure, but this year our school is full, and we believe in newspaper ad-

vertising." Good advertisements, such as one may see in many of the best religious papers, make lasting impressions upon those who have eyes and will read. There is wisdom in placing your advertising into the hands of reliable advertising agents.

As a business venture many men, just starting in business life, have put nearly their all in only to realize results far beyond their expectations. He who ignores newspaper advertising as a wise business method to financial gain and success in business must have back of him in these days a rare combination of circumstances. We are of the firm belief that the secret, if it may be called a secret, that lies back of the majority of successful business enterprises is to be attributed to judicious advertising. If you wish your school to succeed advertise it widely, thoroughly, judiciously. A paper on School Advertising, by Mr. Frank H. Alden, of the advertising firm of Alden & Faxon, Cincinnati, read before the National Business Educators' Association at Saratoga, New York, last July, has created a great deal of favorable comment. He will take pleasure in mailing a copy to any one interested. The above article is in part from his paper.

It is a matter for congratulation that the recent Legislature of Ohio passed a bill making hazing a misdemeanor punishable by a fine of from \$100 to \$300 and imprisonment from six months to two years, and branding by use of nitrate of silver or otherwise punishable by a term in the penitentiary.

PROF. HOWARD OSGOOD, D. D., of Rochester Theological Seminary, who stands side by side with Prof. W. H. Green, of Princeton, in opposition to "higher criticism," gave an address before the Evangelical Alliance recently, taking for his subject, "The Relation of the Present to the Coming Criticism of the Old Testament." The old veteran talked for an hour and a half, without notes, showing a wonderful memory. He affirms that the criticism which is so prominent now in this country died 16 years ago in Germany. He believes that every one should study the Bible, without having another impose his opinion upon him. His address abounded in argument, with many flashes of wit. If the New Testament is received it destroys the criticism on the Old.

### PROFESSOR BELL ON THE AIR-SHIP OF THE FUTURE.

"Of course the air-ship of the future will be constructed without any balloon attachment. The discovery of the balloon undoubtedly retarded the solution of the flying problem for over a hundred years. Ever since the Montgolfiers taught the world how to rise in the air by means of inflated gas-bags, the inventors working at the problem of aerial navigation have been thrown on the wrong track. Scientific men have been wasting their time trying to steer balloons, a thing which in the nature of the case is impossible to any great extent, inasmuch as balloons, being lighter than the resisting air, can never make headway against it. The fundamental principle of aerial navigation is that the air-ship must be heavier than the air. It is only of recent years that men capable of studying the problem seriously have accepted this as an axiom. Electricity in one form or another will undoubtedly be the motive power for air-ships, and every advance in electrical knowledge brings us one step nearer to the day when we shall fly. It would be perfectly possible, to-day, to direct a flying machine by means of pendant electric wires which would transmit the necessary current without increasing the load to be borne. Perhaps a feasible means of propelling such an air-ship would be by a kind of trolley-system where the rod would hang down from the car to the stretched wire, instead of extending upward. This is an idea which I would recommend to inventors."—From *McClure's Magazine for June*.

## TEMPERANCE.

WHAT ought not to be used as a beverage ought not to be sold as such.—*Dr. Channing*.

PEOPLE who vote to license drunkard makers should not complain of the drunkards.

THE early bird may catch the worm, but the midnight lark catches 30 days. Thus does the worm (of the still) get even.

ANTI-TOBACCO CRUSADE.—Both Houses of the Washington Legislature have passed a bill making it unlawful in that State to manufacture, buy, sell or give away, or to have in one's possession, cigarettes or cigarette papers.

THE Boston Transcript refers to the crowds of drunken toughs which infest the outgoing suburban trains every Saturday night as a "public outrage." But then, doesn't classic Boston get \$1,000 apiece from her high license saloon keepers for maintaining the "outrage."

LOCAL OPTION MEETING IN TROY.—Unquestionably the largest and most enthusiastic temperance meeting ever held in Troy took place May 23d under the auspices of the Auxiliary of the New York State Temperance Society. The object of the meeting was the education of the people in regard to the Bronson Local Option bill lately before the Legislature. The principal address was made by the Rev. J. F. Elder, of Albany. Seventy signatures were secured to the Constitution of the Society.

TROUBLES OF THE WHISKY TRUST.—The press bureaus report the Whisky Trust in trouble again. May 17th the trust is reported to have determined on issuing \$8,000,000 of first mortgage bonds to meet deficits and to extend its grip on the wholesalers. Now comes the information that five leading distilleries, with a daily capacity of 16,500 bushels, have withdrawn from the Trust. Attorney-General Moloney began *quo warranto* proceedings recently to annul the charter of the Trust on the ground that it has misused and perverted its franchises and that it assumes unlawful powers and privileges.

A STRAIGHT VERDICT.—A coroner's jury returned a verdict that a certain prominent man had died of alcoholism. "Your verdict is absurd," some one said to the coroner.

"Why so?"

"Because he was never known to drink."

"That's a fact."

"He never went into a saloon."

"You are right."

"Then why do you say he died from the effects of alcoholism, when we all know he was shot?"

"That's all very true," the coroner replied, "but the man who shot him was drunk. Don't talk to me, if you please. I know my business. Deceased was killed by whisky."—*Arkansas Traveler*.

### EFFECT OF CLUB LIFE.

The question whether club life is or is not a promoter of temperance habits is attracting public attention for the moment at Chicago in consequence of the withdrawal of Samuel W. Allerton, the millionaire packer, from the Chicago Club. Mr. Allerton resigned because there was too much drinking at the club, and he "knew men who were not nearly so reliable nor so good to their families since joining it." The incident has stirred up the reporters, who are unable to find more than one club—the Douglas—where liquor is not sold and indulged in as freely as at the Chicago. There are suspicions that Boston club life is not so very different from that in the windy city.—*Traveller*.

We know of but one club, outside the church association, that is free from intoxicating drinks. If there is any good reason for the modern club we should be pleased to know what it is.—*The Independent Citizen, (Providence, R. I.)*

KEY TO THE SITUATION.—The Rev. A. H. Bradford writes in the *Independent*: "We need men more than money. Money will not get workers, but workers will invariably draw money. A church which sends out a missionary sends a magnet into the foreign field. . . . Two members of our church are in the service of the American Board. They have just been at home, and our gifts have been increased this year fivefold. The workers have drawn the money."

## WOMAN'S WORK.

### SOUTH-EASTERN ASSOCIATION.

The Woman's Hour of the South-Eastern Association was held Sixth-day afternoon, with the following programme, conducted by Mrs. M. B. Davis, in the absence of the Associational Secretary:

Scriptural reading, Mrs. M. B. Davis.

Prayer, Rev. L. R. Swinney.

Music, "His Love."

Paper, "Be Ye also Ready," written by Mrs. A. K. Witter, read by Mrs. Wm. Randolph.

Music, "Bringing the World to Christ."

Reading, Mrs. Boothe C. Davis.

Music, "The Cry of the Lost,"—solo by Miss Victoria Davis.

Paper, "Every Christian a Missionary," written by Mrs. V. C. Trainer, read by Mrs. J. L. Huffman.

Music, "The Morning Light."

### CORRESPONDENCE.

[A letter received by Mrs. C. M. Lewis, of Alfred Centre.]

SHANGHAI, China, April 27, 1893.

My dear Mrs. Lewis:—I wish to thank you, and through you the Evangelical Society and others who helped to make up the sum which was sent, by Mrs. Davis, to aid in making repairs on the girls' school building. If you were here I am sure you would all agree that repairs were sadly needed.

It may seem strange to some that buildings put up so recently, comparatively, should need to be repaired so soon; but it should be remembered that the two rooms built directly on the bank of the canal, were made of bamboo and plaster, materials not expected to stand this climate many years, ten years is the limit in the foreign settlement, and these have been in existence longer than that.

The dining-room was also more lightly built, for want of means, than the main part of the structure; but our chief reason in taking that down now is in order to put up two stories, that we may gain a much needed dormitory over the dining-room, and a box-room over the small kitchen. Just how much this will all cost we do not know. Mr. Davis has had a man to make estimates and the result has just been given in, (about four hundred dollars gold, and I have now about one hundred and sixty gold. Am hoping there will be a surplus in the school fund which the Board will be able to let us use.) Mr. Davis is not satisfied with his conclusion, and will try again. It is too late this season, even if we had the money, to go on with the work, as there seems to be danger, in breaking ground for building in the warm weather, of producing much sickness. If we cannot build right away there is great satisfaction in seeing the fund set aside for that purpose increased. It has been an especial joy to me that my own friends have cared to help in the work.

Will you please say to the ladies of the society that I am deeply interested in their work. There has been, as I was certain there would be before I came to this mission, nothing which helps and encourages me more, aside from the help which comes direct from God, than the assurance that the work is being carried forward at home with earnestness and devotion, and that the friends whom I love dearly are doing what they can, with God's help, to bring about his kingdom in the world. What a blessing it would be if all people were alive and possessed with a determination to do their utmost toward that end.

I am enjoying my work. Of course there are

many things to depress and dishearten, but then it is God's own work. Since Mr. and Mrs. Randolph's return to America I have been trying to look after the boys' school as well as the girls. I firmly believe that, school or no school, there should be two men, at least, here. This would be true of whatever denomination, but of ours, a "peculiar people" in this land as well as other places, it is doubly true. So I hope we may be able to keep the boys' school on until that other man comes. I think that through Christ who strengtheneth me I can do it. We have just moved into a house much nearer the compound, a building most suitable, as it seems to all of us, for the purpose. The house is more roomy than the one previously occupied, there is more opportunity out of doors, for exercise, too. Thus far everything has been so favorable that I certainly do believe it an evidence of the good hand of the Lord upon us.

Before closing this letter I want to ask you to please thank, for me, the good friends at Alfred who sent articles of various kinds for use in the schools. I have desired to thank them all through individual letters, but the days slip by so rapidly I would better not delay. The pieces of various kinds, muslin, calico, and indeed everything have a use. While I thank you again for the money which the friends were so kind as to send, and of which we do stand in need, I desire to give it as my opinion that money is not the *all important* thing. Far more than that or anything else I do desire the prayers of my own people that God's blessing may rest upon this work, and that souls may be indeed saved. With loving greeting for all,

SUSIE M. BURDICK.

