

The Sabbath Recorder.

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

Vol. XLIX. No. 24.
Whole Number 2521.

FIFTH-DAY, JUNE 15, 1893.

Terms:
\$2 00 in Advance.

THE SABBATH RECORDER.

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BEYOND.

It seems such a little way to me,
Across to that strange country, the Beyond,
And yet not strange—for it has grown to be
The home of those of whom I am so fond,
They make it seem familiar and most dear
As journeying friends bring distant countries near.

So close it lies that, when my sight is clear,
I think I see the gleaming strand;
I know I feel that those who've gone from here
Come near enough to touch my hand.
I often think, but for our veiled eyes,
We should find heaven right round about us lies.

I cannot make it seem a day to dread,
When from this dear earth I shall journey out
To that still dearer country of the dead,
And join the lost ones so long dreamed about.
I love this world; yet shall I love to go
And meet the friends who wait for me, I know.

I never stand about a bier, and see
The seal of death set on some well-loved face,
But that I think, "One more to welcome me
When I shall cross the intervening space
Between this land and that one over there—
One more to make the strange Beyond seem fair."

And so for me there is no sting to death,
And so the grave has lost its victory;
It is but crossing, with a bated breath,
And white, set face, a little strip of sea,
To find the loved ones waiting on the shore,
More beautiful, more precious than before.

TWILIGHT.

Slowly dies the long June day,
Softly rolls the earth away,
Lovelier light at length divining,
All a dream of misty bloom,
Trembling stars, and golden gloom,
Larger heavens and sweeter shining—
Which is dearer, dusk or day?

Where the glory dyed the dark,
Lost in light the ruby spark,
Violet gleam, and saffron splendor,
Melt and mingle into one,
When the long June day is done.
All the depths throb close and tender—
Is it day, or is it dark?

Love! the long June day had life,
Silver showers and sunny strife—
Now its rosy wraith fades o'er us!
Eld's vast twilight fills our eyes,
Yet what freedom of the skies
Parts the star-sown way before us—
Is it death; or is it life?

—Harriet Prescott Spafford, in Harper's Bazar.

THERE is little doubt that the final action of suspension in the Dr. Briggs case will result in a wide-spread dissent in the Presbyterian Church. Dr. Ecol, of the Second Presbyterian Church in Albany, the oldest and most influential Presbyterian society in Albany, has withdrawn from the denomination. It is said that he is supported by his congregation almost to a man.

THE HELPING HAND for the third quarter, through a misunderstanding on the part of one who was supposed to be engaged to prepare the lessons, may be delayed a week in reaching the

Sabbath-schools. The work is now going rapidly on and if we fail to get them in time for distribution on the last Sabbath in this month, please cultivate the Christian grace of patience for a week or two, at longest, and we will do our best to be with you.

AMONG the beautiful tributes to the memory of the late Bishop Brooks nothing sweeter has been said than that of a little five year old daughter of one of his parishioners, who exclaimed, on being told that the Bishop had gone to heaven, "O mamma, how happy the angels must be!"

PERMIT us to call the attention of our Sabbath-school officers to the fact that quite a number of Sabbath-schools are owing for their *Helping Hand*. The office needs the money. Some schools are more than two years behind. The most of those who are owing are paid up to the beginning of the present year. Please look the matter up at once and make your remittances.

THERE are too many pastorless churches. There are too few able pastors ready to occupy these needy fields of labor. There is no danger of overstocking the market with able, well-qualified, devout pastors. God will surely provide the fields of labor as fast as the men and women are prepared to enter upon the work. It is bad policy for churches to try to live long on mere pulpit supplies. Every church needs a good pastor more than it needs a superior preacher. Hurry up and get a good pastor.

A LETTER from Bro. J. H. Wallfisch, Liegnitz, Germany, states that he has been notified to meet the officers of the Prussian Association to be examined concerning his faith and practice respecting the keeping of the Sabbath or the Sunday. The time for this hearing was set for June 9th, what the result will be we cannot foretell. This brother is passing through sore trials for his faith, and we hope he may have the true martyr spirit. "Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven."

PASTORS, teachers, brethren and sisters generally, will you read, under the head of "Correspondence," this week, an article written by an intelligent and apparently candid person, making some singular revelations of neglected duties? Can it be that such inattention to Christian Sabbath-keeping families exists among us? It ought not to be possible for such complaints to be well grounded in any of our societies. Look around and see if there are not, in many of our church societies, similar cases. If they are found be quick to invite them to a Christian church home and all the privileges of Christian labor by faithfully complying with the gospel terms for such church connection and work. No wonder our literature does not find many new reader in the vicinity where this person resides.

THE EASTERN ASSOCIATION.

In the afternoon of Sixth-day, after a brief praise service, the Tract's Society's Hour, conducted by the Editor of the SABBATH RECORDER, occupied the most of the time to adjournment. The conductor spoke of the important work undertaken by the Society in its publishing interests, and the great need of correct information respecting its doings and necessities. He urged the people to loyal support of the RECORDER and all other publications.

THE EVANGEL AND SABBATH OUTLOOK.

Mr. F. E. Peterson was then introduced to the Association, and asked to speak of the new paper of which he is one of the editors, especially setting forth the aim and purpose of the *Evangel*, which is his special work. He spoke in a forcible way concerning its proposed work in bringing the gospel to the unconverted; in building up Christian character; and in furnishing suggestions for practical work in Christian Endeavor, Sabbath-school, and general lines of religious activity.

Dr. A. H. Lewis then spoke particularly concerning the continuation of Sabbath Reform in the new paper, bringing important matter before the public weekly instead of monthly as hitherto. He spoke of the marvelous changes in the attitude of the world and the church on this question since the publication of the *Outlook* was undertaken twelve years ago. He urged all friends of the cause to use their best efforts to extend the circulation and reading of this paper, promising crisp, fresh items and arguments, with interesting letters from many who are studying this important question.

Rev. Stephen Burdick spoke very forcibly of the Present Opportunities for work for Christ and his Sabbath. Other speakers volunteered a few remarks of interest. This entire session was listened to with marked attention, and evidently increasing interest.

After singing, "He Knows," Dr. Lewis conducted a devotional service, and the meeting was adjourned until evening with benediction by Bro. Daland.

In the evening the conference meeting, conducted by Rev. W. C. Daland, was of unusual interest. There seemed to be a very deep conviction of the great need of a religious awakening, and indeed, the good spirit seemed to be present in more than ordinary power.

At ten o'clock Sabbath morning the Y. P. S. C. E. service was led by Rev. W. C. Whitford, pastor of the Berlin Church. Here, as elsewhere, the value of this great training school for Christian workers was apparent. Upon the Christian young people led by the divine spirit we rest our hopes for the future of the church and all truth. God bless the young people, and through them the church and the world.

At 10.30 Rev. Stephen Burdick, delegate from the North-Western Association, preached from the text, 2 Chron. 27 : 6, "So Jotham became mighty, because he prepared his ways before the Lord his God." Theme: "Divine power, its conditions and motives to its attain-

ment." This discourse was very earnest, and gave great emphasis to the necessity of endowment of power from on high as a prerequisite to the greatest success in the dissemination of the gospel. It made a deep impression on all present, and led to the earnest prayer of many for such a divine power upon our preachers and people.

In the afternoon, previous to the assembling of the people for the Sabbath-school service, a large number gathered on the banks of a beautiful stream, or pond, near the home of Deacon James Green, to witness the baptism of one candidate by Pastor Whitford. There were several others who seem to be "almost persuaded" to take the same step. A very interesting Sabbath-school service was held, in which the truths of the lesson were taught to the school and congregation as a whole, by brethren Daland, Cottrell, Peterson, Lewis and Swinney. This service was under the direction of the efficient Superintendent, Mrs. W. C. Whitford.

The evening after the Sabbath was filled with services of marked interest. After appropriate opening services of prayer and praise, Rev. Edward A. Mirick, Agent of the Rensselaer County Bible Society, was allowed about twenty minutes to present the needs of this important work, which he did in a pleasant and impressive manner. Following this were singing, prayer by Rev. L. D. Seager, and a sermon by F. E. Peterson. Bro. Peterson's text was Mark 16:15, "Go ye into all the world and proclaim the glad tidings to every creature;" also Luke 24:49, "Tarry ye in the city of Jerusalem until ye be endued with power from on high." Theme, "Divine Power needful for the spread of the gospel." This discourse was an earnest and impassioned appeal for a perfect consecration to the service of God that the needed power might be given us for the evangelization of the world. It was in beautiful harmony with the sermon in the morning which took substantially the same ground. The sermon was followed by a prayer and conference meeting led by I. L. Cottrell, and was full of the divine presence, many participating.

First-day morning the services were opened by prayer and praise. After a few minutes of business, and a devotional service led by L. E. Livermore, a very earnest sermon was preached by L. R. Swinney, from Heb. 2:3, "How shall we escape if we neglect so great salvation?" The congregation united in singing, "Salvation, Oh the joyful sound," and the following resolution was taken from the tables, discussed and unanimously passed.

Believing that the best interests of our Sabbath-schools would be better served by the introduction of some improved methods of Bible study, therefore

Resolved, That we respectfully request the General Conference, at its next convocation, to carefully investigate this question, and if deemed best, that the denominational Sabbath-school Executive Board be appointed with special instructions, to provide for such improvements as may, in their judgment, promote the practical knowledge of the Scripture.

The principal feature of the afternoon meeting was the Woman's Hour. In the absence of the Associational Secretary, Mrs. Daland, the services were conducted by Mrs. W. C. Whitford, who read the Scriptures, after which prayer was offered by Miss Jennie M. Davis, of Berlin.

1. The address prepared by Mrs. W. C. Daland was read by Mrs. W. C. Whitford.

2. The report from the boxes sent to missionary pastors, prepared by Mrs. E. R. Pope, was read by Mrs. Harvey Denison.

3. Quartet, "O Lamb of God."

4. Paper, "To Every one his Work," by Miss Alice E. Maxson.

5. Remarks on the New Mizpah Mission were made by L. D. Seager, L. R. Swinney and J. G. Burdick. This service was closed by singing, "Incline thine ear," and benediction.

This entire hour was of great interest in discussing the various phases of Woman's Work in connection with our societies and the church. There was a high tone of loyalty to God and his truth, and to all of our denominational lines of work. The SABBATH RECORDER has been a special care to the various aid societies in this Association. Though the immediate results in increased subscriptions were not as much as all of our loyal people desire, still there has been some gain in this direction, and we think great gain in enlisting so many noble women in this work. This enlistment does not appear to be for "three months," as in the case of the first troops called into the service of our late Civil War, but for "three years or the war," as in subsequent enlistments. Our sisters have evidently taken the work in hand, and we may safely look for practical results in greater loyalty, deeper piety, and more faithful material support for the RECORDER, and all allied interests.

A heavy thunder storm occurred about the time for the closing of the afternoon meeting, but before time for the evening gathering the skies were clear, the roads comparatively dry and the air purified, so that the house was well filled for the evening meeting.

A sermon by Dr. A. H. Lewis had been announced. This was preceded by an organ recital by W. C. Daland, and a brief session of the Y. P. S. C. E., led by W. C. Whitford. Reports were read from the various societies of the Association indicating a good state of life and growth.

The choir and congregation then united in singing, "Nearer My God to Thee," and prayer was offered by the Pastor of the M. E. Church, of Berlin, Rev. Mr. Bissell, and Dr. Lewis announced his theme and text, on the general announcement of a "Message to the Young People." Theme, "Special Work for Special Times and Persons." Text, Esther 4:14, "For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; . . . and who knoweth whether thou art come to the kingdom for such a time as this?" The speaker stated that the young people had come to this time for a specific purpose. These are wonderful times of Christian activity, and he intended that all young people in particular, should go from this room to-night with higher conceptions of duty and personal responsibility than they ever had before. This is essential, since upon them very soon will rest the great work of carrying forward the weighty interests of the church in the world. He stated:

1. That the whole church is changing in some of its relations to the Bible. The young must not be in ignorance respecting the vital questions at issue. They must seek to know all that can be known about it in the way of honest study and investigation. It will not be harmed by critical study, but will come out of the crucible of criticism, high or low, tried and not found wanting.

2. There is a new issue in regard to Christianity itself. Christianity must be *applied* as never before in all its history. This is no disparagement of the past. We must do better than our fathers did, or we are not worthy of them. There are changes in times and needs. Christianity must be placed when and where it is needed. It must be applied by the power of love rather than to rely too much on doctrine,

logic and argument. The power of a godly life is best.

3. Do not delude yourself with the too common plea that there are no obligations to obey God's Word. Either there is an obligation to keep the Sabbath or there is not. Young people, there is no need that you should blush to be known as Seventh-day Baptists. Have a conscience and obey its dictates. Seventh-day Baptists do not starve. There are just as many young people in other denominations out of employment. You will be rated according to your worth and your conscience, rather than by the mere fact of your belief. The whole duty was summed up in the great need of personal consecration. It is impossible for us to give an abstract of this thrilling sermon that will do it justice. Very many of the audience were from the other churches in Berlin, and listened to a very plain, pointed, but kindly putting of this question of obedience to God's law as a fundamental element in Christian living. The conference meeting that followed the sermon was impressive. The Methodist pastor spoke in the highest terms of the meetings, and said he would willingly sit at the feet of such men as those who had preached and conducted these impressive services during the past four days.

During these meetings the service of song was impressively conducted. Several solos were beautifully rendered by Mr. Whyland, of the Baptist society, and quartets were finely rendered. We feel sure that the good spirit of God will follow these services, and that showers of divine grace may soon follow is the prayer of the church and the delegates.

CENTRAL ASSOCIATION.

Adams Centre is a pleasant place, and God has given us pleasant weather for our meetings. It is the glad month of June and the rain on Tuesday has thrown the fairest robes on grass and grain and garden, and now the cool, clear days help us to enjoy the hospitality of this good people and enter into the deeper joys of prayer and praise. The attendance from the distant churches is not large, but the home attendance fills the large audience room with interested and earnest hearers.

Important changes have been made in the church in the interior decorations and in changing the choir from the front of the church to the right of the pulpit, and also in fitting up the lower rooms so that nearly one hundred can be seated at lunches, instead of going, as heretofore, to the distant hall.

In the officers of the Association we can but notice the promptness and dispatch of the Moderator, Bro. Abert Whitford, the care and accuracy of the secretaries, G. W. Davis and Miss Cora Williams, and in the report of the treasurer, Miss Elizabeth Hibbard, that every dollar was collected and every debt paid before the opening of the first session.

Surely the laity are doing their part wisely and well. The resolutions took strong ground on missionary, tract and temperance work, while the Sabbath-school and home department received special attention and other churches were urged to organize this home work in order to gather in our own families and keep them in touch with the Bible, the Sabbath and the cause of Christ. It was also urged that every non resident member be supplied with the "Home Cards," for that is the best way to get the co-operation and help of this large class in most of our churches.

The Woman's Hour, conducted by Mrs. A.

B. Prentice, had a prominent place and has a strong hold on all our hearts. A select reading by Mrs. W. D. Greene, and a paper by Mrs. Rebecca Wheeler was read by Mrs. A. T. Stillman, both attracting much interest. Reports from the different ladies' societies recounted how much they were doing and the greatness of the work committed to their hands. The Seamen's Mission in New York City under Mrs. J. G. Burdick was presented by Rev. L. D. Seager, and the writer who also offered prayer in its behalf, and then a collection of \$10 taken on the spot.

