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THE SABBATH RECORDER.

REV. L. E. LIVERMORE, EDITOR.
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ALAS for him who never sees
The stars shine through his cypress trees!
Who, hopeless, lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play!
Who hath not learned, in hours of faith,
The truth to flesh and sense unknown,
That life is ever lord of Death,
And Love can never lose its own.

AND now it is proposed to circumvent cholera itself by vaccination. From the *British Medical Journal*, London, we learn that in India this process has been adopted on a large scale and with remarkable results. Upwards of 200 persons, practically the whole of the British officials, and many of the British residents in Agra, near Calcutta, volunteered to undergo inoculation, also many of the natives. According to reports these cases are now considered cholera proof.

GRAVE doubts are now being raised concerning the use of electricity in place of the hangman's rope. One of the most distinguished electricians of the world, M. d'Arsonval, of France, has recently asserted that the electric shock of the New York penal law does not kill. He claims that the effect of the shock only produces apparent death and that if treated for restoration, exactly as one drowned, they would be restored to conscious life. He claims that in these cases of electrocution the subjects have passed from apparent to real death only by the surgeon's knife in the autopsy.

COMMENCEMENT week brings many old and very dear friends together in college towns. Our pleasant village forms no exception to this rule. Among the many familiar faces we gladly greet, are Mr. and Mrs. Geo. H. Babcock on their homeward tour from the Pacific Coast. He consented to stay to the Annual Trustee meeting on Tuesday, the 20th, because important interests demanded the presence of the friends of the University. We hope to be able to announce, very soon, that satisfactory arrangements have been made for filling the places made vacant during the past year.

THERE is enough compensation in living a pure and holy life in the present time, even without a thought of the joys of the future life. The tortures of a wicked life are not reserved exclusively for the future world, the place of evil spirits, but are ever present with evil doers. The miseries of hell begin here and may con-

tinue hereafter, or they may not. But even if they were sure to come hereafter we would much prefer to live holy here and so have the highest possible present peace and happiness, rather than to live in wretchedness here and hereafter also. Righteous living brings its present reward; and then there is promise also of heaven hereafter.

SOON after the opening of the Sixth-day morning services of the Western Association, the roads being very dusty and the ground exceedingly dry, a brother sitting near us said: "How much we need rain, I wish we might have it soon." That very moment it was already raining, and a refreshing shower was satisfying the demand even before we knew it. In the evening of that day, at the conference meeting, a brother said: "Why may we not have a revival here and now?" This seemed to be a general desire, many concurring in the wish and prayer, and even before the fact seemed to be really known the house was actually filled with the divine presence. It was a deeply and tenderly impressive meeting, and full of the genuine revival spirit. Wanderers were found returning, and sinners seeking the Saviour. We were hoping a revival might come, but before we were aware of the fact it was already there. Is this not often the case? God is always gracious. As the thirty earth is a good preparation and a sufficient reason for the refreshing showers of rain, so the hearts of God's people hungering and thirsting for righteousness shall be filled.

THERE are some marked evidences of progress in the spiritual condition of our people as seen, late years, in our annual meetings, which for our encouragement, we take great pleasure in noticing.

First, the almost universal spirit of harmony that prevails in all our deliberations. We do not need to be very old to remember back to the days when, at our Associations and Conferences, there were heated discussions of plans, methods and principles which often greatly marred the peace and defeated the purposes of these assemblies. Now there is seldom heard a discordant note in any of our gatherings. Christian courtesy, charitable concessions in cases of differences of opinion, cordial greetings and hearty co-operation in all efforts to advance the cause of truth and godliness, are so apparent that one can only say of the brethren, "Behold how they love one another."

A second noticeable improvement is seen in the increased activity, of both young and old, in the social meetings. Many are eager to give valuable testimonies in favor of the blessed Saviour. And a third point of special interest is in the brevity and therefore the greater value of the testimonies. It is natural for young people to be brief in their remarks, but we used to notice that some older people were so lengthy in their speaking that the mercury of the meetings often seemed to settle down in proportion

to the time consumed. But it is no so now. Older people have caught the spirit of brevity and in a well condensed sentence or two add much to the interest and value of the meetings.