### NOTES ON A FAMILIAR TALK BY MRS. JAMES B. COLEGATE.

Most of the readers of this page are familiar with the name of Mrs. James B. Colegate and know that she has given largely of her time and money to the cause of foreign missions. The following notes were taken from a familiar talk given by her on the subject of Medical Missions.

She said that when requested to speak to the audience on mission work she could only cry, for it brought to her mind a picture of her grandfather, his Bible and his glasses, reading from the Psalms, "I shall give thee the heathen for thine inheritance," and she remembered of thinking what a poor inheritance it was.

When she became converted she went to her father and told him she was ready to offer herself for foreign work. He did not refuse to allow her to go, but said: "Very well, then, your mother and I, your grandfather and grandmother will go too. So she staid at home but her heart has always been in the work. I thought perhaps she had done more by her work in urging others to go, her strong example of interest in mission work and her money than if she had gone herself.

Mrs. Colegate said, in speaking of school work: "I have been mentioned as taking a great interest in the school, but I am not interested that the young people shall obtain a knowledge of music, of French, of German, or that they shall become cultured alone, but that they may learn more of Christ and his teachings and become filled with the desire to serve him better."

But she spoke especially of the great good being done by medical missions. Doors are being opened to the physician that are closed to all others. Dr. Clough, when only a student

in the Seminary, was one day doing mission work in a degraded part of the city when he was confronted by a woman of great muscular power who refused to allow him to enter her house, and was about to use physical force when he said, your face looks as though you were ill, can I not do something for you? She told him that she was suffering from some bodily ailment, and he, although unskilled in medicine prescribed a simple remedy, and thus made for himself a lasting friendship and opened the door into a part of mission work where he was able to do much good. He made up his mind that if a simple remedy could have such an influence he would study medicine that he might do better work as a missionary.

A missionary once said to Mrs. Colegate, "We want the best talent that you have among the young people for the work." She replied, "We cannot spare the best, we need them at home." "Oh! but in foreign countries they have to deal with gigantic foes, the thought of ages, and it is necessary that the young people should have a thorough knowledge of the doctrine of heathen religion, as well as of the Bible, that they may know better what arguments to use against idolatry."

### A LETTER FROM GERMANY.

The Rev. J. H. Wallfisch, Mus. Doc., pastor of the Baptist Church in Liegnitz (Bolks street 1f), writes:

"The President of the Prussian Association, whose member I am, wrote me a letter, saying, besides other things: 'By a roundabout way I got a letter reflecting upon you, and a number of tracts. The latter have it exclusively to do with that they require the celebration of the Old Testament Sabbath. In the letter there is said, among other things, that these tracts not only have been given away by you, but also that you take opportunity to emphasize, not the Sunday, but the Saturday, to be celebrated by Christians as the Lord's-day. I scarcely trusted my eyes, and will not allow myself a judgment (although I learned in these days in consequence of an inquiry, that you certainly seemed to represent the view of the Old Testament Sabbath), before I have not heard details from you. I wish to hear directly from you whether you, as for the Lord's-day, stay with us and our congregations on the ground of our common confession of faith, or whether you are of another opinion about it, and perhaps even feel the duty to work for this your deviating view, wherever it seems advisable to you. If it proves to be, that you give away for reading, tracts, like those from Pastor N. Wardner, were it also only in order to examine a question which has been answered for the congregations of our union long ago, and by no means is an open one, by that you would not only work against us but also with Pastor Wardner loveless condemn us and such a manner of acting were even not appropriate to imbue us with full confidence in you. Dare I not to expect, dear brother, that you very soon openly, without circumlocution, will let me have your answer about that. With the greeting of brotherly love, your associate,

HERMAN LIEBIG.'

"Besides that, I received another letter from another Baptist minister, because of my having sent Sabbath tracts to a sister of his congregation. He has to say many hard words against Adventism, because he thinks I am in sympathy with the Seventh-day Adventists, who work especially in his place. Of course he reflects also upon my personal integrity, being the pastor

of a Baptist congregation and at the same time working in the interest of quite another denomination. But the dear brother (he did not call me brother in his letter,) is in a great mistake, thinking I had accepted, in connection with the Seventh-day Sabbath, all the materialistic notions of Seventh-day Adventism. No, and a thousand times no. If it needs a human name to express my doctrines, stand-point, and views, I am a Seventh-day Baptist, nothing else. At least I am one by practice, already over one year and nine months, and the time seems to be at hand that I have to be a Seventh-day Baptist even formally by name. What else shall I have to expect but expulsion in consequence of my believing in, practicing, and promoting of the Seventh-day Sabbath? When these lines are published in the SABBATH RECORDER my lot may have been cast, and a family, father with a wife and four children (the youngest born Friday, May 5, 1893), may be—not without work, for there is much work to be done in this world full of sin, but—without bread and butter, for the reason of his reading and accepting the Bible truth without the mistakes of church historical proofs. Well, I might say with Christ, "O my Father, if it be possible, let this cup pass from me;" yet, looking at Him who knows and cares for everything, I will add, "Not as I will, but as thou wilt."

"Are there such who not only prayerfully, but also practically, are able and willing to help me to continue my blessed work for the Master in bringing souls to Christ, and obeying believers to the Scriptural Sabbath, they may kindly communicate with the Rev. Editor of the SABBATH RECORDER, or with Elder Socwell, in Garwin, Tama Co., Iowa, or directly with me. I wish the Seventh-day Baptist Missionary Society would be enabled to acknowledge me as their regular missionary for Germany.

With kind regards to all my dear friends and readers of this paper, I am fraternally and faithfully yours forever in Christ Jesus,

J. H. WALLFISCH."

#### THE CHRISTIAN WAY.

A Baccalaureate Sermon by Pres. W. C. Whitford, Milton College, Milton, Wis., Sunday evening, June 26, 1892.

(Continued from last week.)

We may ask, What constitutes an acceptable application at the throne of grace? Surely, the only element cannot be conceptions of the imagination, even when not fleeting and indefinite; cannot be reflections, even when clear; cannot be reasonings, even when correct; cannot be emotions, even when ardent; and cannot be purposes, even when sincere. To any, or all of these must be added an external appropriate action. Our serious, grateful, and reverential thoughts and desires must manifest themselves in fitting words, significant propositions and usually becoming postures of the body. These are not automatic performances, but natural movements of our mental powers and physical organs, through which the sentiments and feelings of true devotion are expressed. Genuine prayer is not offered to any earthly priest or departed saint, to the mother of Christ or an archangel; but to any or all persons in the adorable Godhead, the infinite Father, the merciful Christ, and the Holy Spirit. It must not be ostentatious, not a mechanical rigmarole, not an unconscious address to deity, not a medley of vain repetitions and not a rhapsody of much speaking. It must be a plain, simple, unaffected, direct, intelligent, humble, and heart-felt peti-

tion to God, in the belief that he hears and answers.

It is a favorite theory of some religious thinkers that the divine Master knows and regards only the summaries, not the special items, of our conduct. They say that he judges us according to the general tendencies of our habits, the main traits of our hearts, the broad features of our business pursuits, and the salient points of our morality; and that he does not notice the smallest deed, the casual expression, and the slightest purpose. But the declarations of the Bible are explicit on this subject, and sharply antagonistic to the above mentioned view. "God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." "Every idle word that men shall speak, they shall give account thereof in the day of judgment." In man's schemes, there is "nothing covered that shall not be revealed." We are not released from an obligation to discharge a debt, until we "have paid the uttermost farthing." At every meal we are to give God thanks, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." These describe the every-day little, and particular, duties; on the faithful performance of such depend the approval of our Maker and the final destiny of ourselves.

2. A road is a common way on the ground for traveling between accessible places on the earth's surface. Its sole design is to afford this mode of passage. In itself it furnishes no desirable retreat for rest or leisure, and no convenient spot for recreation or the usual employments. It promises at every point, that any location along its track or at its ends can be successfully reached, if the journey over it be completely prosecuted. It requires that locomotion along its course shall be on foot, or with the use of those animals or other agencies attached to vehicles adopted for movement over it. Any contrivance for transportation on the water or through the air cannot be here employed. Walking or riding on the highway may be retarded or accelerated at times by the ascent or the descent and by the roughness or the smoothness of the road-bed. The comfort and safety of the traveler are generally protected from interruption through the attacks of stray and vicious animals kept in the adjoining pastures, and from annoying interference by the laborers in the cultivated fields near by.

The life of a Christian is truly a journey along a beaten path. Its leading purpose is to conduct him from his starting point, past various objects of interest, to his final mansion, a resting-place in heaven. The accomplishment of this work is its distinguishing triumph. Its hopes, its motives, its rewards, its inspirations are derived mainly from the never-ending state of blessedness. It has no abiding-place on earth; it is a sojourn, as Peter says. But shadows from the crystal heights of that other world, beckoning us onward, are thrown athwart our pathway at many a weary spot. In its progress here it is not permitted to lapse into idleness, dissipating amusements, and such worldly occupations as engross all one's energies and deaden his religious susceptibilities. To be cumbered with much serving, is to lose the opportunity of learning the lessons of "the good part" from Jesus. Vanities and vexations of spirit overcome calmness of mind and seriousness of temper so necessary to a proper understanding of eternal realities. An inactive or indolent mind is a fertile garden, overgrown and dominated completely by pestiferous weeds; or a neglected roadside, where the thorns spring

up and at last choke the passage. The way cast up for the ransomed of the Lord is the most convenient, the easiest, and, in fact, the only course to the celestial paradise. No other name is given under heaven, but the name of Christ, whereby men can be saved. You may struggle along by-paths and across fenced grounds to find yourself at length arrested as an intruder, or entangled in thick copses and frequent marshes, and abandoning your pursuit. You can never reach a false gateway to the promised city; for there is no such opening, and no apparent or hidden access to it. You may even run hastily along some other route than the appointed one, but like those who climb over the walls into the sheepfold for thieving and robbing, if you attempt to enter you are regarded as an enemy, and warned away from the sacred enclosure. The charts and guides which describe to the Christian traveler his journey are indeed few, and these are not prepared or selected by himself. But they are the only ones sufficient to lead him surely to a happy termination of his earthly career. They are the Inspired Word, the examples and oversight of Christ, and the informing power of the divine Spirit. If to attain this end he relies on other means, such as the influence of wealth, an honored name, an amiable disposition, a moral life, the culture of literature and science, and a membership in the church, he will finally realize that all these, if used separate from the infallible guides already mentioned, will utterly fail him. They will allure him into some inextricable labyrinth. You could as well succeed in determining the weight of the atmosphere by a yard-stick, or the depth of the ocean by a watch, or the value of gold and silver currency by a thermometer. Truly, each of these instruments is a measure, but not of the material to which it is thus applied. The shade from a passing cloud resting upon the surface of the ocean does not provide a solid groundwork on which a shipwrecked sailor can plant his feet as he is sinking in the midst of tempestuous waves. No doubt the believer, in his religious itinerancy, is sometimes hindered and even turned aside from his course by his own backsliding and declension; but he must return to the old way and resume his purpose of patient continuance in well-doing therein, in order to gain the honor and glory of the eternal life.