The Missionary Hour was made intensely practical by short addresses from L. D. Seager, W. C. Whitford, O. S. Mills, H. B. Lewis and Stephen Burdick, while L. R. Swinney said that it was the wish of our Medical Missionary to come home and rest rather than to visit the various churches. And now as Dr. A. E. Main has just arrived we expect to have stirring words from the wide field and of the plans of the Missionary Board. Through the courtesy of the railroad Mr. S. W. Maxson has secured one-third rates for return on the Rome and Watertown Railroad with its branches. The next session is to be held at Scott, and the officers are from our young people who will doubtless make it doubly interesting. And as we notice with what grit and grace all our young people enter upon their work we can but thank God and take courage.

L. R. SWINNEY.

ADAMS CENTRE, Friday, 5 P. M.

[From L. C. Randolph.]

—THE electric car on which I was riding the other day stopped without any apparent cause to me. The brake had not been turned, the splendid new machinery was working all right, but the car wouldn't go. When we looked up we saw the cause. The wheel had run off of the overhead wire, and the circuit was broken. The only thing which can make a church or a church-member go is that unseen, but almighty current of power which comes from God. Fine churches, eloquent pastors, choirs, missionary societies, committees, and all our modern machinery, are good in their way, but they are absolutely powerless if the circuit is broken. Look out for the overhead wires. The only thing to do when we become discouraged and weak is to get the wheel back to its place and draw power from on high.

—AS WE passed along the south wall of the Illinois building the World's Columbian Exposition suddenly vanished from our eyes. We stood transfixed back in the fifteenth century and saw John Huss pinioned to the stake by his brawny and brutal executioner. Rough fellows are piling the wood about his feet. Officials in royal robes look on in satisfaction. Over yonder stands a brother preacher with anxiety, sympathy, and pain, mingled on his face, while behind him is the upraised arm and clenched fist of some brute exulting in the scene. Perhaps that white-haired man bending forward in the intensity of his emotion is some one near of kin. And the woman by his side must be the wife of John Huss, and that is their little girl in her arms. Brown-haired, barefooted, innocent-faced, the child holds out one tiny hand appealingly toward her father while the other clasps her mother. The woman's face is hidden,—buried in the folds of the child's dress,—and John Huss—he sees them not. He feels not the torch of his executioner. His steadfast eyes are lifted above them all—far, far away to "the hills from whence cometh"

his "help." It was not canvass at which we were looking, but flesh and blood. The tears were streaming from our eyes. What would we have done in John Huss's place? How pitifully small and trivial by comparison are the trials which we must bear for Christ's sake! A little ridicule, a little discomfort, and along with them a thousand blessings. Read the story of John Huss. Spend an hour before that matchless painting, and come away, as did we, better Christians, more ready to do your work earnestly, uncomplainingly, faithfully, and gladly.

—UNDER the existing laws of Illinois the victim of a railroad accident may collect from the railroad company as large an amount of "damages" as a jury of his peers shall fix upon. In case of death the company's liability is limited to \$5,000. A strong effort has just been made to have that limit removed, the movement receiving the almost unanimous support of the press and public sentiment. The bill introduced in the Legislature was defeated. Forty-two members were either absent or declined to vote. The sixty-one members who defeated the bill were, according to the analysis of a Chicago daily, mainly country members "with railroad passes in their pockets."

We do not wish to follow the example of the Irishman who, when asked his political principles, said he was "agin the government." We are not agin the railroads just because they are railroads, but the popular proverb has it, "corporations have no souls." Of course if no souls, no consciences. We are duly grateful for the half fare permits which are graciously accorded to ministers of the gospel. We are not disposed to try to rob the railroads of any reputation for benevolence which they should rightfully acquire by so doing. But it is our impression that managers usually decide upon those policies of action which pay. They evidently consider passes given to law makers in the light of a good investment. Our representatives should not be placed under tacit obligations in this manner. The State can better afford to pay the railroad fare of its officials than it can afford to let some corporation do it.

—AS WE write, the ink is scarcely dry on the papers which announce the decision of the judges to grant an injunction closing the World's Fair gates on Sunday. Judges Woods and Jenkins favoring and Judge Grosscup dissenting. Attorney Edwin Walker, counsel for the directory, gave notice that an appeal would be taken and a supersedeas asked for. If the supersedeas be granted, the fair will remain open until the Court of Appeals passes on the case. It is the impression of the Western Editor, however, that the supersedeas will not be granted, and that the fight is over, since the Court of Appeals does not meet until October. The text of these decisions will be very interesting reading when they are given to the public, as principles of fundamental importance are involved and ably treated. One strong point made against the Directory was that they had not actually tendered to Congress the money which they proposed to return.

—ONE can but be grateful that this bone of contention is at last placed out of reach, and that peace and harmony now promise to prevail. Several other serious disagreements among the officials have been amicably adjusted, various abuses have been rectified, the wings of extortion have been clipped, the railroads are preparing to cut rates, and the World's Fair now enters upon a season of prosperity such as few have dared to prophesy.

CHAUTAUQUA.

The Chautauqua Assembly has issued a Bulletin for Ministers, calling attention to various courses which are to be given at Chautauqua, and which will possess especial interest to the ministerial profession. The exercises will include lectures on philosophy, ethics, biblical study, homiletics, sociology, church work, missions and many other subjects. Among the lecturers and preachers may be mentioned Prof. Henry Drummond, of Glasgow; Prof. George H. Palmer, of Harvard; Pres. J. W. Bashford, of Ohio Wesleyan; Prof. Herrick Johnson, of Chicago; Prof. J. S. Riggs, of Auburn Theological Seminary; Dr. W. H. Boole, of New York; Bishop Alphaeus Wilson, of Baltimore; Rev. A. J. Palmer, of New York; Rev. Russell H. Conwell, of Philadelphia; Prof. A. J. Herbertson, of Edinburgh, Scotland; Rev. Philip S. Moxon, of Boston, and many others. A ministerial club will be organized at Chautauqua early in July and will hold daily sessions during the season. The general schedule of lectures, concerts, and entertainments is unusually attractive and quite in accord with the very great material changes and improvements which have been made at Chautauqua since last season.

SOUTH-EASTERN ASSOCIATION.

The South-Eastern Seventh-day Baptist Association convened for its Twenty-second Annual Session with the Lost Creek Church, on Fifth-day, May 25, 1893, at 10 o'clock A. M.

The Introductory Sermon was preached by L. D. Seager, from Deut. 16:16. Theme, The Benefit of Religious Gatherings.

The Association was called to order by the Moderator, and prayer was offered by J. T. Davis.

Letters were read from the following churches: Salem, Lost Creek, Middle Island, Greenbrier, Roanoke, Connings and West Union.

Upon call for communications from Corresponding bodies, L. F. Randolph appeared from the Eastern Association, L. R. Swinney from the Central, G. P. Kenyon from the Western, and Stephen Burdick from the North-Western. Corresponding letters were read and appropriate remarks made by each of these delegates respecting the work in his Association, and these brethren were welcomed and invited to participate in all our deliberations.

It was ordered that the business sessions begin in the forenoon at 9 o'clock, and close at 12; and in the afternoon at 2 o'clock and close at 5.

The Moderator by instruction appointed the standing committees as follows:

On Nominations—J. L. Huffman, Luther Brissey, F. F. Randolph.

On Petitions—Festus Kelly, T. M. Bond, F. P. Ford.

On Education—T. L. Gardiner, S. D. Davis, P. F. Randolph.

On Religion—S. D. Davis, L. B. Davis, Judson F. Randolph.

On Finance—L. A. Bond, J. J. Lowther, Dr. S. D. Bond.

On Sabbath-schools—M. E. Martin, M. B. Davis, F. M. Swiger.

On Obituaries—T. L. Gardiner, J. L. Huffman, C. H. Davis.

The report of the Executive Committee was read and adopted as follows:

FIFTH-DAY MORNING.

10. 1. Introductory Sermon. L. D. Seager.
2. Report of Executive Committee.
3. Communications, { From Churches.
 { From Associations.
4. Appointment of Standing Committees.

AFTERNOON.

- 2. 1. Annual Reports,
- 2. Report of Committee on Resolutions, Chairman, F. P. Ford.
- 3. Essays, Luther Brissey, Ivie VanHorn Dav's.
- 4. Miscellaneous Business.

SIXTH-DAY MORNING.

- 9. Devotional Services, led by President of Association.
- 9.30. Roll Call of Delegates and Reports of Standing Committees.
- 10. Tract Society's Hour.
- 11. Sermon by Delegate from Western Association.

AFTERNOON.

- 2. Devotional Exercises, led by S. D. Davis.
- 2.30. Missionary Society's Hour, followed by joint collection.
- 3.30. Woman's Hour, conducted by Mollie Davis.
- 4.30. Miscellaneous Business.

SABBATH MORNING.

- 10. Sabbath-school, conducted by Superintendent of the Lost Creek Sabbath-school.
- 11. Sermon. Stephen Burdick. North-Western Association.

AFTERNOON.

- 2. Sermon. L. F. Randolph, Delegate from Eastern Association.
- 3. Young People's Hour, led by S. H. Davis, and the Associational Secretary of Young People's Committee.

FIRST-DAY MORNING.

- 9. Devotional Services. M. E. Martin.
- 9.30. Miscellaneous Business.
- 10. Educational Interests of the South-Eastern Association, led by T. L. Gardiner.
- 11. Sermon. L. R. Swinney, Delegate from Central Association.

AFTERNOON.

- 2. Sermon. B. C. Davis.
 - Unfinished and Miscellaneous Business.
- The Committee on Resolutions consists of delegates from Sister Associations, and representatives of all denominational bodies present, with F. P. Ford for chair man.

L. D. SEAGER, Moderator.

F. P. FORD, Secretary.

Adjourned with benediction by L. R. Swinney.

AFTERNOON SESSION.

The Association was opened with singing and with prayer by L. F. Randolph.

The annual reports were called for, but none were presented.

The Committee on Resolutions made a partial report, which was taken up and considered by item. The entire report as finally adopted, is as follows:

1. Resolved, That we recognize with devout gratitude the manifold mercies and goodness of God to our churches during the past year, and that we hereby render unto him our tribute of thanks.

2. Since the Bible is the revealed will of God, and our only rule of faith and practice, and especially since we learn that less than one-half of our people are engaged in its systematic study in the Sabbath-school; therefore,

Resolved, That we heartily welcome the "Home Department" of the Bible-school as specially fitted to those who, from distance, sickness or old age, cannot attend the Bible service, and we desire to recommend this "home class-work" to all our scattered members, and to all our churches, because it emphasizes Bible Study, and brings it to every home and every heart.

3. Resolved, That in the opinion of this Association, loyalty to our own denominational publications is one of the first duties of all our people; and we urge upon every family the importance of taking, reading and supporting our periodicals.

4. Resolved, That while we appreciate the desire and effort of religious leaders connected with many of the large and influential denominations of our land, to promote the observance of Sunday with the intent to thereby maintain an institution of religion, we do nevertheless protest against the demand for an enactment of a law by Congress including the law for closing the Would's Fair on Sunday, having for its object the enforcement of Sunday as the American Sabbath, because all such laws are contrary to the Constitution of the United States, and an infringement of the civil and religious liberties of American citizens.

5. Resolved, That we look upon the broadening missionary fields as a favorable opportunity for Seventh-day Baptists to obey the Master's commission, "Go ye into all the world" etc., and we heartily approve the wise and faithful efforts of our Missionary Board, to occupy these fields, and we pledge to them our sympathy, prayers, and our money to carry forward this good work.

6. Resolved, That we place upon record our high appreciation of the long and efficient labors of Rev. A. E. Main as Corresponding Secretary of the Missionary Society.

The first resolution was adopted after remarks by J. L. Huffman.

The second resolution was discussed by L. R. Swinney, who explained the plan of the Home Department of Bible Study, and by P. F. Randolph, L. F. Randolph, J. L. Huffman and S. Burdick.

During the discussion of the resolution, visiting brethren and sisters were invited to participation in the deliberations of the Association.

The third resolution was discussed by J. T. Davis, S. Burdick, L. F. Randolph, J. L. Huffman, and adopted.

After singing, an essay by Mrs. Ivie VanHorn Davis was read by M. H. VanHorn. The following report of Secretary upon Engrossing the Minutes of the Association was presented and referred to the Committee on Finance:

To the South-Eastern Seventh-day Baptist Association, May, 1893. As per your instruction in 1891 and 1892, I have your minutes recorded.

One session recorded by F. F. Randolph, no charge.	
4 Sessions recorded by myself.....	\$ 6 00
15 " " by Mrs. H. B. Gardiner....	15 00
1 Record Book.....	3 50
Express charges on book.....	30
Postage.....	40
	<hr/>
	\$25 20

The Committee on Petitions reported in favor of granting the request of the Roanoke Church, that the next session of the Association be held with them, and the report was adopted.

The motion waived last year to change the time of holding the session of the Association, was taken up, amended and passed, changing the time to Fifth-day before the last Sabbath but one in May, provided the other Associations concur. After various announcements, and benediction by S. Burdick, the Association adjourned.

SIXTH-DAY MORNING.

9. A. M. Devotional services were conducted by Moderator, and at 9.30 the Roll of Delegates was called and corrected. The minutes of the previous day were read and approved.

The committee on Nominations reported, and the nominations were confirmed as follows:

Your Committee on Nomination of officers would submit the following:

- Moderator—S. B. Bond.
- Alternate—F. J. Ehret.
- Recording Secretary—F. P. Ford.
- Assistant Recording Secretary—Kate Davis.
- Corresponding Secretary—Moses H. VanHorn.
- Treasurer—Lewis H. Davis.
- Preacher of Introductory Sermon—T. L. Gardiner.
- Alternate—Darwin Lippencott.
- Delegate to Sister Associations—S. D. Davis.
- Alternate—M. E. Martin.
- Essayists—Miss M. E. Muncy, Luther Brissey and John Wolf.

J. L. HUFFMAN, } Com.
LUTHER BRISSEY, }

The Tract Society's Hour was led by J. T. Davis, who emphasized the fact that the work is OURS, not that of a few men in Plainfield or Alfred. L. F. Randolph spoke upon the Relations of the Sabbath to the Society's work. He insisted that our practice ought to exemplify our theory of keeping the Sabbath. On "Our Publications," J. L. Huffman said that they could be sent where we have not the means to send the living messenger, and that they do what

these cannot do. No home is properly informed without the information they contain. On "The Opportunities of the Tract Society," Stephen Burdick said that our opportunities were rapidly increasing by the agitation of the question of closing the Fair on Sunday, that the masses were being reached through the newspapers now open to a candid discussion of the Sabbath question as they never were before. T. L. Gardiner made practical applications on each of these points.

L. R. Swinney, just from Chicago, said that the Sabbath question was at the front, that Bishop Vincent and the great newspapers were showing how anti-christian it is for Christians to boycott the Fair because of the Sunday-opening.

At the appointed hour G. P. Kenyon, of the Western Association, preached from Gal. 6: 5, upon Personal Responsibility, "For every man shall bear his own burdens."

The Committee on obituaries made report which was adopted:

Your Committee on Obituaries would report that while death has entered a few of our homes and taken loved ones from us, we have reason to be thankful to our heavenly Father that none of our official members have been called from their positions and duties. All of which is respectfully submitted.