Again there is a noticeable change in the nature of the testimonies themselves. Who of the older Christians does not remember the frequent lamentations, even by those we regarded as the most pious, over their extreme sinfulness, often expressing doubts respecting the powers of the great salvation to reach them in their low estate? But listen now to the words of assurance, faith, love, confidence. There seems to be a tendency to look more to Jesus and his great power and love. "Less of self and more of Christ." We believe these facts indicate a healthy and hopeful state of growth.

WESTERN ASSOCIATION.

OPENING SESSION.

Beautiful weather, though needing rain, and a fair attendance for the first day, were favorable conditions for the beginning of the Fifty-eighth Annual Session of the Western Association, with the Friendship Church, at Nile, N. Y. At 10 45 A. M. we find everything in order. Lovely flowers decorate the pleasant church, the efficient choir in place, with Pastor M. B. Kelly, Jr., and B. C. Davis, of the First Alfred Church, on the platform. After singing by the choir and the congregation, the pastor read the 11th chapter of 2d Corinthians, and prayer was offered by B. C. Davis. The Introductory Sermon was preached by M. B. Kelly, from Phil. 4:13, "I can do all things through Christ which strengtheneth me."

The sermon was a forcible presentation of the importance of a firm reliance upon the ever-present and helpful Saviour. The speaker gave many illustrative examples of such helpful trust, beginning with the author of the text, and extending down through the line of martyrs for the truth, and other devout and faithful Christians. He made excellent and practical application to our own times and people in the maintenance of our faith, in the observance of God's holy day, the giving of a tenth of our income for God's cause, and the faithful performance of every obligation.

After the sermon and the singing, the Moderator, L. C. Rogers, called the Association to order. Prayer was offered by Eld. J. Kenyon.

L. A. Platts was chosen Secretary in place of H. D. Clarke, who has removed from the Association, and M. G. Stillman Assistant Secretary. The report of the Executive Committee was presented, announcing the programme of services during the Association, and the meeting adjourned for dinner, which was bountifully served in the basement of the church.

AFTERNOON SESSION.

At 1 30 P. M. the Moderator conducted a devotional service of thirty minutes, during which he called upon brethren B. C. Davis and L. A. Platts to make statements concerning the good work of salvation going on in the two Alfred

churches under evangelists Saunders and Shaw. These remarks were deeply interesting, and many were the earnest desires, subsequently expressed, that this church, and all other churches of this Association, might soon experience a like precious work of divine grace.

COMMUNICATIONS

were then read from the churches and corresponding bodies. Several churches, however, were called, that did not respond, though, later, some additional letters were received and read. The sister Associations were represented by letter and delegate as follows: The South-Eastern by L. D. Seager; the Eastern by W. C. Whitford; the Central by J. A. Platts; the North-Western by Stephen Burdick, and the South-Western by letter only. All of these brethren made interesting and inspiring remarks respecting the progress of the cause in their respective Associations, and were cordially welcomed as delegates to this body.

THE MISSIONARY HOUR,

commencing at 2 45, was conducted by President A. E. Main, of Alfred University. The principal part of this hour was used by Bro. Main in a most stirring and eminently practical setting forth of the great mission of evangelization and Sabbath Reform devolving upon our people. He reviewed the extensive fields for home missions in the South, West, and South-west, and spoke with great earnestness and hopefulness of the work of Sabbath Reform. He mentioned the planting of new churches through conversions to the Sabbath truth on these new fields, and the great importance of maintaining these new interests by increasing efforts and multiplied missionary pastors of a high order of intelligence and consecration to God's service.

Upon invitation Bro. Madison Harry, being present from the West, spoke of two or three settlements of German Sabbath-keepers in Dakota, and other localities, and gave several interesting incidents in his own experience in calling the attention of Christian people to the Sabbath question. He was surprised to find so many people in almost total ignorance of this truth, and so ready to acknowledge its claims when pointed out to them.

EVENING.