An ancient Latin poet writes, *medio tutissimus ibis*, you will go safest in the middle. So it is especially with "the way which leadeth unto life." The points of opposition and danger are on the sides, of the close by, but never inside the track. It was by following Christ afar off, not in the same line of march, that the self-confident and boasting apostle was tempted to deny his Lord. But close to these points, all along the narrow road, are stationed sentinels, like the watchmen on the walls of Jerusalem, and are established fortresses, like the cities of refuge for the children of Israel,—all these affording protection to the needy wayfarer and the repenting flier from the revenges of sin, to their journey's end; and all these ever prepared to render them the required aid in every emergency. Their constant or chance companions are impelled, by love to Christ and fellowship in the gospel, to watch faithfully over them for good, and to assist them in making "the rough places even." White-winged messengers from the upper sphere, angelic spirits who do always behold their faces, attend them at every step; and, like birds of propitious omen, warn them of approaching evil, and attract them to retreats of safety.



It is the especial business of the traveler to advance, to move forward on his way, to his chosen place of stopping. In thus exerting himself, he develops increased strength, hope, and confidence. He has keen satisfaction in passing each mile-post, but complete fruition only when he has accomplished his journey. Then he realizes that he has greatly invigorated his powers of body and mind, and has become a far more capable man. There is exceeding joy in perfecting an important work. So a Christian is placed in a course wherein he can make continual progress in divine things. It is his duty to press toward the mark for the prize of his high calling. In doing this, he trains and develops his religious nature by the application of the new truths he has learned, by the exercise of sensibilities of his heart always before hidden to him, and by the use of the stoutest volitions of his will executing his governing purpose to obey and serve the Redeemer of his soul. All this growth in holiness is shaped by his conscious effort to attain unto the likeness of the single and faultless model set before him by our Lord.

3. A highway is usually laid out along these stretches of ground in plains, valleys, and depressions between hills, which enable traveling over it to be carried on with less difficulty and greater ease. Its bed is composed of dirt, or gravel, or broken stone, thrown up to make the passage more agreeable and expeditious. The route is often marked out in accordance with what is called "the lay of the land." The most solid and durable materials within reach are employed in building the best serviceable track. Slight eminences are generally removed and small hollows filled, in leveling the road-way. Thus many natural advantages and resources of the adjacent country are levied upon in rendering the public thoroughfare fully suitable and useful. So we find that the environments and helps of the Christian are similar in their power to shape, facilitate, and utilize his earthly career. Our religion, in both its purposes and operations, draws to itself and appropriates the favoring conditions of the world, and also opposes and subordinates to itself the obstructive and deliterious ones. All these under its sway, and charged by its spiritual force, are applied to its believers, giving them greater ability to control their propensities, to resist temptations, to use their physical and intellectual powers, to meet their obligations with alacrity and joy, and to perform earnest work for the truest well-being of others. It strives to be an invaluable auxiliary to human life. It directs us to embrace those ideas, to feed those incentives to action, to receive those supernatural influences, to choose those modes of labor, and to execute those self-denying and heroic deeds, which are exactly suited to our inherent capacities, and adapted to satisfy our temporal and eternal needs. It qualifies us to exercise our talents and gifts for usefulness to the utmost and in perfect freedom of spirit, and to enjoy the blessings of existence, as he who drinks the overflowing cup of happiness. It does not guide us to accept doctrines and speculations, to conform to rules and regulations, and to perform exploits and legardemains, which are devoid of correspondence or fitness to improve our better natures, and which really subvert or radically weaken them. In fact, the highest style of a man is a Christian, who becomes thus under the masterful influences of our religion, prescribing and fashioning the details of his every day conduct, as well as inspiring and sanctifying the desires of his heart.

In conclusion, the evident fact should be presented that our outward life effects a powerful reaction upon our inward. Our bodily movements awaken or intensify our mental operations, of which they are the natural and appropriate expressions. The gestures executed, the attitudes assumed, and the tones of voice employed by an actor, not only aid in impressing upon his hearers his ideas and emotions at the time, but they actually quicken and inflame the spirit glowing in his own breast. The sculptor chisels in the spotless marble his ideals of beauty and grace seen in the form and features of the perfect human body; and when he has finished the matchless statue, he gazes upon it, his soul swelling with renewed and increased rapture and delight. Our poetic thought and fancies have their pleasing effect upon us exceedingly enhanced by the rhythmical combination of the language in which they are clothed. A passenger on any line of travel will have his interest in the journey constantly growing as he views the ever-varying scenery which he meets; or participates in the many and new incidents which occur on the way. The instinctive bowing of the head and the distinct utterance of the desires in religious devotion, whether secret or public, tend to render this act of worship more real and heart-felt. Our conformity to the expressed commands of God is assuredly more loyal, our consciences therein are far better satisfied, and our actions therein are interpreted by others as only consistent, if in this obedience we attend constantly and strictly to all the particular duties and practices which are enjoined in these commands. Truly, by so doing we follow the exhortation to acknowledge the Lord in all our ways.

It is inconceivable that the wise and Almighty Ruler of the universe is indifferent to the manifestations of any power, any idea, any sentiment, or any volition, which he has embodied in created things. It is derogatory to his reign to assume that his mind considers only ultimate substances, necessary truths, inherent energies in nature, and casual forces. He has certainly revealed himself as deeply interested, and taking supreme pleasure, in the development and displays of all these primal agencies of his being. He has rapturous joy in the varied and brilliant colors of the sky and the earth's surface, in the magnetic roar of the surf and the billows of the ocean, in the towering pinnacles of mountain ranges, and in the gigantic movements of many people toward a higher civilized life. For whose delight but his own is "full many a flower born to blush unseen and waste its sweetness on the desert air"? He has great satisfaction in observing the orderly and harmonious operations of nature as manifested in the succession of day and night, the seasons of the year, planting and harvesting, and birth and death. He rejoices in seeing each person pursuing the journey of life which he has traced out for him, and in filling out the plan which he has designated for him as an heir of eternity. He commends the deportment, the outer acts, of those who observe implicitly his requirements. He who notices the falling of a sparrow, and records all our words, surely delights in noting our most exact and minutest efforts in offering prayer, keeping the Sabbath, honoring our parents, attending the sanctuary, studying his truth, dealing with our enemies, associating with our friends and comrades in Christ, promoting the business and religious interests of the communities in which we reside, showing patriotic regard for our country, and consecrating our lives to him, the ever-loving and ever-blessed Father in heaven.

For the SABBATH RECORDER.

### THE BRIDGE OF FAITH.

A. E. WENTZ.

There is a bridge, dear brother,  
Not built by hand of man,  
That reaches from eternity  
Across a dizzy span.

From where Time's shore rise darkly,  
It stretches far away,  
Until eternity is reached,  
And Christ, and endless day.

'Twas built by God the Father,  
That those on Time's dark shore  
Who would ungrudging, pay the toll,  
Might safely journey o'er.

'Tis not of wood and iron:  
'Tis but of mercy built,  
And well secured on either side  
By blood the Saviour spilt.

Though millions now are crossing  
Along its oft trod length,  
It never trembles, creaks or sways;  
For Jesus is its strength.

The toll is but repentance;  
And striving all along,  
You safe may cross the Bridge of Faith;—  
(Remember it is strong).

And they who grudge to pay it,  
Nor strive in doing well,  
But sink their souls in Death's cold flood  
And drift away to hell.

SPEARVILLE, Kan.

### OBITUARY.

LYDIA ANNGENETTE COTTRELL.

A good and beautiful girl has died. Died in all the promise of her youth; the mortal curtain being drawn, she sleeps the "sleep that medicines all pain." Her daily life and acts supply her eulogy, for to the most superficial perception the noble attributes were strongly visible, and none can ever stint the measure of her desert. By proof of right, from her earliest childhood she multiplied love and esteem, which are now the heritage of the many friends she leaves grieving for her. Her Saviour, who sees and can recompense, will now reward her because with her knowledge no act of hers ever defied his divine will.

To the dead girl's stricken family comes a martyrdom of sorrow, but for her there is eternal peace. Sympathy sincere and spontaneous will go out to the parents, the sister, and brothers, who know and bravely believe: "Nor can we suffer aught which he inflicts not in whose hands we are." "Till the future dares forget the past, her fate and memory shall be an echo and a light into eternity." E. L. S.

### ORDINATION OF DEACONS.

A council was invited by the Walworth Church to commence at 2.30 o'clock on the afternoon of May 28th for the purpose of examining, and if the examination proved satisfactory, to ordain to the office of deacons of the church brethren W. H. Crandall and W. R. Bonham. Pursuant to this call the delegates appointed for this purpose from the various churches composing the Seventh-day Baptist Quarterly Meeting of Southern Wisconsin, met with the Walworth Church, and organized as follows: O. U. Whitford, President and examiner; Geo. W. Hills, Secretary. The examination proved satisfactory and the ordination services were conducted in the following order:

1. E. M. Dunn preached the sermon from Mark 10: 43-45.
2. Geo. W. Hills, offered the consecrating prayer.
3. O. U. Whitford gave the charge to the candidate.
4. E. M. Dunn gave the charge to the church.

GEO. W. HILLS, Sec.

RUBINSTEIN says that he would become an American citizen if it were not for the objections of his wife. "I am a Russian of Russians," he told Miss Kate Field, "but I am also a republican, and America is the land for those that love liberty."