T. L. GARDINER, } Com.
C. N. DAVIS, }
J. L. HUFFMAN, }

The report of committee on Sabbath-schools was presented, and its consideration waived to hear the reading of the letters from Salemville and Copens. The report was then amended by the Committee and adopted as follows:

The Sabbath School Committee would submit the following report:—Seven churches report having Bible service, Salem, Lost Creek, Roanoke, Greenbrier, Middle Island, Ritchie, and Salemville. Lost Creek and Salem, each have two such services. These schools are all in good condition and do an excellent work. Four report having raised funds for benevolent purposes. We regret the fact that our Institute work has been so neglected by us. Your committee would recommend a more earnest effort to secure attendance at the Bible service of more of the adult members of the church.

M. E. MARTIN, } Com.
M. B. DAVIS, }

An order of sixty dollars was granted L. D. Seager, delegate to Sister Associations. M. H. VanHorn was appointed Treasurer, pro tem.

The letter from the South-Western Association was read by T. L. Gardiner.

Adjourned with singing, and with benediction by M. E. Martin.

AFTERNOON.

The half hour of devotional services led by S. D. Davis was a revival season to many hearts.

The Missionary hour was led by J. L. Huffman, who showed the great need of Missionary work in West Virginia, where, he said, in some south-western counties there were many who had never seen a minister. J. T. Davis emphasized the efficiency of young business men in missionary work, as now seen at Alfred. Stephen Burdick spoke of the work in the North-west. L. R. Swinney, on foreign missions, said that the command was to every disciple to "go." We must go or help others to go, if we would obey. None mean to disobey. What will you give to send?

The hour's services closed with a hand-shaking collection taken at the desk by Bro. Swinney. The collection amounting to \$20 24 was for the Missionary and Tract Societies jointly.

The Woman's hour, conducted by Mrs. Mollie Davis, was opened with reading a scripture lesson on ministrations, and with prayer by L. R. Swinney. An address, "Be ye ready," was read

SABBATH REFORM.

(From the *Evangel and Sabbath Outlook*.)

"WHY IS NOT SUNDAY THE SEVENTH DAY?"

Dear Sir:—You have put to rout innumerable adversaries and confuted elaborate arguments presented in the matter of observing the first day of the week in place of the seventh.

The authority of the Church is bowled down like a skittle. Rectors, pastors, and others who, in their misguided fashion, have been trying to "keep Sunday, strew the ground, and the *Sabbath Outlook* rises Phoenix-like from the smoke and flame, while the air is still resonant with the clash of arms.

Now will you not tell some of us humbler folk, who are not giants in controversy and argument, why keeping holy the first day of the week does not fulfill the Mosaic Law, as being one out of seven, and whether it was the actual day, or the division of time, which was sanctified at the creation of man.

Is not our Sunday the seventh day as well as the first, if it is kept holy to God?

A. S. PHELPS.

BOUND BROOK, N. J., April 25, 1893.

ANSWER.

The Sabbath and the week were before Moses, and above Moses. They are part of the divine order; things whereby God is represented through his attribute of "duration," the measured portion of which we call "time." The week is a fixed, uniform, and unvariant multiple of time, as old as history. It is not dependent on national life or national customs for its order or existence. This universal, divinely ordained week begins with what the pagan called "Sunday," and ends with what they called "Saturday." Keeping any day in the week "holy" does not affect its order in the week. If Brother Phelps, for any reason, deems it his duty to keep the First-day holy, his conclusion and practice cannot affect God's commandment, which requires keeping the seventh day, or last day, holy. The Protestant Episcopal Church, of which Mr. Phelps is a worthy representative, has recognized this distinction between the Sabbath, or the last day of the week, and Sunday, the first day of the week, in all its history. "Seventh-day and First-day" are not matters of sentiment or arithmetic, nor of the uses to which these days are put.

If any man desires to "keep Sunday holy," we raise no objection; but we do object to his making that an excuse for trampling on the God ordained Sabbath, the Seventh-day, and against his making the false claim that the Bible permits such a substitution. We wish all men would keep all days more "holy" than they do, beginning with God's order and commandment by keeping the Sabbath as Christ did, not "Judaically," in the narrowness of a false ritualism, but in the largeness of a Christ-ordained fulfillment under the law of "love to God," and therefore of obedience to God.

No, Brother Phelps, Sunday is not the Seventh-day, and no nineteenth century sentiment or "juggling" with figures can touch the order of God, which is as old as the centuries. Please do not think of the *Evangel and Sabbath Outlook* as warlike or sanguinary. We simply insist that men abide obediently according to the facts and the order of things which God sets forth in Holy Scripture.

CHRISTIAN "SABBATH-KEEPERS."

A correspondent of the *Christian Advocate* (New York), Methodist, asks:

Is it customary for our ministers in high official positions to use the Sunday trains in order to meet engagements?

The closing words of the *Advocate* are these:

It is our belief that the habits of many ministers and leading Christians, camp-meeting projectors and managers, are among the chief promoters of Sabbath-breaking. To see a minister go from a depot, carpet bag in hand, while the church bells are ringing, or call a hack at the close of an evening sermon and drive to the depot, is practically an

opiate to the conscience of persons inclined to disregard the day.

Those who count it a great misfortune to have to travel on Sunday, and act accordingly, will very seldom in the course of their lives find it necessary to do so.

The *Christian Advocate* has an excellent and consistent record for fearlessly condemning religious (?) disregard for Sunday, by camp-meetings and otherwise. That sort of treatment of Sunday by Christians reminds one of the satire of John G. Saxe, in his poem, "The Devil of Names," who declared that in Boston there was

"A gay Athenæum,
Where those who love plays
Can religiously see them."

Religious disregard for Sunday has been a large factor in its downfall.

PERSECUTION OF SABBATH-KEEPERS IN TENNESSEE.

The latest trials of Seventh-day Adventists under the Sunday law in Tennessee resulted in the most ignominious failure for the prosecution. Most of the indictments were quashed because of imperfect papers, and the case which was brought to trial was so weak that the prosecuting attorney confessed a verdict of "not guilty," which the judges at once entered. One case was continued until next term, but it has no grounds for an ending different from these last tried. Able counsel for the accused appeared voluntarily, and unless a new supply of prosecuting bigotry is brought to light, the shameful treatment of the Sabbath-keepers which has stained the history of justice in Tennessee will not be repeated. The spirit of religious persecution is not dead, but the light of these years withers it when public opinion is focused upon it. If the religious people who clamor for stricter legislation against Sabbath-keepers had their way the Middle Ages would hasten back to smother the world. As it is, such efforts serve to hasten the final downfall of all such unchristian and bigoted persecutions.

MENTAL activity is better than mental fulness. An inquiring mind is worth more than a mind that is satisfied with its attainments. Hence it is that a preacher or a teacher who sends his hearers away with a purpose of knowing more about the subject in which he has newly interested them, has done more for those hearers than if he had given them all the information on that subject that could be desired.—*Sunday School Times*.

THOUSANDS and tens of thousands have gone through the evidence which attests the resurrection of Christ, piece by piece, as carefully as ever a judge summed up on the most important case. I have myself done it many times over, not to persuade others, but to satisfy myself. I have been used for many years to study the history of other times, and to examine and weigh the evidence of those who have written about them, and I know of no fact in the history of mankind which is proved by better and fitter evidence of every kind.

IN spite of all that is unexplainable, there is enough in the Scriptures that is clear and certain to guide our steps. As a man who hesitates to climb a mountain peak, because the valley is enveloped in mist, and he can see only the path at his feet, discovers when he reaches the summit that the peak itself is in the glorious sunlight, so we may be sure that through the mysteries of the Bible is a clear, straight path to the sunlight above.—*Rev. J. M. Buckley, D. D.*

Do NOT try to lead anybody else to the fountain until you have first tasted its waters yourself. Be able to say, "Behold, God is my salvation, I will trust, and be not afraid; for the Lord Jehovah is my strength and my song;" then you may hope to lead others to Christ.

MISSIONS.

THE crowd of cares, the weightiest cross,
Seem trifles less than light;
Earth looks so little and so low,
When faith shines full and bright.

—*Frederick W. Faber.*

Not many lives, but only one have we,—
Our only one;
How sacred should that one life ever be,
That narrow span;
Day after day filled up with blessed toil,
Hour after hour still bringing in new spoil.

—*Horatius Bonar.*

A SEVENTH-DAY BAPTIST CHURCH IN COLORADO.

On Sabbath, May 20, 1893, the Seventh-day Baptist Church was organized by S. R. Wheeler, missionary for Colorado, with fifteen members. The following are the names:

S. R. Wheeler, wife and daughter Mary, Deacon A. G. Coon, T. H. Tucker, wife and daughter, Mrs. Martha Simpson, Chas. L. Clarke, wife and daughter Florence, Millard F. Tucker and wife, Henry Davis and wife, Mrs. Nora Bailey.

On First-day, May 21st, the church met for business at the house Bro. T. H. Tucker. The following officers were elected: S. R. Wheeler, Moderator; T. H. Tucker, Clerk; Chas. L. Clarke, Treasurer; Henry S. Davis, Chorister. The first Sabbath in June was chosen as the time for our first communion service. This ordinance is to occur once in three months thereafter. Business meetings the first First-day of the week in each quarter. A committee of three was appointed to procure a lot on which we can build a house of worship.

Thus in the good providence of God has this church been planted here under the shadow of the Rocky Mountains, and through the favor of him who made the mountains and the seas, and gave to the world a Saviour, we expect this new church to increase in numbers and in spiritual power as the years go by.

S. R. WHEELER, *Missionary Pastor.*

BOULDER, Col., May 22, 1893.

FROM MISS BURDICK.

SHANGHAI, CHINA, May 5, 1893.

Dear Brother:—When we found it was really true that Mr. and Mrs. Randolph were to return to America, naturally one of the first questions to come up was what should become of the Boy's Boarding School. Mr. Davis has never desired to have the care of this department, and while the Board took no formal action in the matter, individual members expressed it as their opinion that Mr. Davis should devote his time to evangelistic work, and I am sure that we who are here feel it should be so. When we came to consider closing the school, we found there would be considerable difficulty in doing so at once. Moreover as an Association, we were of one mind that this department should be maintained if at all possible. Feeling that until some better arrangement could be made for it, I might be able to attend to the school, I asked and received the consent of the Association to make the attempt.

In considering the question whether I could or could not care for the two schools I wrote you several months ago, that it seemed to me to be more than I could well do. I still think, as a permanent arrangement, it would be unadvisable. As the boys become larger there will need to be a wider range of subjects taught than the days would afford time for the teaching, and other difficulties will arise.

However, I firmly believe that whether we have a boy's school or not, there should be at least two men associated in the work here. Our people will certainly see this, it seems to me, and I can but believe that God will put it into their hearts and that he will open the way for some one to be sent. In the meantime it seems to me that I can, and I hope God will enable me to keep the school on until that helper comes, for should the school be given up now, I can but feel it would be a source of great regret.

A short time ago six of the boys asked for baptism, and have been taken on probation. Mr. Davis has arranged to give these boys, one afternoon in each week, especial religious instruction. There is certainly need of earnest prayer that it may be proved that these lads are indeed born again, and that they may truly show forth the fruits of the spirit.

Last week the school was moved into a house much nearer the mission compound, a building remarkably well planned, large, airy and well suited, as it has seemed thus far, to our purpose.

We hope that our action in this matter will meet your approval, and trust that God will continue to bless the work in all its branches, and that he will open the way before us.

WOMAN'S WORK.

BUILD a little fence of trust
 Around to-day,
 Fill the space with loving work
 And therein stay;
 Look not through the sheltring bars
 Upon to-morrow,
 God will keep whatever comes,
 Of joy or sorrow.

—Mary Frances Butts.

To the troubled heart anxious about the future I say, build this little fence and know the blessedness of trust. "Oh, I fear that to-morrow." Look again, see the little fence is just around to-day, and "the morrow shall take thought for the things of itself." Look not through upon to-morrow, for "Sufficient unto the day is the evil thereof." "Oh what shall I do." Ah had you forgotten it says, fill the space with loving work. "That is hard, for this work is distasteful and I cannot love it." Possibly God wants you to do this work that you may learn to love it, or learn to love him better by doing his work, and it may be in after years you would return to this work with gladness unspeakable were it possible. How safely we may trust, for he knoweth all about it, but he asks us to come and tell him, and there is much comfort in this, he can often help when no earthly friend can, he will reveal it to no one, and when we may not put our confidence in princes in whom there is no help, we may "Trust in the Lord forever, for in the Lord Jehovah is everlasting strength." And God will keep whatever comes of joy or sorrow, for he has promised, "My grace is sufficient for you."

FROM CHINA.

SHANGHAI, China, April 3, 1893.

Dear Mrs. Whitford:—There have been several changes in the girls' school during the past quarter. One girl has been sent away from the school, three who have been on trial for several months, have been taken in permanently, three others have come on probation, while the eldest girl, Lee Kue Iung, has gone to help Dr. Swinney at the hospital, with a view to becoming

one of her pupils should she prove adapted to the work. She has been a great help to me in the school and we hope she will be equally useful to Dr. Swinney. One of the girls has asked for baptism. All told there have been nineteen girls in the school, but at present there are but seventeen.

One of the two weeks vacation at the Chinese New Year I spent in the country visiting Rebecca, and at the home of the children who, for four months last year, were in the school. Little Yoen Di was quite sure he had not forgotten the characters which he learned while here and brought his book that I might hear him recite. His fourteen-year-old sister, Nyoh Iung was equally certain that she had forgotten everything, and the parents apologized for her, saying that she had to work and there was no time for study, but I noticed that while Yoen Di was reading she came to look over his shoulder, and if the little fellow's memory played him false she very quickly prompted him. The hymns, "Jesus loves me," "Happy land," and "Jewels," which they learned while here, have evidently become household words. These children are great-grand-children of the late Dr. Carpenter's first convert in China. Their father is not yet a Christian, but we hope the time is not far distant when he and all his house will become followers of our Lord and Saviour, Jesus Christ.

Very sincerely yours,
 SUSIE M. BURDICK.

WOMAN'S BOARD.

QUARTERLY REPORT.

Dr.	
Balance on hand February 1, 1893.....	\$ 42 09
Receipts in February, as reported.....	168 00
" March, "	121 50
" April, "	437 68—769 27
Cr.	
J. F. Hubbard, Treasurer, Tract Society.....	119 65
A. L. Chester, Treasurer, Missionary Society.....	158 09
" " Miss Burdick's salary.....	275 63
" " Dr. Swinney's return.....	107 50
" " Dispensary fund.....	15 00
" " Nurse fund.....	5 00—582 03
Subscriptions to the SABBATH RECORDER.....	4 00
Mrs. J. G. Burdick, Mizpah Mission.....	3 50
Ira L. Maxson, Treasurer, Young People's Board.....	2 00
Treasurer's expenses.....	51
Balance on hand, Board Expense fund.....	77 58—769 27
E. & O. E.	NELLIE G. INGHAM, Treas.
MILTON, Wis., May 1, 1893.	

WOMAN'S BOARD.

Receipts in May.