## YOUNG PEOPLE'S WORK.

### SPRING POEM.

If ever the Muse of the poet draws near,  
To the soul of a mortal to lisp in his ear  
The words of a song that has power to move  
The heart of a man from its well-trodden groove,  
To dwell for a time in a loftier sphere,  
To breathe an untainted and pure atmosphere,  
A song that appeals to his nature aesthetic,  
Abounding in beauty and feeling pathetic,  
Or joyously glad,—I'm sure 'tis when Nature  
Appealeth to man in her every feature,  
Declaring Jehovah the Lord of Creation  
As seen in her fitness and perfect relation  
Of part unto part in an unblemished whole.  
I am sure, as I said, it is Nature, whose soul  
Is the Maker who acts with the Muse;  
And of those who are thoughtful, and cannot but  
choose

To decide that the student of Nature is drawn  
Irresistibly upward and joyously on,  
In his searching for beauty and system and truth,  
In examining life and the process of growth,  
Is taught by observing the insects and birds,  
By the flowers that speak with more eloquent words  
Than any save He who spake not as man,  
By the rocks that reveal what an unerring plan  
Was conceived in the mind that created it all;  
The student of Nature responds to this call,  
And as a result has a fuller enjoyment  
Of life than he who has not this employment.

Most pleasing the painting in outline and color,  
The truest to nature, nor brighter nor duller.  
Most strong is the drama whose writer can fashion  
His characters life like in feeling and passion.  
Most lovely the poem whose author and nature  
Together are bound like one living creature.  
'Tis no wonder indeed, when flowers are springing  
To freshness of life, when sweet birds are singing,  
When vigor and strength to all things are imparted,  
Where no one indeed can seem wholly down-hearted,  
In short when 'tis Spring, 'tis no wonder, I think,  
That many desire and try also to drink  
A draught of the nectar of poets, a portion  
Enabling the drinker to put into motion  
The forces around him, and crystalize thought  
With an ease quite uncommon. I know that I ought  
To have never attempted a task so beyond  
The power I possess. Though of Nature I'm fond,  
I can't be inspired to proper degree  
A poem to write about Spring. As I see  
That the effort is useless, I cautiously try  
To gracefully close with a homely, good bye.

—Dighton Shaw.

### EXTRACTS FROM A LYCEUM PAPER READ AT MILTON, MAY 24, 1893.

In every day life we should keep in mind that the rewards of our labor are more in the future than in the present.

It is an element of human nature to dislike to be beaten; but we should be careful how we allow ourselves to be controlled by this motive. To admit that we are wrong is a most excellent trait of character.

To many people a course of study in classical language seems but a waste of time and energy. This may be true to some extent; but there is more than one way in which a study of Greek and Latin is a benefit to an individual.

(1.) Among the advantages we most often hear mentioned is the drill which is derived from constant practice in the conjugations and declensions.

(2.) The English language is made up in good measure of words derived from foreign languages, and these for the most part from the Greek and Latin. Thus when we have ascertained the meaning of a Latin or Greek root from which an English is obtained we can see deeper into the real meaning of the word derived than we could before. It is sometimes possible for the student of these languages to determine the meaning of a word which was before wholly unknown to him.

(3.) In the study of science there are a great many words and terms in use which are derived from classical languages. These can more easily be remembered by one who has spent much time in studying Latin and Greek.

(4.) In these languages there is a grammatical reason for any and every form of a word; so that to understand fully a Latin sentence we

must know the reason for the peculiar termination of every word. In this way it may be said that we fall into the habit of inquiring into the cause of anything we see.

(5.) A benefit which should be derived from classical study is the enlargement of the student's vocabulary in his own language. But as a rule, I think that students do not avail themselves of this privilege so much as they might; yet they are benefited in this way even more than they themselves realize at the time.

(6.) Men, who, in their line of work, have never been equaled, have left their own thoughts, expressed in their own words, recorded in the classical languages. If other people investigate their works and present us with the good thoughts which they obtain, we do not value them so highly as when we dig them out for ourselves.

(7.) Not among the least of benefits is the enjoyment which we derive from original research. We get more in sympathy with the author, we put ourselves in his place. We are with Xenophon marching through the ancient ruins of Ninevah, which even many years before the time of the famous "ten thousand," was a great and flourishing city, and we wonder whether this or that was the place where Jonah waited and longed for the destruction of that notoriously wicked city. We see Tacitus reviewing the history of the German wars and almost prophesying the final overthrow of the Roman Empire even as it did come at last.

So we see that though people may tell us we are wasting our time, still we do derive many good things from a thorough course of study in the classical languages.

FRANK SHAW.

### NOTES OF SOUTH AMERICA.

There are only three missionary stations in Columbia,—it's population is four millions.

Ecuador, with between one and two millions of people, has no missionary, and never had one.

Dr. Thomas B. Wood is the only Protestant pastor among the three millions of Peru.

There are not more than 20 or 30 light-bearers among the two and a half millions of Chili.

Eighteen workers for the 4,000,000 people of the Argentine and Patagonia! Why, O Church, dost thou not hasten to save?

Paraguay has five foreign missionaries for its 500,000. The proportion is the same in Uruguay.

A few passing visits have been made by colporteurs of the American Bible Society among the people of Bolivia, but there is as yet no resident Protestant missionary for its 2,300,000 souls.

Fourteen million people in Brazil, and twelve million of them still unevangelized! That republic, which alone is larger in area than the whole United States, has "not more than one missionary on an average to every 175,000 souls."

Venezuela, with an area of 566,159 square miles, more than nine times as large as England and Wales, and two and a half times larger than Germany, and with a population of 2,100,000, has only one Protestant missionary.—*Regions Beyond.*

### HELPFUL SUGGESTIONS.

If you are impatient, sit down quietly and have a talk with Job.

If you are just a little strong-headed, go to see Moses.

If you are getting weak-kneed, take a look at Elijah.

If there is no song in your heart, listen to David.

If you are getting sordid, spend a while with Isaiah.

If you feel chilly, get the beloved disciple to put his arms around you.

If your faith is below par, read Paul.

If you are getting lazy, watch James.

If you are losing sight of the future, climb up to Revelation and get a glimpse of the promised land.—*Golden Censer.*

## OUR MIRROR.

### PRESIDENT'S LETTER.

One of the perplexing questions which must soon be settled is, How and where to direct the summer campaign?

The interests of our young people seem to have determined the time for this special evangelical work, the same as their best interest has helped to determine the time of holding the General Conference, that of the summer vacation.

One of the questions which first arises is: Shall we go among our own people, that is, where we now have Sabbath-keepers? To this I say most emphatically, Yes; so long as we have hundreds of Sabbath-keepers unconverted or blackslidden. To ascertain this and kindred information was one object of my visit to the churches and Young People's Societies. I have been far enough now so that I feel perfectly safe to sound the alarm. We as a denomination are drifting into the current of the world. We as individuals, as families, and as churches are not doing the best we know; we have been banking on brains and not on conscience. If you will make a personal investigation of your own heart, home, and church, and report the results, it may shed light on this question of where to center or scatter our fire this summer. I am to be so closely confined with business that I had intended to look after the South and West, nearest home, until after Conference, then find some young people who were not in school to carry on this work in the East; but it has started East before we thought we were ready to take care of it. We are very thankful that the walls have commenced to tumble down. We have been praying and walking about them some. Now let us take the ark (the Bible), and the ram's horns (prayer and personal work), and march around every stronghold of sin; yes, and every dead church and society in our denomination.

I tell you, my dear young people, a genuine revival of the grace of God will put up everything from a tumbled down front gate to a pastor's salary. Try this remedy if things are going wrong with you or your neighbors. It is the same old story, a cloud by day and fire by night to lead and protect us. The blessings come, to our astonishment, faster than we are ready to receive, take care of them, and pass them along. No doubt our Boards will be very glad of suggestions about this work.

On my return to Alfred I find the work there has been deepening for weeks, and new ones come every day and evening. It is expected now that there will be further baptisms at the Centre on Friday night and at the Second Alfred church on Sabbath-day. May God continue to lead in this work of saving men.

E. B. SAUNDERS.

THE Y. P. S. C. E. of the Pawcatuck Church have collected a box of papers and magazines, which have been sent to the Mizpah Mission in New York City. Contributions of money for the support of this mission have also been made by some of the members. The Juniors are busily engaged in buying and selling various articles of merchandise, thereby trying to increase the nickels which have been given them for investment.

Three young girls were recently baptized, and will be received into the church at the communion service in June.

An interesting temperance meeting was held May 20th, led by Mr. Daland. The topic for

the meeting was "Tarrying near Temptation," and in his opening remarks the leader showed clearly the necessity of keeping away from temptations of every kind, as well as that to indulge in alcoholic liquors.

The quarterly meeting of the Local Union of Christian Endeavor Societies of Westerly and vicinity, held May 23d with the First Baptist Society, was an enjoyable occasion. The President of the Union, Rev. W. C. Daland, presided. The exercises opened with a praise service, followed by reading of the Scriptures and prayer. After the singing of an anthem by the choir, several items of business were discussed, and the Union voted to invite the Rhode Island State Union to hold a semi-annual meeting in Westerly in September. Reports from the various Societies were given by the Presidents and showed that much encouraging work had been accomplished. The speaker of the evening, Rev. W. S. Kelsey, assistant pastor of Berkley Temple, Boston, was introduced by the President and delivered an interesting address on "Work for Young People by Young People." He described plans of work which have been successfully tried in Boston, and said Christian workers should study to touch the hearts of those whom they would reach by giving them the assistance they most need, whether it be in the line of food and clothing, social companionship or sympathy, and then, having supplied their wants, and thus brought them into a condition to receive it, present to them the gospel of Christ. At the close of the address a pleasant social hour was enjoyed, a collation being served in the vestry by the entertaining Society.

—THE Young People's Hour of the South-Eastern Association was held Sabbath afternoon, May 27th, conducted by S. H. Davis, with a programme as follows:

- Singing, led by Miss Victoria Davis.
- Prayer, Ernest Randolph.
- Annual report of the Associational Secretary, Mrs. J. L. Huffman.
- Music, "Endeavor," Quartet.
- Remarks, "Bible Ideal of Character," by leader.

After which the way was opened for a general testimony service in which ninety-seven took part. The testimonies were frequently interspersed with song led by Eld. L. D. Seager.

—OUR Society at Scott yet maintains an existence, although there are but few members. Several of our most active members have gone away to other fields of labor and we very much feel their loss. Some of our members live so far from the church that it is not convenient for them to attend our meetings often. It is very much pleasanter to report progress and success than failure. We hope not to die as a Society, but that others may come to fill the places of the absent ones, and that we may gain in numbers and spirituality. We hope our sister Societies will pray for us.

—THE regular monthly meeting of the Christian Endeavor Society of Independence occurred on the evening of May 20th. At this time an interesting programme was presented. Mr. Sindall and wife were with us and furnished some music, which added much to the interest of the occasion. Rev. G. H. F. Randolph, who has recently returned from China, also gave a talk on the opium habit of the Chinese, portraying the wretched condition of those who are under its power. Other exercises were participated in by various members of the Society. Our membership was increased by the addition of six names, and there are still many others who, we hope, will soon unite with us.

—SINCE the close of the Association at Lost Creek, W. Va., the Secretary of the South-Eastern Association has forwarded to us the reports from the local societies of that field, together with her annual report. From these we gather that three new societies have been organized during the year, with a total membership of fifty-eight. There have been twenty-one conversions in the societies of this Association within this time, while all report the religious interest as the best they have ever known. The Junior Society at Salem, with a membership of eighteen, is the only one yet started, but we hope that the evident good which has been done in the few months of its existence will induce other societies in the South-Eastern Association to take up this work.

SHE HAD HER WAY.

In the parlor car sat a richly dressed young woman tenderly holding a very small poodle. "Madam," said the conductor, as he punched her ticket, "I am very sorry, but you can't have your dog in this car."

"I shall hold him in my lap all the way," she replied, "and he will disturb no one."

"That makes no difference," said the conductor. "I couldn't allow my own dog here. Dogs must ride in the baggage car. I'll fasten him all right for you"—

"Don't you touch my dog, sir," said the young woman, excitedly. "I will trust him to no one." And with indignant tread she marched to the baggage car, tied her dog, and returned.

About fifty miles further on, when the conductor came along again, she asked him, "Will you tell me if my dog is all right?"

"I am very sorry," said the conductor politely, "but you tied him to a trunk, and he was thrown off with it at the last station."—*Pittsburg Times*.

A CURIOUS SENTENCE.

The following curious sentence, *Sator arepo tenet opera rotas*, is pretty bad Latin, but may be freely translated,—I cease from my work; the sower will wear away his wheels.

It has these peculiarities:  
First, it spells backwards and forwards the same.

Second, the first letter of each word spells the first word.

Third, the second letter of each word spells the second word, and so on with the third fourth and fifth.

Fourth, the last letters, read backwards, spells the first word; next to the last the second word, and so on throughout.

Fifth, there are just as many letters in each word as there are words.—*Selected*.

A BOY'S AMBITION.

There is, as a rule, nothing more lofty than the ambition of a boy of five who has looked carefully over the whole range of human endeavor and made up his mind what he is going to be. A lad of that observant age known to all of his kind as "goin' on six" was asked the other day if he expected to become a lawyer like his father.

"Oh no," said he with a positive shake of his head, "I'm going to be a captain of a big ship, and I'll sail out west and bombard the Indians on the plains."

A CORRESPONDENT of the *Youth's Companion* vouches for a new story of Irish shrewdness:

A gentleman was sitting in the waiting-room of a station on the New York & New England Railroad, when an Irishman turned away from the ticket office and came up to him.

"I have got the best of this ould corporation for once in me life," said he.

"How is that, Pat?"  
"I have bought a round-trip ticket to New York and back, and"—in a whisper—"I ain't comin' back."

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1893.

SECOND QUARTER.

April 1.	The Afflictions of Job.....	Job 2: 1-10.
April 8.	Afflictions Sanctified.....	Job 5: 17-27
April 15.	Job's Appeal to God.....	Job 23: 1-10.
April 22.	Job's Confession and Restoration.....	Job 42: 1-10.
April 29.	Wisdom's Warning.....	Prov. 1: 20-33.
May 6.	The Value of Wisdom.....	Prov. 3: 11-24.
May 13.	Fruits of Wisdom.....	Prov. 12: 1-15.
May 20.	Against Intemperance.....	Prov. 23: 29-35.
May 27.	The Excellent Woman.....	Prov. 31: 10-31.
June 3.	Reverence and Fidelity.....	Eccles. 5: 1-12.
June 10.	The Creator Remembered.....	Eccles. 12: 1-7, 13, 14.
June 17.	Messiah's Kingdom.....	Mal. 3: 1-12.
June 24.	Review.....	

LESSON XII.—MESSIAH'S KINGDOM.

For Sabbath-day, June 17, 1893.

SCRIPTURE LESSON.—Mal. 3: 1-12.

GOLDEN TEXT.—They shall be mine, saith the Lord of hosts, in that day when I make up my jewels.—Mal. 3: 17.

INTRODUCTION.—Malachi means *my messenger*. Of his personal history we know nothing. He is the last of the Old Testament prophets, and is regarded as contemporary with Nehemiah, associated somewhat with him in efforts to reform the restored Jews. In connection with the study of this lesson the whole book should be read during the week, also the last of Nehemiah.

EXPLANATORY NOTES.—v. 1. "I will send." God the Father will send a forerunner to prepare the way for the only begotten Son. "My messenger." John the Baptist. "Prepare the way." The world was a spiritual wilderness and a road for the spiritual King was to be made. John was to preach about his coming, about repentance, baptism, and thus arouse the people, show them their need of a Saviour, and the possibilities of a new spiritual life. "The Lord . . . shall come." God veiled in Jesus Christ. "Whom ye seek." The Jews were looking for their long promised Messiah. "Suddenly come." Though expecting him, he came differently from their expectations and thus unexpectedly. "Messenger of the covenant." Christ fulfilled the promise of God to their fathers. He was "the mediator of the new" and "better covenant." v. 2. "Who may abide." Who will be prepared for the test of faith and character? They wished for a King but did they know the moral change that his coming necessitated? People wish to go to heaven at last, but do they realize what that means for the present? "Who shall stand?" Endure. Who will repent and believe? v. 3. "Refiner and purifier." Shall remove the dross—test them, "baptize with fire." "Sons of Levi." The ministry. He desires a pure people, therefore they that bear the vessels of the Lord must be pure in heart. "Purge." Cleanse. "Offer . . . an offering." An unclean minister will teach false doctrines and mislead the people. The Pharisees, many of them, did this. It must be "in righteousness" to be acceptable to God. v. 4. "Pleasant unto the Lord." Worship shall be in spirit and in truth, shall spring from an obedient heart. v. 5. "I will come near." They thought him afar off. They who think of Christ as afar off generally follow him, if at all, afar off. "To judgment." Christ is to be Judge to commend or finally condemn. "Swift witness." He sees men in the very act of sin. Judgment will come before they look for it. "Sorcerers." Those who practice witchcraft. Mediums and deceivers and deceived. "Oppress the hireling." Defraud the laborer. This is a common sin and is much spoken against in the Scriptures. Great corporations take advantage of the people and the laborer. A judgment is coming for all such selfish people. The helpless, the stranger, and all classes should have just treatment. v. 6. "I am the Lord." I see all evil and will not suffer it to go unpunished. "I change not." I keep all my promises. The Jews would long ago have been utterly destroyed but for God's covenant of mercy. v. 7. "From the days of your fathers." From the very beginning of their history they had been a stubborn, selfish, disobedient people. This must cease and the heart must be purified, converted and ready for Christ. "Return unto me." Come back to loyal, willing service. "But ye said." Not realizing the true condition of their hearts, their terrible apostasy, they ask what they had done. They thought themselves already God's people and saved through Abraham. v. 8. "Will a man rob God?" Dare anyone steal from his Creator? "Yet ye have." We have not considered the breadth and length of God's

law. We talk of the two tables of the law as referring to duties we owe God and men. When the commandment says, "Thou shall not steal," do we think of the time that belongs to God for worship, for family and secret prayer, for study of his Word—time we have stolen in our greed for the "almighty dollar"? Do we remember that the tenth of our earnings belong to him? How many who suppose themselves honest will now say, Wherein have we robbed thee? Sure enough. Listen. "In tithes and offerings." O, but that is Jewish! Yes, the same wrong spirit that would evade the force of the fourth commandment. "Jewish" has settled much controversy and eased many a conscience. Christ says of tithing and the weightier matters of the law, "These ought ye to have done, and not to leave the other undone." Ought a Christian to give less for Christ than the Jew did in tithes? And what of "offerings" beside? The first fruits. Refusing this systematic payment of dues to God is robbery. How many are thus guilty! v. 9. "Cursed with a curse." Men who thus withhold God's share of the increase think they are making so much the more, "that is clear gain," says selfishness. Not so. A little spiritual arithmetic shows a loss of God's favor and blessing. Read Joel 1: 4, 9-12, Prov. 11: 24-26. v. 10. "Bring . . . storehouse." Again adopt this principle, recognize the divine claims, and "Prove me." Put me to the test. See if the good old way is not the best way. "Windows of heaven." Open my heart unto you, show you my bounty, empty the reservoir of blessing upon you, though it will be as quickly filled and constantly emptied. v. 11. "Rebuke the devourer." Prevent calamity. Nothing shall deprive you of increase, or nothing shall destroy your fruits. v. 12. "Call you blessed." Happy, prosperous, a people whose God is the Lord.

#### CHRISTIAN ENDEAVOR TOPIC.

(For week beginning June 11th.)

MISSIONARY-MEETING. Mal. 3: 2-22.

The spirit of missions is the spirit of the gospel, and every redeemed sinner is to have this spirit, and in the exercise of self-denial for the sake of Christ, who is worthy of our highest love, he is to yield strict obedience to him and become a missionary. How grand the thought that you and I are to be co-workers with Christ in giving to the villages that Kedar doth inhabit, and to the inhabitants of the rocks, mountains, isles, and jungles, a knowledge of the everlasting God and the gospel of Jesus.

The prophecies are only partially fulfilled. Still the world is disordered and confused by sin, and of 1,300,000,000 of people now living, only about 300,000,000 have accepted the religion of Jesus Christ. The work then of this present life is to save ourselves and as many as possible of our fellow-men before the grave shall close over us, and to so establish the work that our children shall enlarge upon it and complete the heaven ordained task.