Ladies' Aid Society, Independence, N. Y., Miss Burdick's salary.....	5 00
Ladies of Andover, N. Y., Tract Society 85 cents, Missionary Society 85 cents, Miss Burdick's salary \$5.....	6 70
Ladies of Addison, W. Va., Miss Burdick's salary.....	2 00
Mrs. Eva H. McLearn, Rockville, R. I., Board expense fund.....	1 00
Ladies of S. D. B. Church, Watson, N. Y., Tract Society \$2 50, RECORDER subscriptions \$7 00.....	9 50
Woman's Missionary Society, Leonardville, N. Y., Tract Society \$15, Missionary Society \$15, Board expense fund \$5.....	35 00
Woman's Missionary Society, Nile, N. Y., Board expense fund.....	2 00
Mrs. Leroy Burdick, Hebron, Pa., Miss Burdick's salary.....	1 47
Mrs. Sue Saunders, Aspen, Colo., RECORDER subscriptions.....	5 00
Ladies' Society, Utica, Wis., Miss Burdick's salary \$5, Board expense fund 50 cts.....	5 50
Mrs. W. H. H. Coon, Utica, Wis., (to apply on Life Membership), Missionary Society.....	10 00
Mrs. Wm. A. Rogers, Waterville, Me., Thank-offering, Tract Society \$1, Missionary Society \$1.....	2 00
Ladies of Richburg, N. Y., Miss Burdick's salary \$7 85, Board expense fund \$2.....	9 85
Woman's Missionary Society, Brookfield, N. Y., Miss Burdick's salary.....	5 00
Ladies' Society, Albion, Wis., Tract Society \$5 50, Missionary Society \$11 25, Miss Burdick's salary \$10.....	26 75
Ladies' Benevolent Society, Milton, Wis., Home Missions.....	28 07
Ladies' Society, Boulder, Colo., Missionary Society.....	8 00
Woman's Missionary Society, Garwin, Iowa, Miss Burdick's salary.....	2 00
Ladies' Aid Society, Adams Centre, N. Y., Tract Society.....	12 00
For return of Dr. Swinney:	
Mrs. Charles Potter, Plainfield, N. J.....	25 00
D. E. Titworth.....	5 00
Mrs. D. E. Titworth.....	5 00
Mrs. Alexander M. Ross.....	5 00
Miss Mabel Potter.....	5 00
Mrs. Swinney, Shiloh, N. J.....	10 00
Dr. J. G. Swinney.....	5 00
Ladies of Brookfield Church.....	7 00
Junior C. E. Society, Farina, Ill.....	1 00
A friend.....	50
Fannie E. Stillman, Potter Hill, R. I.....	1 00
Mrs. W. E. Witter, Oneida, N. Y.....	5 00
Lois Babcock, Brookfield, N. Y.....	1 00
A friend, Hope Valley, R. I.....	1 00
Mabel H. Clarke, Dodge Centre, Minn.....	1 00
John Congdon, Newport, R. I.....	2 00
Ladies' Aid Society, Independence, N. Y.....	5 50
Mrs. Wm. A. Rogers, Waterville, Me., Thank-offering.....	5 00
Mrs. E. A. Davis, Nortonville, Kans.....	1 00
Mrs. Ephraim Swinney, Walworth, Wis.....	1 00
Mrs. E. D. Babcock.....	1 00
Mrs. O. C. Rogers, Westerly, R. I.....	2 00
Ladies' S. D. B. Church, Adams Centre, N. Y.....	2 00
Mrs. J. F. Hubbard, Plainfield, N. J.....	5 00—102 00
E. & O. E.	NELLIE G. INGHAM, Treas.
\$ 278 44	
MILTON, Wis., May 31, 1893.	

THE NECESSITY OF FUNDAMENTAL DOCTRINES IN PREACHING.

Fundamental things are foundation things. There can be no structure without a foundation. In preaching there must be something to preach. Our subject presupposes the preaching of the gospel, and in the preaching of the gospel we at once look at the foundation things on which the good tidings of salvation through Jesus Christ are built. This structure is God's plan of salvation for receiving penitent man back to himself, and is man's reconciliation to his God and Father. And going on from the grand foundation of the gospel in God's love and mercy we call sinners to come to Christ and experience God's love and salvation. I would not like to say that in preaching the gospel a minister should always speak of its fundamental principles, but I would say that where a minister is speaking to the same people from Sabbath to Sabbath, or regularly at stated times, he should,

"To make the gospel message plain,
 How Christ receiveth sinful men,"

preach to his people concerning the nature of sin and what actual transgression is, which would at the same time exalt the commandments of God. Preach concerning atonement or the reconciliation between God and man through a Mediator, which would exalt the person and character of the Son of God, showing how God can still be just and the justifier of him that believeth in Jesus. He should preach concerning justification by faith, how the pardoned sinner may stand before God in the righteousness of Christ, with his condemnation removed.

The work of faith in the promises of God and his salvation is more easily entered upon by some people if an explanation of faith be given. The great object of preaching the gospel is to get men and women to exercise faith in the promises of God, and make a profession of that faith before God and before the world. We are extending to them the call to come to Christ and find rest to their weary and heavy laden souls; to find that peace which the world cannot give or take away; and to hope in the mercy of God for salvation from sin and for redemption from death. As we repeat the gracious invitation of the Saviour to come and find in him the truth, the way, and the life, we are too likely to take it for granted that our hearers understand God's plan of salvation and reconciliation, and that our greatest effort is needed to induce them to act, to take upon themselves the good confession and enter the ranks of the disciples of Jesus. With some this would be all that is necessary, but some others will require an understanding or explanation of the doctrine of divine grace, the fundamental principles on which faith is to be based, before they yield to the persuasion of the Holy Spirit. And when brought to Christ and their feet are planted upon the Rock of Ages, and they experience the love and mercy of God, they want to and need to exercise that doctrine called the perseverance of the saints; here doctrine is needed to enable the believer to take Peter's admonition to "grow in grace and in the knowledge of the truth," that he may be, as Jude says, built up "in the faith once delivered to the saints." Conversion is only starting in the divine life; only the beginning of the service of God. The word of God is rich in knowledge, profitable for the encouragement and advancement of the believer, and with which he needs to store his mind. Call this knowledge doctrine, if you please. It seems necessary that the people of God should be informed of these Bible truths to a greater or less

extent, that their minds may be stayed upon God, that the adversary may not overthrow them, and that the sin of unbelief do not come in place of their earlier faith. Thus the Spirit of God would be grieved away, and depart from us, leaving our souls barren and desolate.

Nothing more profitable can occupy the time and attention of the believer than to consider the instruction of Paul, that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Here Paul mentions doctrine first in his enumeration of things profitable for the man of God, as if he considered it an important thing in the furnishing of the man of God unto all good works. And if so important in the first century of the Christian church, when idolatry and barbarism seemed to be the chief foes of the church, it is certainly of no less importance now in this nineteenth century, though so enlightened, when there are so many false theories extant, so much in the name of Christianity that is really opposed to its pure principles. And Jesus Christ, the Head of the church, said in his preaching, "My doctrine is not mine, but his that sent me." John 7: 16. If our Saviour had fundamental doctrine in his preaching, which was purity itself, we certainly need to have our preaching well founded on Scripture doctrine; and as he could speak of his doctrine we need not fear that to preach of our Bible doctrine would antagonize the practical religious life we wish to teach.

But some will say, How are we to distinguish between true doctrine and the false doctrines which have rent the church of Christ into so many fragments? My answer is: "Search the Scriptures." There is but one Bible, one Redeemer. Let God speak to you through his word. Let the Holy Spirit come into your hearts, and let it dwell there, and let it enlighten your minds while studying the teachings of the divine word. Jesus says, "If any man will do his [the Father's] will, he shall know of the doctrine, whether it be of God." John 7: 17. Yield yourselves servants of God, to obey his precepts and commandments, and to have his love shed abroad in your hearts, and divine truth is more likely to have place with you. Too many people get their theological ideas formed before going to the Scriptures for what they may find there. While theology is an excellent thing it should always be subservient to the inspired word; and if we are careful to form our theological views by direct Scripture teaching we may be kept from the false doctrines of the day.

It may be said, You are exalting doctrine above the work of faith. No, I would not do that. For while fundamental doctrines are necessary in preaching, faith is the foundation of the Christian's hope and life, and without it the Christian character could not be built and maintained. When Peter enumerates the Christian graces he has faith as the foundation to which the others are all added. While faith is the foundation of Christian character it is defined by the Apostle Paul as an evidence, or as based on evidence; or, we may say, based on doctrine. Preaching is for the purpose of inducing sinners to exercise faith, and to encourage believers to live in the faith; and preaching, to be effective, must be based on the pure doctrine of the inspired word of God.

The importance of fundamental doctrines in preaching, or rather in the religious life of the professor, is shown in the backsliding of many

who have started to serve the Lord impulsively, and without assuming definite theological views, and who may run well for a season. It is also seen in the drifting away of members of our families from our denomination as they grow up and enter upon life work for themselves. The impulse is all right, but very frequently when the enthusiasm has subsided they have not built sufficiently upon the foundation of Christ and his salvation to draw supplies of sustaining grace, and they go to and with the world. Whereas, were they educated in the fundamental principles of religious faith and doctrine they would be more likely to remain loyal to God and his commandments. This is the history of many of the great revival movements by noted evangelists, and also by the Salvation Army. Some of them ignore the importance of religious doctrine, saying the work is all of the Spirit. I would not depreciate the good work done by these evangelists, and by the Salvation Army, in turning many of the lower class of the world from sin to better and holier lives, even for a time; nor would I defend the one whose religion consists entirely, or nearly so, of doctrine or creed. But I do say, that doctrine properly used, is a great help to the religious professor; and to the new convert a knowledge of Bible truth and Bible doctrine would help to maintain his devotion and consecration, and he would be more likely to grow in grace and knowledge of the truth, and by a consistent walk and godly conversation honor his profession.

Religion may be said to consist of knowledge in the mind, love in the heart, and obedience in the life. This knowledge in the mind may be called doctrine, and it seems to me that there can be no religion without this knowledge—some knowledge at least, and this is fundamental in religion. A text of Paul to the Hebrews is in good point here; "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." This belief in the Supreme Being is the very foundation of true religion, and the reward for service is an incentive to worship. This doctrinal knowledge begets love for the Deity, and for our Saviour, through whose mediation the rewards come. And love prompts to obedience; this love in our hearts will induce us to serve God and keep his commandments. Then, as religion is theoretical, then experimental, and practical, we see there must be something to believe, and experience, and something to practice. And it is very important that these fundamental things should be right things.

It is the duty and province of the preacher to preach from correct premises, that his arguments may be valid and his hearers may experience genuine religion, and practice righteousness in their lives, that they may glorify God in their bodies and in their spirits, being bought with the precious blood of Christ.

JACOB BRINKERHOFF.

CATALOGUE

OF THE SEVENTH-DAY BAPTIST EXHIBIT, WORLD'S COLUMBIAN EXPOSITION.

1. Why we are Seventh-day Baptists: because the seventh day is the Sabbath of the Lord thy God. Ex. 20: 10. He that believeth and is baptized shall be saved. Mark 16: 16.
2. Map illustrating the location of Seventh-day Baptist churches in the United States.
3. Ministerial group.
4. The Rev. W. C. Kenyon, First President of Alfred University. (Deceased.)
5. The Rev. J. Allen, D. D., Ph. D., second President of Alfred University. (Deceased.)

6. The Rev. T. R. Williams, D. D., Ph. D., Prof. of Systematic Theology, Alfred University. (Deceased.)
7. { (1) Memorial Hall, Alfred University.
(2) Steinheim " "
8. { (1) Chapel " "
(2) Ladies' Hall " "
9. { (1) Gothic and Brick " "
(2) Alfred Centre, N. Y. " "
10. Photographic albums of Alfred University.
11. President W. C. Whitford, D. D., Milton College.
12. Photographic albums of Milton College.
13. Academy, DeRuyter, N. Y.
14. The Rev. Wm. B. Maxson. (Deceased.)
15. The Rev. Eli S. Bailey. " "
16. The Rev. Varnum Hull. " "
17. The Rev. N. V. Hull. " "
17. "Cram Club." { Pundit, Geo. H. Babcock.
Prex, Charles Potter.
Press, Rev. J. Allen.
Parson, Rev. A. H. Lewis.
18. Geo. H. Babcock.
19. P. A. Burdick.
20. Portraits and views of workers and places of interest in England.
 - (1) Mill Yard,—London Seventh-day Baptist Chapel, Vestry, Manse, and cottages. The views looking west.
 - (2) Mill Yard Chapel and Manse, and Burial Ground. The ground was purchased in 1689, and the chapel built about 1692 or 1693. The chapel and first records of this oldest of our churches were destroyed by fire in 1790. The second chapel, shown in the view, was built in 1790 and demolished for railway purposes in 1885.
 - (3) Front door of Mill Yard chapel. The view looking east.
 - (4) Front door of Mill Yard chapel open. Views all looking east.
 - Joseph Davie's tomb, 1707, marked D. The ministers' tomb, marked M. The view looking north.
 - (6) Interior of Mill Yard chapel, from the pulpit platform.
 - (7) Baptistry of Mill Yard chapel, the pulpit railing, desk and floor removed, and baptistry filled with water. An architectural high box pulpit stood here until 1872. The view looking east.
 - (8) Bull Stake Alley, leading out of White-chapel. High Street; the place of arrest of the Rev. John James, the martyr, 1681. The meeting place is supposed to have been on the left where the walls are modern, about ten minutes walk from Mill Yard.
 - (9) Entrance to Bull Stake Alley, where the policeman stands. In the foreground the head of John James was exposed on a pole by order of King Charles II. "That anointed scoundrel Charles the second!"
 - (10) Pinner's Hall,—meeting place of the Seventh-day Baptist Church, founded by the Rev. Francis Bampfield, in 1575. Through this court Francis Bampfield, the martyr, was twice led by constables on the way to Newgate prison, where he died in Feb., 1684. On his way he carried an open Bible before him, and the people cried out: "See, he goes like one of the old martyrs!" He suffered more than ten years in prison for Non-conformity.
 - (11) Round church (of England) of Little Maplestead, Essex, England, one of four round churches in England (originally 6) founded A. D. 1273. The oblong nave was added subsequently. Built by the Knight of St. John Hospitallers of St. John of Jerusalem, and modelled after the (supposed) holy sepulchre at Jerusalem. The "Knights" owned the parish.

(2) The living is a perpetual curacy in the gift of the Trustees of Mill Yard Trust Fund.

(12) Smithfield, London, the place of the martyrdom of John Rogers and others, 1555-6, is near the wall of the hospital, St. Bartholomew's, at the left.

(13) The Rev. Wm. M. Jones, minister of the Mill Yard Church.

(14) William Tempest, F. R. S., Barrister-at-law. Poet, baptized 1725, a member of Mill Yard, Sept. 2, 1730; a Trustee, Oct. 1, 1732; died Aug. 15, 1761. The family mansion and grounds have been cut up since 1843.

(15) Miss Kimlin, afterward the wife of the Rev. Wm. Slater minister at Mill Yard from 1780-1819. Mrs. Slater was a noble Christian woman, and did a great deal to defend the rights of the church during its troubles, 1809-1823, and even to her death at a great age, in 1838. Photographed from a painting.

(16) Nathaniel Bailey, lexicographer, member of Mill Yard, and a trustee. He died July 4, 1742. See English Dialect Works, by W. E. A. Axon, Esq., F. R. S., London.

(17) The Rev. Wm. M. Jones and wife, and Dea. E. W. Page, of New York.

(18) North-east corner of Mill Yard, part of the school house.

(19) Prince L. L. Bonaparte, one of our friends. See Chart of the week. Very great linguist, died 1892.