And now shall we respond to the great commission by an increased zeal, increased contributions, and increased piety, so that behind all effort there shall be a godly life in Christ Jesus which God shall look down upon with approval? Then will all our missionary work be successful beyond all precedent, for Jehovah shall bless such workers, and nothing shall hinder their going up to possess the land. "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

#### SCRIPTURE REFERENCES.

1. Christ's kingdom spiritual. Rom. 14: 17, 1 Cor. 15: 44, 50.
2. It shall triumph. Psa. 110: 1-3, Zeph. 3: 14, Dan. 2: 44.
3. Christ's dominion forever. Rev. 1: 1-6, 1 Tim. 6: 14-16.
4. Opposition. 2 Tim. 3: 1-5, 2 Thess. 2: 3-7.
5. How God views it. Psa. 2.
6. Our marching orders. Matt. 28: 18-20.

#### A GREAT SORROW—A CHANGED LIFE.

There came into my home what seemed to be a great sorrow, a poor little paralyzed babe, so helpless that all her life she will be absolutely dependent on others for the least service. Yet out of that sorrow sprang my greatest blessing. My little girl became the means of subduing my whole nature. In her presence I learned to speak softly, to restrain my temper, to use my hands gently, and all unconsciously a little crippled child conquered and changed the habit and manner of my whole life.—*Henry Morehouse.*

## HOME NEWS.

New York.

FIRST ALFRED.—Sabbath-day, June 3d, was a red letter day in the history of this church. It was the occasion of the installation of the new pastor, the Rev. B. C. Davis. The day was fine and the house was seated almost to its utmost capacity, even into the entry. The floral decorations were profuse and beautiful, and, best of all, the Holy Spirit of God was evidently brooding over the great congregation, filling all hearts with the spirit of praise. The services were conducted by Dr. Platts, who has been acting pastor since last October. After the usual devotional services, the Rev. Dr. Main, President of the University, gave a most thoughtful, instructive, and inspiring address on the mutual relations and duties of pastor and people, in which he answered four questions: What is a church? What is a pastor? What may a church demand of its pastor? and What does a church owe to its pastor? Dr. Platts then gave the pastor a welcome to this relation and to these duties. He said three things conspire to make this an especially interesting occasion. The first is the spiritual condition of the church. After referring to the special conditions developed within the last three weeks, he said that since the close of Dr. William's pastorate, eight months ago, fifty-four have been added to the membership of the church—forty by baptism, thirteen by letter from other churches, and one by verbal testimony. The second interesting feature of this occasion is the ample opportunity afforded by the community and its immediate surroundings for the active use of all the consecrated talent in the church. The third is the relation which the church sustains to our entire denomination through its connection with the University and denominational Publishing House. In token of a sincere purpose to stand by the new pastor, and with God's help to carry forward the work thus committed to us, the entire congregation rose to its feet and was formally committed to the care of the new pastor, who responded in a few words of hearty appreciation of the welcome, and of earnest purpose to do faithfully his part of the work. The day will not soon be forgotten in Alfred.

The interest in the revival work broadens and deepens, though fewer meetings are held. The work at the Second Church grows and a good interest is following the weekly appointments in McHenry Valley. Truly the Lord is doing great things for us. S. R. S.

Rhode Island.

ROCKVILLE.—On the 22d inst. this village was visited by one of the most destructive fires in the history of the place. It originated in the barn belonging to the estate of the late J. R. Irish, D. D., and in the space of two hours, two houses and three barns were totally consumed. The barn on the Irish estate was so near the house and the fire had made such head-way before it was discovered, that it soon became evident that it was impossible to save the house. A high wind was prevailing at the time, and everything was so dry that it required only a few minutes for the house to be enveloped in a sheet of flame, notwithstanding the heroic efforts of the large crowd of men and women present, who worked with a desperation worthy of the occasion. The next building to take fire was the adjoining barn of Wm. E. Palmer, and soon the barn and house were reduced to ashes.

While the attention of the people was absorbed in the burning buildings the barn of A. S. Babcock was seen to be also on fire, and in the space of half an hour the building fell. Several other houses caught fire, but through the prompt efforts of the persons present the fire was soon extinguished. The contents of the house of the Irish estate were mainly saved, but several things of value perished in the flames. Mr. Palmer had but recently purchased his place and had not moved in, and fortunately the house was not furnished. The buildings of Messrs. Palmer and Babcock were covered by insurance, but the property on the Irish estate was a total loss. Paul B. Irish was the occupant of the homestead, and he has the sympathy of the community on account of his misfortune. We hope the buildings will soon be replaced by others as good and convenient. The loss is estimated at \$4,000. A. M. C. L.

Connecticut.

WATERFORD.—The past year has been an eventful one in the history of the old Waterford Church, one of joy and of sorrow. We have rejoiced over the good will of our heavenly Father in granting unto us a deep work of grace, increasing our strength by additional membership, thereby rewarding the faithful stewardship of our late pastor, Eld. Booth C. Davis. This has given us cause for deep gratitude.

Sorrow came to our hearts through being called upon to part with our dear brother, Oliver Maxson, and two young sisters, who, with a niece of the sisters, passed from this earthly life to the life eternal, within a space of four weeks. Bro. Maxson had served the church as Treasurer seven years, and after that as Clerk for 28 years, making 35 years' service as an officer of the church. Sadness also came to us through parting with our beloved pastor. At a Sabbath meeting held May 12, 1893, the following resolutions were adopted:

WHEREAS, Rev. Boothe C. Davis having broken to us the Bread of Life during the past three years, first as supply, then as pastor, being by us ordained to the work of the gospel ministry, sharing with us our joys and our sorrows, we would at this time, as he is about to go from us to enter upon the important work of pastor of the First Alfred Church, express to him our appreciation of his labors with us; therefore

Resolved, That we extend to him our hearty thanks for the great work he has performed in our midst, and pledge to him our Christian love, sympathy and prayers for the success of himself and chosen life's companion in their new field of labor.

Since September 1st, our membership has been increased by the addition of thirteen members, four by baptism and nine by letter. Two of these are converts to the Sabbath within a space of two years' time, and two other persons who had left the Sabbath and recently returned to its observance.

When we have been discouraged by reason of our weakness, and made sad by affliction, our prayers have been answered, and we have been strengthened and our hearts have been comforted. We give thanks to the Lord for his mercies to us.

Brother Andrew J. Potter, of Noank, a devout Christian man, who came into the light of the Sabbath about two years ago, and has alternated in preaching with Elder Davis, has been licensed by us to preach the gospel of Jesus Christ; he will, without doubt, be our regular preacher. Thus we hope, through the blessing of God, Bro. Potter will be able to carry on the work committed to him by Bro. Davis. Personally I would say that I think there are very few churches in our denomination that

can show a larger degree of spirituality than this church, and I think it largely due to our small membership and a feeling that we need to touch elbows as we move along. A. B. B.  
New London, Ct., May 27, 1893.

## THREE GATES.

BY BETH DAY.

If you are tempted to reveal  
A tale some one to you has told  
About another, make it pass,  
Before you speak, three gates of gold:

These narrow gates—First, "Is it true?"  
Then, "Is it needful?" In your mind  
Give truthful answer. And the next  
Is last and narrowest, "Is it kind?"

And if to reach your lips at last  
It passes through these gateways three,  
Then you may tell the tale, nor fear  
What the result of speech may be.

—The Housekeeper.

## MINISTERIAL CONFERENCE.

The Ministerial Conference of Southern Wisconsin convened in its last session at Walworth on May 26, 1892.

It was called to order at 10 A. M. by the President, A. B. Spaulding. Prayer by O. U. Whitford. Appropriate hymns were sung.

O. U. Whitford spoke on the subject which had been assigned him, "What is the best method of studying the Bible for the making of sermons, Sabbath-school instruction, and spiritual life and growth?" Brother Whitford was requested by vote to write out the substance of his remarks and forward them to the RECORDER for publication.

Geo. W. Hills presented a paper on "What is the best methods to be employed in the evangelization of the world?"

In the afternoon N. Wardner presented a paper on "In controverting the Seventh-day Sabbath, it is urged that the Old Testament is a book of rules suited to the childhood of the race, and that the New Testament is a book of principles, and therefore, the principles of Sabbathizing, *i. e.*, the observance of one day in seven is all that is required at the present time." This article was also requested by vote for publication in the RECORDER.

S. H. Babcock presented an exegesis of Romans, 14th chapter, 5th and 6th verses.

All these articles were thoroughly discussed, a large number participating. Although the Conference was not as fully attended as at some other times, yet it was a very pleasant and profitable session.

The Programme Committee reported the following, which was adopted as the programme for the next Conference:

1. How can a better discipline be secured and maintained in our churches? E. A. Witter.
2. Which kind of sermons, the topical, the textual, or the expository, is the most successful in interesting, instructing, and evangelizing the people? F. O. Burdick.
3. In what sense were the writers of the Scriptures inspired? Does their inspiration insure the accuracy of what they wrote? S. H. Babcock.
4. What relation has prayer to spiritual life and character? Phoebe Coon.
5. Give the scriptural proofs to show that the division of the Mosaic law into moral and ceremonial is a valid one. N. Wardner.
6. Exegesis of 2 Cor., 3d chapter, 7th to 11th verses. E. M. Dunn.
7. Is it consistent for Seventh-day Baptists to observe Christmas according to the present custom. Geo. W. Hills.
8. Is it advisable for us as a people to commemorate the organization of the first Seventh-day Baptist church in America? If so, how? O. U. Whitford.

The Ministerial Conference adjourned to meet in connection with the next Quarterly Meeting.

Benediction by O. U. Whitford.

A. B. SPALDING, *Pres.*GEO. W. HILLS, *Sec.*

## MEMORIAM.

Grace N. Clarke, daughter of Dan W. and Irena Handell Clarke, was born at Gorton, Ct., on Aug. 28, 1873, and died at Westerly, R. I., May 29, 1893. She was a student of the Westerly High School, a member of the class of 1894. She was compelled, early in January last, to leave school by declining health, but for several weeks clung to the hope of a speedy return to her school work. But the desired benefits of the fair spring days came not, and one after another of the bright hopes of youth faded away. She loved life and clung to the hopes of recovery almost to the last, yet she was willing to trust an allwise Father as to what was best, and was patient and uncomplaining through a long and wearisome illness.