(20) (a) Maplestead Hall, back view, Essex, England. (b) Maplestead Hall, front view. (c) Maplestead Hall. (d) The Rev. W. H. Black, Fellow of the Society of Antiquarians, thirty-three years minister of the Mill Yard Church. Died April 12, 1892.

21. Views from Holland.

(1) Upper left, minister's residence, Haarlem.

(2) Lower left, Seventh-day Baptist chapel, exterior.

(3) Upper right, Seventh-day Baptist chapel, interior.

(4) Lower right, Seventh-day Baptist chapel.

22. (1) Interior view of Seventh-day Baptist church.

(2) Park Lawn, Haarlem, showing position of chapel.

23. Views representing our interests in Shanghai, China.

(1) Seventh-day Baptist Mission, Shanghai. Dispensary and hospital.

(2) Mission dwelling.

24. Same as 23.

(1) Hospital ward.

(2) Interior of chapel.

25. Mission school pupils.

26. Curiosities from China;—1. Chinese idol; 2. Dragon kite; 3. Chinese national flag; 4. banner made and presented to the Missionary Society by members of the church at Shanghai; 5. embroidery work by the girls of Miss Susie Burdick's school; 6. Chinese coin; 7. Chinese compass; 8. cash representing kings of Tsing dynasty to the present king; 9. Chinese images; 10. swords made from Chinese coins; 11. Chinese pictures illustrating scripture passages and parables; 12. Chinese slippers; 13. chop-sticks; 14. tracts published in China by the Rev. Dr. Wardner; 15. Buddha, presented by Mrs. John Fryer, of China Mission, to President Allen.

27. Curiosities from the Palestine Mission; 1. Joseph's cup, "Dead Sea stone," used by Solomon in paving roads out of Jerusalem, upper cretaceous; 2. Joseph's cup, brass, Syria; 3. coffee cup and holder, Dead Sea rock, Syria; 4. lamp from the Sarcophagus of the king of Sidon, 500 B. C.; 5. tile with ship and lilies of the valley in the corners, ancient Sidon.

28. Box made by Dea. Arza Coon, from a cedar shingle of the first Seventh-day Baptist meeting-house of the Piscataway Church, organized in 1705.

29. Section of an olive tree from Jerusalem.

30. First communion cup of the First Alfred Church, Alfred Centre, N. Y.

31. First communion cup of the Second Alfred Church, Alfred, N. Y.

32. Iron lamp from Ephrata, Pa., German Seventh-day Baptist Church.

33. Other articles in show case whose description is not at hand.

34. Volume published by Francis Bampfield in 1677, on the Sabbath question.

35. The Rev. J. M. Todd.

36. Gerrit Smith, anti-slavery agitator.

37. Deacon Collins Miller, 21 Brookfield Church. (Deceased.)

38. The Rev. E. Darrow. (Deceased.)

39. Deacon C. V. Hibbard. (Deceased.)

40. Pastors of the 21 Brookfield Church constituted in 1797.

41. (1) Old Seventh-day Baptist meeting-house Westerly, R. I., taken down in 1835 and replaced by the building shown in No. 2.

(2) House 40x60 built in 1835 on the site of the old, removed in 1852 to its present location, between Potter Hill and Ashaway, R. I.; after its removal another was built on the same site, remained a few years, then removed to Niantic, and is now occupied by the 21 Westerly Church. The smaller building is the school-house.

(2) This shows the building as it was enlarged in 1882 and painted in colors, size 40x75 feet on the ground.

(4) Parsonage of 1st Church of Hopkinton, at Ashaway, R. I.

(5) Place of baptism, until 1852, of the Westerly Church.

(6) The Rev. W. C. Daland.

(7) The Rev. G. J. Crandall.

42. (1) Joel Tappin's log house built in 1856, where Eld. S. R. Wheeler preached his first sermon, 1861.

(2) Joel Tappan.

(3) The Rev. S. R. Wheeler.

(4) Hammond church-house, Hammond, La.

(5) The Rev. G. W. Lewis.

(6) Leonardsville Seventh-day Baptist church

43. a, Church Adams Centre, N. Y.

43. b, The Rev. A. B. Prentice.

44. Parsonage, Adams Centre, N. Y.

45. Church, Westerly, R. I.

46. Church, Westerly, R. I., interior.

47. Parsonage Weserly, R. I.

48. The (Cohansey) Shiloh Seventh-day Baptist church, erected 1771, and occupied by the church until 1851. In 1850 it was leased to the Shiloh Union Academy, and was occupied by the school until 1868. The first meeting house of the Shiloh Church was a wooden structure erected in 1738 A. D.

49. The chapel erected by the Shiloh Seventh-day Baptist Church in 1839, Shiloh Union Academy was organized in it, 1849, by Prof. E. P. Larkin, and it was used one year by the school, has since been used by the church for prayer-meetings, Sabbath-school classes, etc. The church is seen in the back-ground.

50. The present church at Shiloh was erected in 1850; dedicated in 1851; the dedicatory sermon being preached by the late Rev. Thomas B. Brown, of Little Genesee, N. Y.

51. Shiloh Union Academy, erected in 1866. Occupied by the school September, 1858. The Rev. O. U. Whitford, principal at the time. The property was transferred to the trustees of the

public school, 1883, and is now occupied by the graded school.

52. The Seventh-day Baptist parsonage of Shiloh N. J. It was first occupied by the Rev. A. H. Lewis, D. D., in 1874, who was then pastor of the church. This picture was taken April 10, 1893, with some of the ladies of the Sewing Society in the foreground, the artist chancing to find the Society convened with the pastor's wife, Mrs. I. L. Cottrell.

53. Church, Brookfield, N. Y.

54. North Loup church.

55. Parsonage and parson of the Piscataway Seventh-day Baptist Church, New Market, N. J. Founded 1705.

56. Piscataway Seventh-day Baptist church.

57. Seventh-day Baptist church, parsonage, Nortonville, Kan.

58. Church, Walworth, Wis.

59. Parsonage, Walworth, Wis.

60. Walworth Academy.

61. Church, Milton Junction, Wis.

62. Church, Berlin, N. Y.. Built 1832.

63. Interior 1st Brookfield church.

64. Church, Delaware, Mo.

65. Church, Greenbrier, W. Va.

66. Pastor's residence, North Loup, Neb.

67. House where meetings were first held in North Loup, Neb.

68. Ladies' Missionary Society, North Loup, Neb.

69. The Rev. T. B. Stillman.

70. Silas Spencer (deceased), Deacon and constituent member of the 2d Church, Brookfield, N. Y.

71. The Rev. C. A. Burdick, pastor, Brookfield, N. Y.

72. From the octagon box pulpit of the Mill Yard Church, London. Church founded prior to 1654. First chapel built 1693; totally destroyed by fire June 24, 1790. Present chapel built 1790. Pulpit taken down and convenient platform pulpit erected in its stead, Oct., 1872. Wm. M. Jones, minister, March 10, 1876.

73. Chinese cane owned by Solomon Carpenter.

74. Fragment from Adams' monument.

75. Dr. Kibton.

76. Independence, N. Y., Seventh-day Baptist church.

77. Seventh-day Baptist church, Milton Junction, Wis. Erected 1876.

78. Albion Church, Albion, Wis.

79. Albion Academy, Albion, Wis., for several years used as a place of worship by the Albion Church.

80. Dodge Center, Minn., Church.

81. Alfred Centre Church, Alfred Center N. Y.

82. Pleasant Grove Church, Smyth, S. Dak.

83. Interior of same.

84. Desk once owned by Jeff. Davis.

NEW PUBLICATION.

The Y. P. S. C. E. of the New Market Seventh-day Baptist Church is about to publish a limited number of copies of a history of the church and its various societies. The history will be in book form, neatly bound, and will contain engravings of the church buildings. The price will be not more than 75 cents, depending upon the number of copies issued.

Thinking that a history of this, the oldest church in the denomination, would be of interest to many we have decided to solicit subscriptions for the same. Persons desiring copies will confer a favor by ordering immediately, in order that we may know how many copies to have printed.

Communications may be addressed to A. W. Vars, Dunellen, N. J.

CORRESPONDENCE.

WHOSE FAULT IS IT?

The article on front page of the RECORDER of May 25th, referring to "Efforts" . . . "to secure subscribers, and also readers to the SABBATH RECORDER," wakes a memory in the case of one reader of the RECORDER, viz.: That said reader has resided in the near vicinity of a Seventh-day Baptist Church for nine months past, and has not been approached one time by an inquiry even on this subject, nor an opportunity extended by any member of said church, nor of the Sabbath-school either, to subscribe for any of the publications of the church; not even a general invitation or solicitation—from pulpit, or elsewhere, to subscribe for, or read, one of the church publications. The only solution of this fact that this person can, or has found, is that all the local agents are too "diligent in business," that is, too "busy." This person does read, and is a subscriber for the RECORDER, Outlook, Helping Hand and Sabbath Visitor, though no member of the family belong to this church, nor have they had one opportunity to join this church during their nine months' residence here; and yet they are unwilling to believe that they are too manifestly improper for some humble place therein. The only conceivable reason for this case is the most charitable one, "too busy."

SPECIAL NOTICE TO RECORDER SUBSCRIBERS.

The publishers of the Evangel and Sabbath Outlook announce the following liberal proposition to every subscriber of the SABBATH RECORDER. For the sum of fifty cents, the Evangel and Sabbath Outlook will be sent one year to any RECORDER subscriber, and to any person not a Sabbath-keeper whom the subscriber may name; or to any two persons, not Sabbath-keepers, whom the subscriber may designate. This is a rare opportunity for direct Gospel Sabbath Reform and Missionary Work. The friends of truth and righteousness cannot invest fifty cents in any other way which will be likely to bear so much fruit for the Master. Send for two, four, six or more names as the Lord has prospered you.

Draft on New York, Postal Note or Post-office Order, address the Evangel and Sabbath Outlook, 100 Bible House, New York, or SABBATH RECORDER, Alfred Centre, New York.

Don't wait till next week. This offer holds good until the first of July only. This is THE KING'S business, and it demands promptness and dispatch.

TRACT SOCIETY.

GENERAL FUND.

Receipts in May, 1893.

Table with columns for donor names and amounts. Includes entries like 'Church, Plainfield, N. J.', 'Westerly, R. I.', 'Nile, N. Y.', etc.

E. & O. E. PLAINFIELD, June 1, 1893.

J. F. HUBBARD, Treasurer.

I HAVE been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom and that of all about me seemed insufficient for that day.—Lincoln.

MISSIONARY SOCIETY.

Receipts in May, 1893.

Table with columns for donor names and amounts. Includes entries like 'Received from J. B. Wells, DeRuyter, N. Y.', 'Dr. H. P. Saunders, Alfred Centre, N. Y.', etc.

SUMMER SUGGESTIONS.

Do not make too many visits, and where you go be sure that your visit is a convenient one. Do not entertain too generously; summer should be a time of rest, and it is difficult to rest with a house full of guests.

Before going for a midday sail rub your face, neck and hands with simple cream, and powder gently with cornstarch. Wipe the powder off, and on returning wash the complexion well in warm water and with castile soap. Camphor-ice and buttermilk both give relief from sunburn.

Place a large dish of water in a room where the heat is very oppressive. Change once or twice and the temperature will be perceptibly lowered.

Sponge your babies with cold water at bedtime.

Give your children water to drink during the hot weather. They need this to make up for the loss from perspiration.

In washing summer frocks, if the colors run put half a cupful of salt in the last rinsing-water.

For insomnia in summer-time take a cold bath at bedtime.

Press towels, folded as usual, through your clothes-wringer and save your laundress.

Have mercy on your cook in your arrangement of meals for hot days.

Bathe daily.

Have your house-gowns made with open necks and elbow sleeves.

Save your steps.

Allow double the amount of time in catching boats and trains that you do in winter.

Eat your meals slowly.

Drink milk slowly.

To wash summer silks remove all grease or other spots with soap and water before proceeding. Make a solution of a teaspoonful of ammonia and a little soap in a pail of water, and in this dip the silk again and again until the dirt is removed. Do not ring out, but press between the hands. Rinse in water from which the chill is gone, and hang in a shady place until partly dry, when lay between two cloths, and press with a hot iron.—Ada Chester Bond in the June Ladies' Home Journal.

CANNOT TAKE AWAY.

However beautiful the rose upon the breast of the bride, no art has taught us how to make its fragrance and loveliness perpetual. However perfect a day in June, it is followed by its sure December. Bright as are the skies above

the head of the laughing boy, there comes a time when the voice of the brook no longer sings to him the old-time invitation to the forest. However fair the place, time will stain its beauty with tears and crumble its strength with decay. However mighty the empire, the day will come when upon its broken heaps the fox will play unscared, and the adder, sunning itself undisturbed, by the sole occupant of the royal court. To-day the curious traveler thrusts his sharp spade into the mounds of Assyrian kings, drags the funeral trophies of Rameses to the unaccustomed light, and thrusts his fingers into the sepulchral urns of the Cæsars.

But there is one thing of which even time cannot rob the soul, one thing which in the history of the race never grows old; it is the consciousness of God's redeeming love revealed in Jesus Christ. That which was the boy's song is still the old man's staff. The lad who joined his infant voice with others in the praises of Jesus in the Sabbath-school, as an old man goes down into the valley of the shadow of death with the same joy upon his now trembling lips. The world may take away fortune, youth, fame; but it is powerless to rob the believing heart of that peace which comes from its reconciliation with God in Christ Jesus.—New York Evangelist.

A FEW months since a King's Daughter, who had been in the Eastern District for the afternoon, was detained until the daylight had well-nigh gone, and so availed herself of the quickest route home, which was by means of a Flushing avenue car, from which she would be transferred to her own line. It chanced that for a while she was the only passenger in the car until a young girl came in. It needed but a moment's observation to see that the relations of this girl to the conductor of the car were not such as they should be. Words dropped, and glances exchanged, together with significant expressions of the face of the driver, as he looked back into the car, left no doubt as to the facts. The King's Daughter, sitting directly opposite, was surprised to see that the girl wore a Silver Cross, and as soon as she discovered this she began to study how she could rescue her. It was now dark, she was at the mercy of the conductor and driver in a lonely part of Flushing avenue, and her courage was not quite equal to the need. Presently the car stopped and an honest-looking Irishman, returning from his day's work with his dinner-pail, came in. Then, although he little knew that he was being used by the King as a guard to the King's Daughter, she crossed the car and sat down beside the young girl. She said: "I see you wear the Silver Cross." "Yes," replied the girl, "it is solid." This daughter of the King, in telling me of the incident, said: "Poor thing, she looked as though that was the only solid thing she possessed." She soon found that the girl had very little conception of the true significance of the little cross, but before she finished talking with her she persuaded her to go home, and was emboldened to call the conductor to her and ask him to hail the next car going the other way. Although he glowered, and looked ready to annihilate her, he could do nothing else, and the next car was stopped, the young girl boarded it, and went toward her home, carrying with her some things to think about, the memory of loving words and the card with the name and address of the King's Daughter. Months passed by and my friend heard nothing at all from the girl, and the incident had well-nigh passed out of her mind, when one day during the holiday week, as she was lying ill in bed, her servant brought to her a little cheap, paper-covered Testament, with passages marked in it with a blue pencil, and told the servant to give it to Mrs. A——, and tell her that she was the girl she saw in the Flushing avenue car.