She deeply regretted that she had not given her heart to God while in health and strength, and besought his mercy in the salvation of her soul. Her last message to her friends was, "Tell them that if I could live I would serve my Saviour."

## THE SOUTH-EASTERN ASSOCIATION.

It was a great privilege to go back to West Virginia and look that beloved people in the face, and to attend the good meetings at Lost Creek and gather the white roses from our little children's graves.

After nearly seven years' absence, signs of progress could be seen on every hand,—in the roads, among the young people, and in the character of the meetings. The attendance at the Association was large, and on Sabbath and First-day unusually so. With better roads and the best road machines, carriages were everywhere seen, and while hundreds of saddle horses were hitched along the fences, the two acres of church-yard were filled with vehicles of all kinds, bringing the people from near and far. Thank God that such multitudes in the church, and at the overflow meeting in the yard, could hear the gospel of Jesus Christ.

In the throngs were seen some familiar gray heads, but the moving power was the young people, most of whom have caught their inspiration from that noble institution—Salem College. And these young people, disciplined and cultured, yet still retaining the fervor of the South, are the hope, and I may justly say, the pride, of all who love our cause in West Virginia. Our churches in that State have been blest with the toils and sacrifices of our Northern ministers, and I am glad that our Northern churches are beginning to be blest with the labors of those who were born and bred in West Virginia. The Southern churches may be blest by coming in contact with the cold blooded logic, and persistent energy of the North, and I certainly believe that our Northern churches will be greatly blest by catching something of the tenderness and fervor and fire in divine things, from the Southern heart. And may the exchange go on and God bless both North and South, united in our common cause.

L. R. S.

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## POPULAR SCIENCE.

A DINNER for the guests of one of the hotels of Ottawa was recently cooked by electricity. This is the method of the future, and every one will long for the time when heat can be obtained without smoke and dust.

NEW USE FOR STRYCHNINE.—It is thought that, should the results of Baron von Muller's treatment of snake poisoning prove permanently successful, no greater boon could be bestowed by medical science upon the millions of India. According to the experiments of this eminent savant, the venom of serpents does not destroy the tissues of the body, but has simply a dynamic effect, suspending the action of the motor and vaso-motor nerve centres, and for this, therefore, the required antidote would be such as would stimulate and increase the functional activity of these nerve centres. This remedy is found in strychnine, which is directly antagonistic in its action to snake poison, and Her von Muller has applied this substance upon a large number of persons bitten by the tiger snake and other venomous serpents, and with invariable success. His method is to inject ten to twenty minims of the drug under the patient's skin, repeating the operation every fifteen minutes, until slight muscular spasms are produced, these being an unfailing sign that the patient is out of danger, and large doses may safely be thus injected until the poison is neutralized.

RECENT TELEPHONY.—During the last two years, trials have been made in the French army of the quite remarkable telephonic system of Capt. Charollois, which depends upon the use of the Martin bimetallic wire of steel core covered with copper. This wire is stronger and rusts less readily than that ordinarily used. With a magnetic receiver at either end, the wire is unwound upon wet or dry earth, or even in water, and without insulation—contrary to usual theories—conducts sounds to a considerable distance. The military telephonists are organized in sets of two men, each set having equipment for a mile line. The simple receiving and transmitting apparatus are fixed to the military cap; and the wire is carried on reels in a sort of breast-plate, being so light that a man's ordinary equipment weighs less than six pounds. The wire is rapidly laid by foot soldiers, cavalrymen or bicyclists. By successive sets of operators a line fourteen miles long was established in five hours and taken up in one hour; and an order of assault, setting in motion two army corps, was received and put in execution in ten minutes.

ONE of the commonest delusions is, if our religious life is at a low ebb, that an improvement in our worldly circumstances would greatly help us to higher attainments. With a little more worldly wealth, people imagine they would be freed from many of the annoyances and necessary engrossments which limited means occasion, and, thus, be able to give greater attention to spiritual things. But who can look around in his circle of acquaintance and truthfully declare that he knows a single instance of a man whose piety has made progress because of his worldly prosperity. The man who is really in earnest for spiritual advance must "Seek first the kingdom of God." If he waits for the "things" of the world before he seeks for the development of God's reign in himself he will not be likely ever to rise to higher things.—*Christian Inquirer*.

## SPECIAL NOTICES.

☞ **THE** Treasurer of the General Conference expects to attend the Central, Western and North-Western Associations. The churches which have not yet paid their apportionments might take this opportunity to settle accounts, or if more convenient please remit to William C. Whitford, Treasurer, Alfred Centre, N. Y.

☞ **PROGRAMME** of the Seventh-day Baptist Western Association, to be held at Nile, N. Y., June 15-18, 1893.

## FIFTH-DAY MORNING.

10. Call to order by the Moderator. Prayer and Praise Service.

10.30. Introductory Sermon by M. B. Kelly, alternate, J. T. Davis. Report of Executive Committee. Communications from Churches, and Corresponding Bodies.

## AFTERNOON.

1.30. Devotional Exercises.  
1.45. Communications continued. Appointment of Standing Committees.

2.30. Missionary Society's Hour, conducted by A. E. Main. Annual Reports, Corresponding Secretary, Treasurer, Delegates to Sister Associations, Committee on Obituaries. Miscellaneous business.

## EVENING.

7.45. Praise Service.  
8. Sermon by delegate from North-Western Association.

## SIXTH-DAY MORNING.

9.30. Daily order.  
10. Our Educational Work, conducted by L. A. Platts.

11. Sermon by delegate from Central Association.

## AFTERNOON.

1.30. Daily order.  
2. Essay, "The Church of God," by L. C. Rogers.  
3. Unfinished business.

## EVENING.

7.45. Prayer and Conference, conducted by E. B. Saunders.

## SABBATH MORNING.

10.30. Sermon by delegate from the Eastern Association. Collection for Tract and Missionary Societies.

## AFTERNOON.

1.30. Sabbath-school, conducted by the Superintendent of the Nile Sabbath-school.  
2.30. Young People's Prayer-meeting, conducted by George B. Shaw.

## EVENING.

7.45. Praise Service.  
8. Young People's Meeting, conducted by E. B. Saunders, President of our Y. P. S. C. E.

## FIRST-DAY MORNING.

9.15. Daily order.  
10. Sermon by Delegate from South-Eastern Association. Collection for Tract and Missionary Societies. Woman's Work, conducted by Mrs. J. B. Whitford, Associational Secretary.

## AFTERNOON.

1.30. Daily order.  
2. Tract Society's Hour, conducted by L. E. Livermore.  
3. Unfinished Business. Adjournment.

☞ **PROGRAMME** OF THE SEVENTH-DAY BAPTIST CENTRAL ASSOCIATION, to be held at Adams Centre, N. Y., June 8-11, 1893.

## FIFTH-DAY MORNING.

10.30. Call to order by Moderator. Introductory Sermon by the Rev. O. S. Mills. Report of Programme Committee. Communications from the churches.

## AFTERNOON.

2. Communications from the churches. Communications from corresponding bodies. Miscellaneous communications. Appointment of standing committees. Annual Reports: Corresponding Secretary, Treasurer, delegates to Sister Associations, Committee on Obituaries. Woman's Hour, conducted by Mrs. A. B. Prentice.

## EVENING.

7.30. Praise Service. Sermon by delegate from South-Eastern Association.

## SIXTH-DAY MORNING.

9.30. Devotional Service. Reading minutes. Reports of standing committees. Essay—The relation of our people to all moral and social reforms, by Mrs. W. T. Colton. Essay—The proportion of our material substance required by the gospel for the work of the Lord, by Miss Agnes Barber. Sermon by delegate from Western Association.

## AFTERNOON.

Business. Discussion of resolutions. Missionary Hour, conducted by representative of Missionary Society.

## EVENING.

7.30. Praise Service. Prayer and conference meeting, conducted by the Rev. H. B. Lewis.

## SABBATH MORNING.

10.30. Sermon by delegate from Eastern Association. Collection for Tract and Missionary societies.

## AFTERNOON.

2. Sabbath-school, conducted by O. D. Greene, Jr., Superintendent of the Adams Centre Sabbath-school. Young People's Hour, conducted by Alfred C. Prentice.

## EVENING.

7.30. Praise Service. Sermon by the Rev. Clayton A. Burdick.

## FIRST-DAY MORNING.

9.30. Devotional Service. Business. Tract Society Hour, conducted by representative of the Tract Society.

## AFTERNOON.

2. Business. Sermon by delegate from the North-Western Association.

## EVENING.

7.30. Praise Service. Sermon by the Rev. J. A. Platts. Closing conference, conducted by the Rev. L. R. Swinney.

☞ **THE** North-Western Seventh-day Baptist Association will convene with the church at Farina, Ill., on Fifth-day before the fourth Sabbath in June, 1893, (June 22d) as per adjournment from last session.

The following programme, subject to necessary changes, will be carried out:

## FIFTH-DAY MORNING.

10 A. M. Call to order by the Moderator. Report of Executive Committee. Introductory Sermon by E. H. Socwell. Alternate, E. A. Witter. Communications from churches. Adjournment.

## AFTERNOON.

2 P. M. Devotional Services.  
2.15 P. M. Communications from churches continued. Communications from Corresponding Bodies. Miscellaneous Communications. Report of Delegates from sister Associations. Appointment of Standing Committees. Miscellaneous Business. Adjournment.

## EVENING.

7.45 P. M. Devotional Services.  
8 P. M. Sermon by G. J. Crandall, delegate from the Eastern Association.

## SIXTH-DAY MORNING.

9.30 A. M. Report of Standing Committees.  
10 A. M. Essay, "How to secure personal activity among all our membership," by L. C. Randolph. Devotional meeting fifteen minutes.

11. A. M. Missionary Board Hour. Adjournment.

## AFTERNOON.

2. P. M. Annual Reports. Miscellaneous Business. Essay, "To what extent has tradition molded our present Theological Belief and Teaching?" by C. A. Burdick. Devotional Services fifteen Minutes.  
4 P. M. Woman's Board Hour. Adjournment.

## EVENING.

7.45 P. M. Praise Service by G. M. Cottrell.  
8.15 P. M. Sermon by delegate from the Central Association.

## SABBATH MORNING.

10 A. M. Sabbath-school conducted by the Superintendent of the Farina Sabbath-school.

11 A. M. Sermon by delegate from the Western Association, followed by a collection for the Missionary and Tract Societies.

## AFTERNOON.

3 P. M. Sermon by delegate from the South-Western Association.  
4 P. M. Young People's Hour.

## EVENING.

7.45 P. M. Praise, Prayer and Conference Meeting conducted by H. D. Clarke and L. C. Randolph.

## FIRST-DAY MORNING.

9.30 A. M. Reading of minutes and correcting the list of delegates.

9.45 A. M. Tract Society Hour.

10.45 A. M. Devotional Services.

11. A. M. Sermon by delegate from the South-Eastern Association followed by collection for Tract and Missionary Societies.

## AFTERNOON.

2 P. M. Devotional Exercises.  
2.15 P. M. Unfinished and Miscellaneous business.

## EVENING.

7.45 P. M. Sermon by H. D. Clarke, followed by Consecration Meeting conducted by S. H. Babcock.

## COM.

☞ **THE** SEVENTH-DAY BAPTIST EXHIBIT at the World's Fair is located in the gallery of the Manufactures and Liberal Arts building, near the North-west corner. Find post 102 C, and then go about 50 feet East. Aside from being of interest to you in a denominational way, you will find our quarters to be pleasant on account of easy chairs, sofa, and writing-desk which have been provided for the comfort of visitors. The person in charge will be glad to give information concerning our exhibit, or the Fair in general. Parcels may be left for safe keeping.

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☞ **EMPLOYMENT BUREAU**.—The Seventh-day Baptist General Conference at Nortonville voted to establish a Seventh-day Baptist Employment Bureau. It is proposed to find persons for places, and places for people seeking employment; to bring more closely together the buyer and the seller, the employer and the employee. Chas. F. Maxson, of Farina, Ill., is the manager of this Bureau, to whom all communications pertaining to it should be addressed.

☞ **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, New Mizpath, No. 86 Barrow St.

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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 3.00 P. M., Sabbath-school at 2 P. M. The Mission Sabbath-school meets at 1.45 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, 344 So. Wood St.

☞ **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.

☞ **COUNCIL REPORTS**.—Copies of the minutes and reports of the Seventh-day Baptist Council, held in Chicago, Oct. 22-29, 1890, bound in fine cloth, can be had, postage free, by sending 75 cts. to this office. They are on sale no where else. No Seventh-day Baptist minister's library is complete without it. A copy should be in every home. Address John P. Mosher, Ag't, Alfred Centre N. Y.

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**CONDENSED NEWS.**

The American Institute of Homeopathy in session at Chicago voted to meet next year at Denver.

Robert T. Lincoln, ex-minister to England, has returned to Chicago, and will resume his law practice.

Russia and the United States are Christian nations and friendly States. Russia expels the Jews; Uncle Sam the Chinese.

In the criminal court at Pittsburg, Pa. all cases against the officials of Carnegie Company for complicity in Homestead troubles last summer, were *nolle prossed*.

The Presbyterian General Assembly, at 3.25 P. M., June 1st, adopted the report of the committee, suspending Dr. Briggs from the ministry of the Presbyterian Church.

The formal permission of the Comptroller of the Currency to reopen the Capital National Bank of Indianapolis was received Wednesday and the bank will be opened next week.

There is great agitation among politicians over the President's order to the office-seekers to stay away from the White House, that he may have time for public business; but the people like it.

British residents of the city of Mexico, celebrated Queen Victoria's birthday with a public dinner Saturday evening. One hundred covers were laid. Sir Spencer St. John, British minister, presided.

A dispatch was received at the State Department, Washington, from Minister Baker, dated Masaya, June 1st, stating that peace is restored in Nicaragua, and the new government went into operation that day.

At Cincinnati, Ohio, 5,000 furniture workers were locked out by the manufacturers Saturday night. The latter say this is the dull season and they are determined to try their strength with the Unions.

The company of Revolutionists who made a demonstration near Puente Larena, Spain, on Friday, have been dispersed by the military. Two Revolutionists were killed and two others were wounded severely.

The Columbus caravels will start from New York on their long journey up the coast to the mouth of the St. Lawrence River, thence through the lakes to Chicago. The cruiser New York will go along to convey them as far as the St. Lawrence River.

Fire in the Fuente coal mines, Mexico, near Eagle Pass, Texas, Saturday night imprisoned about twenty-six miners, all of whom are supposed to be dead, though two bodies were recovered yesterday.

At Kingston, a daring mail robbery was perpetrated Tuesday night at the lower Grand Trunk depot. Robbers broke into a room containing 12 mail bags, packed with letters and papers, and carried off the contents of twenty-six registered letters containing over \$5,000.

N. N. Morris, a salesman in the employ of the Troy Laundry Company, Chicago, met with a frightful accident in Machinery Hall at the World's Fair Saturday. He was working with one of the company's big ironing rollers when his hand was accidentally caught in the machinery, and the right arm was torn from his body. The whole thing occurred in an instant, and when Morris was found he was lying on the floor in a faint. His recovery is doubtful.

**MARRIED.**

**WILLIAMS—WHITFORD.**—At the residence of the bride's father, A. O. H. Whitford, in the town of Rodman, N. Y., May 29, 1893, by Rev. A. R. Prentice, Jessie L. Williams and Mary B. Whitford.

**RANDOLPH—WEST.**—At Lost Creek, W. Va., Sunday, May 28, 1893, by Rev. L. D. Seager, Mr. C. F. Randolph and Miss Cora West.

**BOND—RANDOLPH.**—In New Milton, W. Va., May 24, 1893, at the home of the bride's father, F. F. Randolph, by the Rev. B. C. Davis, Mr. Emory H. Bond, of Aberdeen, W. Va., and Miss Rena F. Randolph, of New Milton, W. Va.

**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.

**KENYON.**—In the town of Wirt, N. Y., May 26, 1893, Mr. James P. Kenyon, in the 77th year of his age. M. B. K.

**COON.**—At Westerly, R. I., May 24, 1893, of the measles, Franklin C. Coon, infant son of Frederick M. and Ida E. Coon, aged 11 months. W. C. D.

**HARRIS.**—At Shiloh, N. J., May 19, 1893, after a lingering illness, Lawrence Harris, aged 73 years. He married Louisa, daughter of John T. and Beulah Davis, in 1842, and to them was born ten children, eight of whom are still living. Mrs. Harris departed this life four years ago last October. Brother Harris was formerly a member of a Methodist church, but March 11, 1843, he was baptized and united with the Seventh-day Baptist church of this place, of which he remained an active and esteemed member until death. He leaves beside his eight children, all of whom are members of this church, twenty grandchildren, one great-grandchild, two sisters and one brother. A large number of relatives and friends attended his funeral services at the church May 21st. I. L. C.

**Literary Notes.**

*The Treasury of Religious Thought* for June is not a whit behind any of the religious magazines in style, matter and variety. The portrait of Dr. J. Demarest, of Flushing, forms the frontispiece, and his sermon on the Law of Giving and Losing is a masterpiece. His biographical sketch and view of his church are also given. Dr. C. H. Parkhurst's sermon on Conscience should be read by everyone. Dr. Dickson's sermon on the Blade in the Cornfield is an excellent one for Children's Day, and the Rev. G. B. F. Hallock's sermon on the Social Side of Church Life is worthy the consideration of all church-goers. Many practical themes are ably presented. Preachers and Christian workers should possess this *Treasury*. All departments are overflowing with good things. Yearly subscription, \$2 50; Clergymen \$2; single copies, 25 cents. E. B. Treat, Publisher, 5 Cooper Union, New York.

*Washington's Illustrated Magazine* for June opens with a very interesting paper entitled, "Random Notes on Hawaiian Life," by C. T. Rodgers, M. D., a prominent physician, now and for many years a resident of Honolulu. Dr. Rodgers is an able and interesting writer, a close student of human nature, and personally familiar with every phase of life in the Hawaiian

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**Foreclosure Sale.**

**ALLEGANY COUNTY COURT.**

THE SEVENTH-DAY BAPTIST EDUCATION SOCIETY, Plaintiff, against Silas C. Burdick, Mary T. Burdick, Charles C. Champlin, Henry Scranton, Lansing G. Wetmore, Albert C. Walker, John L. Vosburgh, Dansont A. Whiting, Willis P. Whiting, Alfred C. Barnes, Henry B. Barnes, Charles J. Barnes, Edwin M. Barnes, Richard S. Barnes, and the Anderson School Book Company, Defendants.

In pursuance of a judgment of the Allegany County Court, of the State of New York, the Subscriber, as Referee thereunto appointed, will sell at public auction, at his office in Wellsville, in said county, on Tuesday, June 8th, 1893, at 2 o'clock in the afternoon, the following described real estate to wit:  
All that Tract or Parcel of Land situate in the Town of Alfred in the County of Allegany and State of New York, it being a part of Great Lot Number (14) Fourteen in Township Number Three in the seventh Range of townships in the county and State aforesaid, and bounded and described as follows:  
Begin at a point in the Main Street, being also the North-east corner of William C. Burdick's house-lot, and located one chain and twenty links South, eleven and a half degrees West from the South-east corner of Silas C. Burdick's house, the former residence of Amos Burdick, now deceased, and run thence the following courses according with the magnetic meridian of January, 1880, viz: North, seventy-one and a half degrees West along the North line of Wm. C. Burdick's house-lot, five chains and sixty-seven links: thence North, fourteen degrees East, along the East line of lands of Wm. C. Burdick one chain seventy-five links: thence South, 78 degrees 30 minutes E. six chains ten links to a point in the Main Street: thence S. 16 degrees W. one chain one and 1-10 links: thence S. 29 degrees 30 minutes West, along the street, one chain forty-one links to the place of beginning; containing one and a fourth acres of land, be the same more or less: as surveyed January 17th, 1888, by A. B. Kenyon, Surveyor.  
Dated Wellsville, N. Y., April 14, 1893.  
FREDERIC H. CHURCH, Referee.  
HENRY L. JONES, Plaintiff's Attorney.

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