If any one wants to be freed from the besetting sin of exaggeration let him go to the person he spoke to and say, "I have lied to you to-day; will you forgive me?"

YOUNG PEOPLE'S WORK.

"AS WE sow we shall reap
In the tide of coming years,
Whether it be joy or sorrow, weal or woe,
Then this word in view still keep,
While the days are going by,
We shall gather in the harvest what we sow."

THE CHRISTIAN ENDEAVOR UNION CONVENTION AT WALWORTH, WISCONSIN.

Walworth is a quiet country village, one mile from the head of Lake Geneva, Wisconsin. It is about seven miles, more or less—not much less, from all the railroad towns in the vicinity, Harvard, Sharon, Darien, Delevan, and Geneva. The nearest Seventh-day Baptist Church is at Milton, twenty-eight miles to the north-west. Such are the difficulties and delays in reaching Walworth by rail, that the quarterly meetings here are generally appointed at a season of the year when the highways are most likely to be in a good condition, usually in May and August.

The meeting, which began Friday, May 26th., was attended by about fifty delegates, mostly young people from Milton Junction and Milton, who drove overland. The country was new to many. To such the trip was attended with especial pleasure; yet even those well acquainted with the route, although there was a bleak east wind and a cold rain part of the day, enjoyed the ride across beautiful Rock Prairie and Turtle Creek Valley. They went in loads of from two to eight. Frequent stops were made at Johnstown Centre, Fairfield, Darien and other places, to water the horses, to buy fruit and candies, to put down side curtains, etc. It was a pleasant trip, interspersed with song and laughter. Some doubt was expressed as to the ability of the Walworth people to entertain so large a delegation, but there seemed to be no limit to the welcome and hospitality which we received.

Every session of the Quarterly Meeting was most excellent, but we propose to mention only the meeting of the young people on Sunday forenoon. By a mistake in an announcement the time of beginning had been appointed at both ten and half past ten o'clock; so while the people were gathering, after the President, W. Henry Greenman, had called the Union to order, there was a praise and prayer service conducted by Miss Jessie Davis. Miss Davis has spent the past year in Colorado, and while there has engaged in active Christian work. At this meeting she brought forward the thought, "What shall I render unto the Lord for," etc., and by her earnestness gave to the meeting a spiritual tone which was sustained till the end.

At half past ten the President took charge of the meeting, and the Walworth Male quartet sang a hymn. This is one of the quartets which is expected to engage in evangelistic work this summer vacation. It consists of Edward Holston, Hal Walters, Charles Clarke, and Lewis Babcock. After this song the Secretary of the Union placed upon the blackboard a condensed report from the local Societies. This report showed that during the past quarter there have been seven baptisms, and a net gain of three members, the membership now being three hundred and one. There are five societies in the Union, and the sum of the average weekly prayer-meeting attendance is one hundred seventy-three, or fifty seven per cent.

Amount of money raised for various purposes, \$155 17.

After another selection by the quartet, there was a Free Parliament, conducted by Edwin Shaw. There were three topics, and about twenty minutes were given to each. Mrs. G. W. Hills opened the first by reading a paper written by Mr. Hills, on the subject, "How to study the Bible for effective use." In the free discussion which followed, remarks were made by O. U. Whitford and E. M. Dunn. Many helpful things were said, and the great need of more and better study of God's Word was especially emphasized. Charles Clarke opened the second topic, "The value and methods of personal Christian work." Among those who took part in the discussion were L. C. Randolph, G. W. Hills, W. C. Whitford, O. U. Whitford, and H. Hull. The great value of personal work was the main thought of the discussion, though some very good ideas and limits were dropped as to *how* this personal work can best be accomplished. The interest of the meeting was now going up like the mercury in a thermometer on a warm summer forenoon, and it continued to rise when Charles Sayre introduced the third and last topic, "The summer campaign." The theme of the paper was fighting for Christ, and especially as regards the work of the student evangelists and the quartets for the summer vacation. E. B. Saunders, in his remarks, referred to the work at Alfred. W. H. H. Coon spoke of the question as to *where* it is best for these young people to work, in the weak churches or where there may be more likelihood of bringing a larger number to Christ. S. H. Babcock said that while we might each have our own methods and ideas of where this work should be done, it was now our duty to stand by our leaders in the methods which they may adopt. E. M. Dunn said that he believed that God was back of this movement and was using these young people in his own way, and that they should have our most earnest prayers. A number of others added useful thoughts and suggestions, but the time was limited and the discussion had to be closed. The Free Parliament was a success to the heart's content of the committee who arranged the programme with one exception, the younger people allowed the older ones to use most of the time given to the free discussion.

At this point in the meeting what little business there was was attended to, and the session closed with a brief consecration service conducted by L. C. Randolph. The thought of the last topic was continued, but especially applied to the home campaign, the work of each one at home. This was the climax of the entire meeting, the thermometer indicating a temperature up in the nineties, almost forty people taking part in the service in about ten minutes. The Union then adjourned to meet again in three months in connection with the Quarterly Meeting.

Most of the delegates on the way home drove around by Lake Geneva, fourteen of them enjoying an hour's ride on a small steamer. Others preferred row-boats, and more secluded company. All reached home without serious accident, but somewhat weary; yet realizing that the three days was time well spent, and that it had really been a rest of body and mind as well as a means of spiritual growth. We wish that once in three months *every* young person in our denomination could take such a pleasant trip and attend such a profitable meeting.

A DELEGATE.

OUR MIRROR.

PRESIDENT'S LETTER.

My dear young people: I have wondered if you would get tired of hearing about Alfred and the work here, but I hope not while the work deepens and widens. Notwithstanding the busy time of year, the warm weather, etc., the meetings have been continued at both First and Second Alfred churches. Commencement is almost here, and the meetings at Alfred must soon be discontinued so far as holding them every night is concerned. Many more here are ready for baptism, but are delaying some of them for good reasons and some of them because of supposed reasons. Twenty more were baptized and added to this church the evening of the Sabbath. This makes fifty-four by baptism for the church here. Brother Davis, the new pastor, is settled in his new work. He has a large charge.

The churches will not begin to hold the people of these two societies, both houses were crowded on Sabbath-day to overflowing, and not all in attendance then. At the close of the morning service at the Second Alfred Church the congregation repaired to the bridge, "Bakers Bridge," and there several hundred people witnessed the baptism of twenty-two people. This makes forty-two in one day, and seventy-six in all baptized here in the past four weeks and united with the two churches. Others have been and will be, united to them by letter and profession. If this continues long enough we shall have L. C. Randolph's wheelbarrow full, even though it is an immense Chicago wheelbarrow. Our Sabbath night meeting at the Bridge proved a great meeting again. About twenty came forward again for prayers, and as many as ten more rose for prayers in the congregation.

This has been the greatest Sabbath-day's journey for Seventh-day Baptists many of us ever saw. The devil is evidently very much exercised about the progress of this work, judging from what many of his followers are doing and saying. Some of them have rope enough and are in a fair way to hang themselves if they are let alone. The people, young and old, are organized for work and will continue to carry it on, the interest has already reached some of the neighboring school-houses, where meetings are held. Pray and God will answer what prayers we ourselves cannot.

E. B. SAUNDERS.

—OUR Society at New Auburn is enjoying a much larger attendance at the prayer-meetings than when we first organized, although no new names have been added to our roll. Several have moved away, but still continue their membership and help us financially. Most of the members have been greatly helped by the Christian Endeavor meetings, and feel more willing to do what our Master sets before them.

—THE Ashaway society recently invited the Y. P. S. C. E. of Potter Hill to join with them in a union prayer-meeting, and the invitation was accepted Sabbath afternoon, May 27th. The attendance was large and the interest excellent. Such a spirit of consecration was manifested that there can be no other result than good to follow such a meeting. It is expected that a similar meeting will be held with the Potter Hill society soon. There is some talk of a union entertainment of some character in which the two societies will unite in an effort to raise funds for the Fresh Air Fund. The desire on the part of the two societies to unite their endeavors for Christ and the church

seems to breathe the spirit of true inter-denominationalism.

—THE Y. P. S. C. E. of Cuyler Hill found it impracticable to keep up meetings through the winter, as most of the members live so far from the church, and so few were able to go. We have resumed work again with many discouragements, but with added impetus and determination. The duties of the officers and committees have been re-stated and emphasized, also a scrap-book committee added to our list. As has been said, there seems to be something about this work which we cannot give up. The Endeavor Society surely has come here to stay. We are so thankful we have a Saviour to help in all our efforts. Pray for us that our faith fail not nor falter.

THE Secretary of the Y. P. S. C. E. of the Western Association is very anxious that as many of the young people as possible shall attend the Association at Nile, June 15-18. Sabbath afternoon and evening have been given to the young workers, and a great effort has been made to use the time to the best advantage. A question-box, answered by Mr Shaw, is an item on the evening programme which may be of great benefit if the young people will take an interest in bringing out such questions as have come up in their own society work. Let all be ready to do their part in making the hour truly helpful.

ALFRED CENTRE.—We are very thankful for the good work done in our midst by Mr. George Shaw, of Milton, Wis. The earnestness and faithfulness of this young man has not only turned hearts to God but inspired our Christian people, old and young, with the greatest desire to work for our Lord. Mr. Shaw's devotion to the noble cause, as shown by personal work and success in carrying on the meetings, has left an influence which will not only grow in our own society but in many others to which the students of the University will return at the end of the school year. We praise God for the help he has sent us.

ALFRED STATION.—Our society has been active in the revival meetings held by the evangelists E. B. Saunders and G. B. Shaw. On Sabbath afternoon, June 10, our hearts were cheered by the addition to the church of twenty-two of our young friends by baptism. The beautiful ordinance was witnessed by hundreds of people. After the baptism the congregation repaired to the church and the candidates were received by prayer, the laying on of hands and the right hand of fellowship. One person was restored to membership and one received by testimony. The members of the Y. P. S. C. E. of First Alfred Church have rendered valuable assistance by their labors, presence and testimonies. Now is the time for the Society to see that this new army of young people be gathered into the organization and set to work.

STAY WHERE THE FLOWERS GROW.

A few days ago I went to the bluffside to gather flowers. It was early in spring, and the liverworts were in full bloom. The bluffside was sparsely covered with trees, but thickly strewn with broken rocks that had rolled down from the larger masses above. It was an ideal place for these delicate flowers, and I found them here in grand profusion. I at once fell to picking them, priding myself meanwhile on the fineness of the bouquet I was to bear back to the village. My search for flowers gradually took me farther and farther up the bluff, and I was beginning to congratulate myself on how

well my search was being rewarded, when suddenly I became aware that there were no flowers for me to pick. I glanced around in surprise. I looked up the bluffside; not a flower to be seen. I turned and looked back down the hill. Ah, there they were, apparently as numerous as ever. There were plenty of flowers. *I had only got above them.* Before I went down and finished my bouquet I mused a moment on the lesson that had so unexpectedly come to me. I wondered, if sometime I had failed to be useful, because I had got above the place of usefulness. I wondered if many Christian people did not make a like mistake.

No doubt some are called and fitted to climb high, and do the great things of life. But for the most of us, the place and manner of our usefulness is limited. Blessed servants of the Master are we if we have discovered where and how we may be helpful, and are content to pluck the flowers around us, even though they grow in the lower walks of life. HATTIE.

THE QUIET WORKER.

"Do all the good you can in the world and make as little noise about it as possible," is a bit of quaint advice worth treasuring. We sometimes notice a large outlay of time and strength in drawing attention to work, which after all does not amount to much. If the time and strength were thrown into the project, in studying wise plans and diligently prosecuting them for the accomplishment of the end designed, the enterprise would strike its roots deeper and bear more and better fruit.

It is worth our while, when we have anything to do, to set about doing it with all our might, and let the work as it progresses tell its own story. Good work will always speak for itself. Christian laborers have something else to think of than how their service appears to others. If it does commend itself to notice, if it wins regard and attracts others to join us, we are rightly encouraged and strengthened; but that is only a side issue, not the main point. It is not the honor which comes from one another, but that which comes from God only we should seek. There were those in Christ's time of whom he said with reprobation, "They loved the praise of men more than the praise of God."

If we have the right spirit we shall work in the service of our Lord for the delight of working, out of an abounding love for him, with the same compassion he has for those who are out of the way, not looking for reward, hoping for nothing again. Individual or associated labor prosecuted in this spirit we believe is not only more acceptable to God, but really more productive of good to man. For every attempt to draw attention to self, every flourish of the trumpet and wave of the hand, as if to say, "Behold what I am doing," draws so much from the true life, and falls like a blight upon the cause. Quiet, persistent, conscientious toil in the development of a good impulse God loves to bless and honor.

All the best work done for mankind has been done in this way. It has grown up from small beginnings noiselessly as the tree grows in the forest. The most truly useful individual is one who with few words does habitually the duty that lies next him, free from self-consciousness, not letting the left hand know what the right hand doeth; without ostentation or noise. Such quiet workers are to be found everywhere; God multiply the number! They are the salt of the earth. They are the brooks in the wilderness. They are the lines in the valley. They are the hidden leaven in the meal. They sweeten, refresh, beautify and infuse life, by an influence unperceived until the result commands notice, and even then not fully comprehended.

GOD has a blessing for the child, whoever he may be. He sent his angel once to save Hagar's child from death, and he pronounced on him a rich blessing. God's heart is very warm with love for all the children.

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: 20-35.
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 XIII.—REVIEW.

For Sabbath-day, June 21, 1893.

GOLDEN TEXT.—*In all thy ways acknowledge him, and he shall direct thy paths.—Prov. 3: 6.*

SUBJECT.—Seeking to satisfy the soul's great desire.

INTRODUCTION.—1, Singing for five minutes; 2, Prayer; 3, Concert or responsive reading, selection by the Superintendent; 4, General questions by Superintendent: Golden Text? Subject of review? What four books of the Bible have we been studying this quarter? Author of each? Object of each? Period of time embraced by each? 5, Singing

CLASS REVIEW.

Teacher.—The Bible tells one grand story from beginning to end, though it includes many stories. One truth is presented in varied forms. During the quarter we have considered one truth, though from three sources. First, we have seen how God imparts good.

1. *By means of discipline.*—What can you say of the Book of Job? How is it written? Very briefly relate the story. What was Job's character? The character and standing of his friends? What did Job lose? What was the argument of the three friends? State some of Job's replies. What did Elihu think? What was God's statement? How did Job receive rebuke? What conclusion reached in the argument? What was Job's end?

2. *Through Wisdom's Teaching.*—What is the general character of the Book of Proverbs? What is meant by Wisdom? How valuable are her teachings? What is the beginning of wisdom? What invitations given? What warnings? What does wisdom say of intemperance? What of an ideal home?

3. *By life's experiences.*—What is the meaning of Ecclesiastes? What is the plan of the book? What seemed to be Solomon's experience? What are some of its lessons? What conclusion does the wise man reach?

4. *Malachi's testimony.*—Who was promised? How does the Messiah purify men? What are the means and conditions of salvation? What, then, is the real power by which the soul's highest good is reached?

PRACTICAL THOUGHTS.—For class or general review.

There are two roads, one of which we *must* travel. Our choice is made at the forks of the road. We must choose, we do choose, whether conscious or unconscious of it. One road leads to true success, the other to failure; one to joy and happiness, the other to misery and despair. Faith in God leads to right choices. Unbelief darkens the way. Wisdom points to the right road, is a safe guide. All experience warns against evil and invites to peace.

REVIEW SUBJECTS.

1. The discipline of God's true people.
2. The conflict of the soul.
3. True success in life.
4. Life's failures.
5. Warnings and invitations.
6. The gospel plan of salvation.

CONCLUDING EXERCISES.

1. A missionary blackboard exercise.
2. A missionary song by primary class.
3. Collection and distribution of papers, quarterlies, and Secretaries report.

Closing responses by Golden Texts.

Supt.—The Lord gave and the Lord hath taken away; blessed be the name of the Lord.

School.—For whom the Lord loveth he chasteneth.

Supt.—What I do thou knowest not now, but thou shalt know hereafter.

School.—Ye have heard of the patience of Job, and have seen an end of the Lord; that the Lord is very pitiful, and of tender mercy.

Supt.—See that ye refuse not him that speaketh.

School.—Trust in the Lord with all thine heart; and lean not unto thine own understanding.

Supt.—The fruit of the righteous is a tree of life, and he that winneth souls is wise.

School.—Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.

Supt.—Favor is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised.

School.—Not slothful in business; fervent in spirit; serving the Lord.

Supt.—Remember now thy Creator in the days of thy youth.

School.—They shall be mine, saith the Lord of hosts, in that day when I make up my jewels.

All.—In all thy ways acknowledge him, and he shall direct thy paths.

5. Singing and dismissal.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning June 18th.)

PRaise AND CONSECRATION SERVICE. 2 Chron. 29 : 25-36.

Dr. Maclaren says that "praise is the highest function that any creature can discharge. The rabbis have a beautiful bit of teaching buried among their rubbish about angels. They say that there are two kinds of angels, the angels of service and the angels of praise, of which two orders the latter is the higher, and that no angel in it praises God twice; but having lifted up his voice in the psalm of heaven, then ceases to be. He has perfected his being, he has reached the height of his greatness, he has done what he was made for; let him fade away. The garb of legend is mean enough, but the thought it embodies is that ever true and solemn one, without which life is naught: 'Man's chief end is to glorify God.'"

King of glory, King of peace,
I will love thee;
And that love may never cease,
I will move thee.

Seven whole days, not one in seven,
I will praise thee.
In my heart, though not in heaven,
I can raise thee.

Small it is, in this poor sort
To enrol thee;
Even eternity is too short
To extol thee.

—George Herbert.

SCRIPTURE REFERENCES.

God is worthy of praise, 2 Sam. 22 : 4. Christ is worthy, Rev. 5 : 12. God is glorified by, Psa. 22 : 23. Obligatory upon angels, Psa. 103 : 20; 148 : 2. Offered with understanding, Psa. 47 : 7, 1 Cor. 14 : 15. With the soul and whole heart, Psa. 103 : 1; 104 : 1, 35; 9 : 1; 111 : 1; 138 : 1. Is a part of public worship, Psa. 91 : 14; 100 : 4; 118 : 19, 20, Heb. 2 : 12.

—IN the primary, or in the intermediate department of the Bible-school, instruction is a work having precedence. The lesson story should be made clear, and all become familiar with Bible characters and history. The teacher must see that this is done.

—BUT there is another important work, viz., training. Child-character needs development by training to studious habits, careful thinking and every desirable activity. In the parable the enemy sowed tares and went his way. He did not need to watch, for tares grow untended. The good seed however had to be watered. The Sabbath-school presents this opportunity.

—WOULD it not be well to train children and youth in audible prayer, and possibly to teach them to lead in prayer? The Junior Societies are taking up this branch of work. It is a difficult work, owing to the tendency to become formal and irreverent. Simple explanations of the nature of prayer should first be given, and a devout manner, with a feeling or knowledge of God's presence urged as necessary. Urge no one against his will. Prevent, if possible, the development of self-consciousness.

AN, there are those bits of struggles in which we learn to fight the great ones; perhaps these bits of struggles, more than the great ones, make up life.

HOME NEWS.

New York.

FIRST ALFRED.—The First Alfred Church and society have given to their new pastor a most cordial reception. Beside the public welcome in the installation service, and the many personal and hearty welcomes, the pastor and his wife were most happily surprised and cheered by the reception of nearly a hundred callers the first evening they occupied their new home. In a social way the evening was an entire success, and not less successful was the pounding that resulted from the generosity of the callers. For all of which the pastor and wife express their sincere appreciation and most hearty thanks to all the good people of Alfred, who have endeavored to make their arrival so pleasant.

B. C. & E. H. DAVIS.

Wisconsin.

WALWORTH.—The Ministerial Conference and Quarterly Meeting has come and gone, and was indeed a time of refreshing. We had two sessions of the Ministerial Conference, five sermons, a praise, prayer and conference meeting, session of the Local Union of the Y. P. S. C. E. and the examination and ordination of two of our brethren as deacons of the Walworth Church. The attendance from sister churches, especially of the young people, was quite large, and the presence and power of the Spirit was manifest. At the prayer and conference meeting, evening after the Sabbath, several arose requesting prayers to aid them in seeking the new life.

S. H. B.

SOUTH-EASTERN ASSOCIATION.

(Continued from page 372.)

by Mrs. Ila V. Randolph. "Pleading Voices of Women," read by Mrs. Boothe Davis. An essay by Mrs. V. C. Trainer was read by Mrs. Huffman. These parts were interspersed with appropriate music.

The following three reports were presented and adopted:

We, your Finance Committee, would respectfully report that we recommend that the account of the Secretary for the engrossing of the minutes be allowed, and that we estimate the traveling expenses of delegate to Sister Associations to be sixty dollars, making in all \$85 20; and there being in the hands of Elder Gardiner \$10 from last year, leaving a balance to be raised of \$75 20; which we apportion among the churches as follows:

Salem.....	\$18 90
Lost Creek.....	15 75
Middle Island.....	9 37
Greenbrier.....	10 95
Ritchie.....	8 45
Roanoke.....	2 99
Coinings.....	1 22
Salemville.....	4 28
West Union.....	2 25
Copen.....	1 22

Total.....\$75 20

Respectfully submitted:

L. A. BOND, }
S. D. BOND, } Com.

I would report that I have had no occasion for correspondence during the year, except the letter to the Sister Associations, which will be read near the close of these meetings.

M. H. VANHORN, Cor. Sec

To the South-Eastern Seventh-day Baptist Association:

Dear Brethren;—Your delegate to Sister Associations would respectfully report that he attended the sessions of all excepting the South-Western, and was cordially welcomed in each of these bodies, and given ample opportunity to present the interests of this Association, which he endeavored to do to the best of his ability; filling all appointments given him by these Associations.

The Eastern Association was held with the First

Hopkinton Church, at Ashaway, Rhode Island, from June 2 to 5, 1892. The leading feature of this Association was a movement looking toward the elimination from their sessions of all the routine business and statistical reports that are now obtained by Conference, in order to give the Annual Sessions more exclusively to the work of preaching, prayer, spiritual upbuilding and the conversion of men. The churches were reported as being in a healthy condition, and an excellent spirit prevailed. The sessions were made interesting by the presence of three strong men who had recently embraced the Sabbath of the Bible; Mr. Richard Grogan, of New York City, Rev. A. T. DeLearsy D. D., of Ohio, and Dr. Small, of Providence.

The Central Association was held with the Brookfield Church, at Leonardsville, N. Y., beginning June 9th. This Association presented an excellent programme of sermons, essays, and matter pertaining to denominational work. Thirteen out of the fifteen churches composing the Association reported by letter and delegates. Seven churches reported baptisms, with one extensive revival, and two pastors were ordained during the year.

The Western Association convened with the First Genesee Church, at Little Genesee, N. Y., on June 16, 1892. The usual order was followed in giving certain hours to our denominational boards, and good work was done. The churches were well represented and much interest was manifested. In view of the fact that Alfred University is situated within the bounds of that Association, your delegate did not deem it wise to offer a special resolution favoring Salem College; nevertheless our good cause was not forgotten, and \$50 was raised for Salem in the last day of the Association. They recommended in their resolutions, that their delegates to South-Eastern and South-Western Associations, go so as to spend some time in missionary work in those fields, if possible.

The North-Western Association convened with the church at Milton, Wis., on June 23d. Twenty-one churches reported by letter to that Association, and there are only eight or nine pastors giving their entire attention to the work. One hundred and forty-three baptisms were reported, and a net increase of 104. There was a great interest in this session over the work of the Student Evangelists, who were then in revival work, and unable to attend the sessions. The congregations were unusually large, and the delegation the largest they ever knew.

Each one of these Associations extended the privilege of the floor to your representative, and reciprocated your courtesy by appointing delegates to meet with us in 1893. He was also enabled to secure over \$500 on subscription toward the running expenses of Salem College, most of which was contributed in view of our deep distress over the great deficiency. There was much interest taken throughout the Associations in the College here.

Financial—Through the courtesy of railroad officials, who responded to my letters before starting, by granting clerical rates, the expenses of your delegate were only \$50 for the entire trip. Received, as per order given last year, of F. F. Randolph, \$60, which leaves a balance due the Association of \$10, which is returned to the treasury.

Respectfully submitted,

THEO. L. GARDINER, Delegate.

An order for \$25 20 was granted F. P. Ford for engrossing the minutes.

Adjourned with singing, and with benediction by L. F. Randolph.

SABBATH MORNING.

At 10 o'clock the Association met for Bible service under the direction of the Lost Creek Superintendent, M. B. Davis, who read the Bible lesson, Prov. 31: 10-31. J. L. Huffman led in prayer, and with appropriate songs. The subject of the lesson, "The Excellent Woman," was discussed by topic as follows:

1. The Home and Pillow,—Stephen Burdick.
2. Woman's Work,—J. T. Davis.
3. Her Reward,—J. L. Huffman.
4. Influence of Home on Church and State,—B. C. Davis.
5. Applications,—L. R. Swinney.

At 11 o'clock Stephen Burdick, of the North-Western Association, preached upon "Fruitless Fruitful Fruit," from Luke 5: 5-10.

Adjourned with benediction by T. L. Gardiner.

AFTERNOON.

At 2 o'clock, after a song service, and prayer

by J. T. Davis, a sermon was preached by L. F. Randolph, of the Eastern Association, from Isa. 58: 2, last clause.

The service of the Young People's Hour began at 3 o'clock, led by S. H. Davis. Prayer was offered by Ernest F. Randolph. Mrs. J. L. Huffman, the Associational Secretary, read the Annual Report. Three societies have recently been organized, making six in the Association, with an active membership of 152. The topic of the week, "Ideal Character," was discussed in a prayer and praise conference service, in which about one hundred took an active part, and closed with prayer by T. L. Gardiner, after singing, "Till we meet again," and benediction by S. D. Davis.

FIRST-DAY MORNING.

The morning devotional services were conducted by M. E. Martin.

The committee on Resolutions made a final report.

The fourth resolution was discussed by Stephen Burdick, J. L. Huffman, and adopted.

The fifth resolution was adopted after remarks by J. L. Huffman.

The sixth resolution was spoken to by L. F. Randolph, and adopted by a rising vote.

A vote of thanks was given the brethren, sisters and friends at Lost Creek for their hospitable entertainment.

A vote of thanks was tendered the West Virginia and Pittsburg Railroad Co., for the special rate and accommodations.

The minutes of Sixth-day were read and approved.

In the hour devoted to Educational Interests of the South-Eastern Association, led by T. L. Gardiner, the report of the committee on Education was read and discussed by President Gardiner, J. L. Huffman, Stephen Burdick, L. R. Swinney and P. F. Randolph, and the report was adopted as follows:

The committee on Education would respectfully present the following report:

The past year has been one of unusual importance to the educational affairs of this Association. The growing interest in this department of our work; the zeal with which our people have rallied around our institution of learning; and the increasing desire for higher education on the part of the young people, are hopeful signs and bespeak good things to come in the near future.

While we are deeply interested in every educational movement, and rejoice to know that advanced steps are being taken in all public school work in West Virginia; we are especially gratified over the prosperity of Salem College. She is doing much toward raising the grades of teachers in all the surrounding country; and toward the developing of a greater desire for higher culture.

We believe that this line of work is the all important work of West Virginians to day. It is supplying the demand for educational advantages, without which we must rapidly fall behind in the world's progress; and both Church and State would be the sufferers. Whoever fails to heed the uprising spirit of education here and now, whoever ignores the quickening pulsations of a new life of culture, manifesting itself among our young men and women, will most assuredly find himself "down among the fossils" twenty years hence.

One year ago the coming week, Salem College found herself all but overwhelmed with a deficiency in running expenses of more than \$1,800 over and above every available dollar of income. The outlook seemed dark as midnight. Many a heart sank at the prospect, and the Board of Managers scarcely knew which way to turn in search of relief. But with strong faith in God, who, as we believe, had planted Salem College; and with some confidence in the people, they set about the work of raising funds to meet the bills. Nobly did some of our brethren at home give of their hard earned money, and the friends of Salem in the other Associations responded grandly to our plea, and the debt has been reduced some \$1,300, besides paying current expenses of another year. A fair forecast of accounts assures us that we cannot be more than \$400 behind at the close of this year. We have found it necessary to employ

another teacher during the present term, owing to the large attendance of students.

And in view of the prospect, it has seemed wise to the Board to add this one to the faculty for the coming year. The year, which closes next week, has been successful beyond our highest hopes,—indeed the most prosperous in the history of the College. Leaving out those who take only music or art in both terms, we now have 37 more students on our regular roll than we had last spring term. And the tuitions for this year amount to \$250 more than last year.

Our entire enrollment in all departments numbers for the present term 128. It is indeed an inspiring sight to witness the assembling of this large company of young men and women in chapel-services day by day, and to see how eagerly they throng our recitation rooms, which, in several classes, are literally crowded.

Salem College contains as fine a company of young people as you ever saw together.

They seem to know for what purpose they are there, and are making good use of their time and opportunities. An expression in chapel revealed the fact that 30 of them are school teachers; twenty of whom have taught more than one term. The school makes it a special point to fit teachers for their good work, and our revised normal course is the best in Central West Virginia.

You do not need to be reminded that the county has honored Salem College, by electing one of her present graduating class to the office of county superintendent.

No man can estimate the untold good that this school is doing. It is fast becoming a centre of power, sending out teachers into surrounding schools, and making its transforming influence felt on every hand.

Students of all denominations are equally welcome to the halls of Salem College, and have absolute freedom in the choice of their own church home.

There is a wonderful spirit of friendliness among the students, and the farmer's boy, who comes from the humble home among the hills, is just as welcome, and made to feel just as much at home, as is the resident of the town, or the child of wealth. The greatest hinderances now in our way are the facts that Salem has as yet, no endowment, and our building is entirely too small to accommodate our students.

People have responded nobly by way of subscriptions to the running expenses, and since one year ago \$1,440 have passed through the hands of the president alone, every dollar of which was freely given to help pay her bills. If only one chair could be endowed sufficiently to support a president, the school would be upon a living basis.

We urge the friends to rally around this greatest work of this Association, and do all in their power to perpetuate the blessed influence of this school. It would be a calamity to have Salem College crippled for want of friends, while there is so great a work for it to do.

THEO. L. GARDINER,
S. D. DAVIS,
P. F. RANDOLPH, } Com.

At 11 o'clock, after the congregation sang "All hail the Power," L. R. Swinney preached from Heb. 2:10, "Being made perfect through suffering."

Adjourned with singing "Praise God," and with benediction by T. L. Gardiner.

AFTERNOON.

After singing, reading and prayer, B. C. Davis preached upon the theme, "The lower and higher estimates of Truth," from Zach. 6: 2. Moderator elect was instructed to appoint the Executive Committee, which he did as follows:

Salem, J. L. Huffman; Lost Creek, pastor, Ritchie, L. D. Seager; West Union, S. D. Davis; Salemville, J. H. Wolf; Roanoke, S. D. Bond; Copen, Wm. Wildman.

The report of the committee on Religion was read and adopted as follows:

Your committee on the State of Religion would respectfully report, that it has had the subject under consideration as presented in the letters from the churches and noted the following points.

1. Ritchie Church enjoyed a gracious revival of religion in October, resulting in thirty-two additions to the church, and is now enjoying the labors of a settled pastor.

2. In the Salem Church special revival services were held by the missionary during the winter, with some additions.

3. Lost Creek enjoyed a revival series of meetings in

the winter, resulting in the addition of one member, but is now without a pastor.

4. Salemville Church enjoyed a revival of religion in March, resulting in ten additions to its membership.

5. The Middle Island Church enjoyed a series of revival meetings in the winter, which lasted five weeks, and resulted in eleven additions to the church.

6. West Union Church enjoyed a spiritual feast last fall in a series of meetings, but is laboring under great disadvantages by not having a house of worship.

While this fact, and others not named in this report, are not so cheering as we could desire, yet the fact that Ritchie, Roanoke, Salemville, Greenbrier and West Union have pastors, and Lost Creek, Salem and Conings are soon to have, and Middle Island is well supplied with preaching, indicate that with the blessing of God on the work and workers, our future religious state is to be improved. To this end your committee recommend that we unitedly labor and pray.

All of which is respectfully submitted,

S. D. DAVIS,
JUDSON F. RANDOLPH, } Com.
L. B. DAVIS.

The Corresponding Letter was read and adopted as follows:

The South-Eastern Seventh-day Baptist Association to Sister Associations sends Christian greeting.

Dear Brethren:—We are now about to close our Annual Session held with the church at Lost Creek, W. Va. A large number have been in attendance at most of our sessions, and marked interest has been manifest in the deliberations. All the churches composing this Association were represented by letter, and nearly all by delegates. The condition of the churches as reported is encouraging. Nearly all have increased in numbers and we hope all have grown in divine strength.

The interest in the Sabbath-school, and especially in the work of the Y. P. S. C. E. has very much increased, and we are already gathering the good fruits thereof.

The Tract Society's Hour on Sixth-day morning was of special interest. The need of more extensive publications and a wider distribution thereof was forcibly set forth. Later in the forenoon the sermon by the delegate from the Western Association was interesting and beneficial to all who heard it. The discussion of the missionary cause, led by Eld. J. L. Huffman, was freely participated in; and we trust a thorough awakening of the sense of duty to less favored mankind was the result.

Sabbath-day's sessions were largely attended, and the audiences listened attentively to the able sermons delivered by the delegates from the North-Western and Eastern Associations.

On Sunday morning the Educational interests of the South-Eastern Association, led by Rev. T. L. Gardiner, were discussed with great interest. Later Eld. L. R. Swinney, former pastor of the church at Lost Creek, preached to a crowded, yet very attentive house.

On Sunday afternoon the house was well filled and the people listened with marked interest to a sermon by Rev. B. C. Davis.

Our meetings have been much enlightened, and we have been much cheered, and trust that the good cause has been strengthened by the presence in our midst of brethren L. F. Randolph from the Eastern, L. R. Swinney from the Central, G. P. Kenyon from the Western, and Stephen Burdick from the North-Western Associations. They have been heartily welcomed among us as delegates from those bodies. They have brought with them good cheer and wise counsel. May the blessings of God graciously rest upon you for sending these brethren among us.

We have appointed to attend your sessions Eld. L. D. Seager, of Ritchie, W. Va. We hope he will be received among you as a faithful laborer in the vineyard of the Lord, for such we believe him to be.

We greatly rejoice that the cause of Christ is rapidly spreading in this Association, and now brethren, believing that the God of all mercies will abundantly bless all our efforts to do his will, let us labor on together faithfully until we reach the church triumphant.

In behalf of the Association,

M. H. VANHORN, Cor. Sec.

The Secretaries were instructed to have the minutes of this session printed in the RECORDER, and to have them engrossed.

The minutes of Sabbath-day and First-day were read and approved.

Adjourned to meet with the church at Roanoke at 10 o'clock on Fifth-day before the last Sabbath but one (if the other Associations concur) in May 1894.

L. D. SEAGER, Moderator.
F. P. FORD, Sec.
P. F. RANDOLPH, Ass't Sec.

PROGRESS OF CHRISTIANITY.

In A. D. 1000 there were about 50,000,000 Christians in the world.

In A. D. 1500 there were 100,000,000; doubling in 500 years.

In A. D. 1800 there were 200,000,000; doubling again in 300 years.

In A. D. 1890 there were 420,000,000; more than doubling in 90 years.

There are supposed to be about 856,000,000 heathens in the world.

THE man who will not be honest with God is not worthy of trust anywhere.

SPECIAL NOTICES.

COMMENCEMENT WEEK OF MILTON COLLEGE:—

1. Friday evening June 23d, annual sermon before the Christian Association, by the Rev. E. A. Witter, of Albion.

2. Seventh-day, Monday, and Tuesday evenings, June 24th, 26th and 27th, annual sessions of the Literary Societies.

3. Wednesday forenoon, at 10.30 o'clock, June 28th, annual meeting of the Alumni Association. Addresses by Prof. Dwight Kinney, the President, of Whitewater; Arthur A. Miller, Esq., of Crookston, Minn., and a paper by Miss Anna L. Tomkins, of Milwaukee. Major S. S. Rockwood, late of Washington, D. C., is expected to be present and take part in the exercises.

4. Wednesday evening, June 28th, annual lecture before the Literary Societies by Prof. Edwin H. Lewis, of the Chicago University.

5. Thursday forenoon at 10 o'clock, June 29th, Oratorical Contest, and Conferring Degrees.

6. Thursday evening, June 29th, Concert of the chorus classes, under the direction of Prof. J. M. Stillman.

MILTON, Wis., June 7, 1893.

NOTICE TO DELEGATES AND VISITORS TO THE NORTH-WESTERN ASSOCIATION:—Farina is on the Chicago Branch of the Illinois Central Railroad. Trains leaving Chicago in the morning reach Farina at 4.55 P. M. Trains leaving Chicago in the evening reach Farina at 4.13 in the morning. Trains from the South reach Farina at 8.13 A. M. and at 10.55 P. M. Delegates and visitors will be met at the trains and assigned to homes. Come!

C. A. B.

THE Yearly Meeting of the Scandinavian Seventh-day Baptists in South Dakota, will be held with the church at Dell Rapids, commencing June 30th and continuing over Sabbath and Sunday. The American brethren are welcome to come and participate in the meeting. O. U. Whitford is expected to be present. Teams will meet those coming by train on the 29th. By order of the Scandinavian Missionary Society.

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.

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 Society's 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's 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.

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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. 22-23, 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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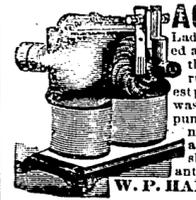
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CONDENSED NEWS.

The great tragedian, Edward Booth, died June 6, 1893, at his apartment in the club rooms, New York City.

Halifax, N. S., June 10th,—the Spanish caravels from New York for Chicago, in tow of tugs, passed Canso at 9 o'clock this morning.

Three deaths from typhus fever were reported, June 11th, from North Brother Island.

Alexandria, June 10th,—the number of deaths from cholera, in Mecca, yesterday was seventy, indicating that the disease is on the increase.

Paris, June 10th—James Gordon Bennett is recovering rapidly from the injuries he received in falling from a couch three days ago. His physicians say that he is out of danger. The first reports of this accident are said to have been rather exaggerated.

Paris, June 10th,—Cholera has shown itself at Narbonne, in the Department of Aude, on the railway from Bordeaux to Cette, and having communication with the Mediterranean through the canal of Narbonne, which traverses the town. Dr. Meclé, of the Narbonne Hospital, has died of a disease which is pronounced to be cholera.

The Lake Shore's new World's Fair schedule is yet in its infancy, having been in effect scarcely two weeks, yet it has already proved itself a white elephant. Nine new trains were put on at the start, and on Thursday, June 8th, the Chicago special was discarded, as not enough people took passage on it to pay for the fuel consumed. On Sunday, the 11th, two more trains were discarded—the Boston and Cleveland Express, and the South Shore Express, which passes through Cleveland at 9.40 P. M. The Buffalo Express will hereafter only run to Cleveland instead of through to Buffalo. It is reported that others will follow their example in a few days in case there is not a wonderful increase in business.

A court of inquiry has been ordered at Washington by Secretary Lamont to investigate the cause and effect of the disaster at Ford's theatre, and to fix the responsibility. Colonel Ainsworth formally requested that such action be taken, and upon his return from Chicago Secretary Lamont promptly approved the request. The court will be composed of General Casey, Chief of Engineers; Gen-

eral Batchelder, Quartermaster-General, and Major Davis, of the Judge Advocate General's Department. The court will meet on Monday, and immediately enter upon a thorough investigation of all matters relating to the accident. It has power under the law to bring before it persons and papers, and it is expected that the inquiry will be one of a most thorough character.

MARRIED.

MOSELEY—MERRITT.—In Berlin, N. Y., June 4, 1893, by the Rev. B. F. Rogers, assisted by the Revs. G. P. Kenyon and L. D. Seager, Mr. Elmer J. Moseley and Miss Iva P. Merritt, all of Berlin.

FITCH—ROGERS.—At the residence of the bride's brother, H. C. Rogers, 83 South 10th street, Brooklyn, N. Y., June 7, 1893, by the Rev. L. E. Livermore, Mr. Wm. G. Fitch, of Cincinnati, Ohio, and Miss Sarah E. Rogers, of Brooklyn.

SIEBRECHT—TITSWORTH.—On the evening of June 1, 1893, at the Seventh-day Baptist Church in Plainfield, N. J., by the Rev. A. H. Lewis, Mr. Henry Siebrecht, of New Rochelle, N. J., to Miss Florence May Titsworth, of Plainfield.

OSBORN—PENNINGTON.—In Greenwich, Cumberland Co., N. J., at 12.30 P. M., June 6, 1893, at the home of the bride's parents, Mr. and Mrs. Nathan Pennington, by the Rev. J. C. Bowen, Mr. David Osborn, of Alloway, Salem county, and Miss Mary J. Pennington.

PRENTISS—WESTERHOLD.—By Pastor Hills, at his home in Milton, Wis., June 6, 1893, Mr. Marshall Prentiss, of Madison, and Miss Matilda Westerhold, of Pleasant Springs, Wis.

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.

JONES.—In Berlin, N. Y., June 4, 1893, of old age, Mrs. Elizabeth Jones, relict of Major Jones, in the 87th year of her age.

The subject of this notice had been a member of the Berlin Seventh-day Baptist Church for about 40 years. She passed away leaving with her friends the hope that for her to die was great gain.

B. F. R.

DAVIS.—David R. M. Davis was born in Berlin, N. Y., in 1808, and died at his home in Lincklaen Centre, N. Y., May 27, 1893, in his 86th year.

The deceased was the son of Joshua Davis and when quite young came to this place with his parents, where he has since made his home. He has been a member of the Lincklaen Church about 40 years and died in the hope of gaining heaven. Only about six weeks ago we buried the earthly remains of his last wife. Services were held at the Seventh-day Baptist church, May 30th, conducted by the pastor. Text, "Seek him that turneth the shadow of death into the morning." Amos 5:8. Interment in Rhode Island Street Cemetery.

O. S. M.

LAMPHIER.—In Berlin, N. Y., May 22, 1893, of congestion of the lungs, Mamie C., daughter of the late Hiram and Sarah Lamphier, aged 17 years, 10 months and 6 days.

About four years since Mamie was converted to Christ and was baptized into the fellowship of the Baptist Church of Berlin, in which connection she remained a member till removed by death. Her death came almost without warning, as she was in her accustomed place in church the day previous to her death. Her death following so speedily that of many others in this community has served to deepen the impression of the uncertainty of mortal life. Three sisters and six brothers remain to mourn their loss of an affectionate sister. Her funeral was held at the Baptist church in Berlin, May 24th, conducted by the writer, assisted by the Revs. W. C. Whitford and C. E. Bissel.

B. F. R.

BROWN.—Died at her home in Milton, Wis., June 3, 1893, Mrs. Mary Amelia Tower, wife of Robert W. Brown, aged 58 years and 12 days.

Born in Plymouth, N. Y., she moved to Hebron, Ill., in 1847. She was married to Mr. Brown in 1867 and went to reside in Utica, Wis. At the age of fourteen she experienced religion and united with the Congregational Church; but after her marriage she observed the Sabbath, still retaining her membership in the Congregational Church until 1888, when upon the family's moving to her old home in Hebron, she joined the Presbyterian Church, which her father had been very helpful in founding. She was an exemplary and Christian woman, much beloved and esteemed by all and will be greatly missed by her many friends and her family which consisted of her husband, two daughters and a son. The remains were taken to Hebron for interment accompanied by about twenty-five of the relatives and friends, among whom were Pres. Whitford and the writer, who assisted in the funeral services held at the latter named place.

E. M. D.

WISE.—Near Shepherdsville, Ky., May 22, 1893, William B. Wise, of hemorrhage of the lungs, aged 80 years.

Bro. Wise has been keeping the Sabbath about two years and ten months, and joined the Seventh-day Baptist Church Dec., 1890. He was very anxious to obtain an education so he could do more for Christ, and was making preparation to go to

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school at Alfred this fall. The large concourse of sorrowing friends that attended the funeral and the flowers that covered his grave clearly indicated the high esteem in which he was held. The little church sadly miss him for he was our leader and always attended our Bible readings. The funeral services were conducted by M. J. Pound. Text, Rev. 14: 12, 13.

H. H. O. Q. J.

BURNHAM.—John Burnham, son of Ormond N. and Ellen F. Dutton, was born in Janesville, Wis., March 30, 1867, and died at Bisbee, Cochise Co., Arizona, May 25, 1893.

He professed faith in Christ and was baptized between eight and nine years of age, and ever after maintained a commendable Christian deportment. On December 15, 1891, he left home for Bisbee, Cochise Co., Arizona, where he engaged in business till smitten by inflammation of the bowels, and dying on the 29th anniversary of his parent's marriage. They, with two brothers, three sisters and many other relatives and friends are called to mourn his loss and to remember his many virtues and many traits. Funeral services were conducted by the writer at the home of his parents, June 1, 1893.

N. W.

Literary Notes.

Harper's Weekly for June 17th will devote five pages to Edwin Booth. The text will include an intimate account of the tragedian's life by his friend Laurence Hutton, and will be embellished by several portraits and by illustrations of the actor in his favorite roles and of his home at The Players' Club, which he founded. A page of drawings will be devoted to the illustrations of the Campania, the queen of ocean racers. The Philadelphia open-air horse-show and the New York horse-show at Manhattan field will be amply illustrated. Another of "The Adventures of Sherlock Holmes," "The Reigate Puzzle," by Dr. A. Conan Doyle, and additional chapters of "The Cliff Dwellers," will be printed in this number, which will also contain a page illustration, "In and About the Midway Plaisance" at the Chicago Exposition.

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