A lively and impressive praise service of fifteen minutes was conducted by J. A. Platts, at the opening of the evening service, taking the great and all-absorbing thought of God, the ever-present and helpful God, as the theme. Following this was the

SERMON

by Stephen Burdick, of the North-Western Association, who continued the thought of the praise service. The thought of God; What is God to me? What ought we to be and to do by virtue of our relation to God? The importance of habitual recognition of God. His text was Psa. 16: 8, "I have set the Lord always before me; because he is at my right hand I shall not be moved." A truth recognized becomes a law of our being. He who recognizes God in his true relation is under obligation to set God before him in all his acts; we become like our ideal of God. The heathen sets before him his deity according to his own imperfect conception, and cannot be exalted above this imperfect ideal. It is all important that we have right conceptions of God. We must seek for a proper adjustment of ourselves in God's great plan and purpose. He who would be found thus in proper relation to God must go down

humbly before him in earnest, sincere supplication. He must have God always before him.

We often know better than we do. O for true heart service! It is for us to know something of his plans, to surrender self, to let go of our plans and to be just what he wills that we should be. When we come to this surrender of self we come to the solid rock. "The Lord is round about me; I shall not be moved." How many have learned in hours of trial and sorrow that "God is my refuge?"

What is God to you and me? If we have truly set God before us this meeting will be a wonderful success.

FRIDAY MORNING.

The devotional service of fifteen minutes was conducted by the Moderator, and this was followed by the daily order of Associational business. The report of the committee on Obituaries called for somewhat extended remarks, and the time for its consideration was extended to 11 A. M. The report is printed elsewhere in this issue. L. A. Platts, chairman of the committee, remarked that the membership had been decreased during the past year by the death of an unusual number. Twenty-three deaths have been reported. Of these those who have sustained official relations to our churches were President Jonathan Allen, of Alfred University; Dr. Thomas R. Williams, of Alfred University; Rev. James Summerbell, of the Second Alfred Church, and Deacon Charles B. Wilbur, of the Shingle House Church. Pending the adoption of this report very tender and deeply impressive remarks were made by L. A. Platts, Stephen Burdick, J. A. Platts, H. C. Coon, L. C. Rogers, J. P. Dye, Geo. W. Burdick, J. T. Davis, Joshua Clarke, and G. H. F. Randolph. At 11 o'clock the

EDUCATION HOUR,

conducted by L. A. Platts, occupied thirty minutes in brief addresses, in the following order: L. C. Rogers spoke on the relation of our schools to the students and people. L. E. Livermore on the needs of our schools, and W. C. Whitford on the teaching of the Bible in our schools.

These remarks were endorsed and emphasized by the conductor in a few forcible words.

At 11.30, after singing by the choir, the reading of the 22d chapter of Numbers, and prayer by Joshua Clarke, J. A. Platts, delegate from the Central Association, preached an earnest and practical sermon from Joshua 24: 15; "Choose ye this day whom ye will serve, whether the gods which your fathers served served on the other side of the flood, or the Amorites in whose land ye dwell."

AFTERNOON.

A half-hour of devotional service was an occasion of much interest. G. H. F. Randolph gave, by invitation of the Moderator, a very interesting account of work done among the Chinese children.

The committee on Resolutions submitted their report. See resolutions next week. These resolutions were by vote made a special order following the reading of an essay on "The Church of Christ," by L. C. Rogers. These resolutions were discussed and unanimously adopted. They cover important interests which but few of our people will understand except as they are carefully read. We hope pastors will call attention to points of interest and keep them before the people, so that all Conference delegates will be prepared to act intelligently on any points likely to come up for action at its next session in August.

"BLOWING HOT AND BLOWING COLD."

BY THE REV. E. M. DUNN.

The above expression is variously used, and often-times wrongfully. It indicates that a person is sometimes in favor of a thing and sometimes opposed to it, so that you cannot count just where he is. Why is it that a person sometimes seems to "blow hot" and at other times "cold"?

It is a fact that if a person is a victim of any bad habit, such as the use of tobacco, or intoxicants, or anything of a similar sort, if there is anything that it is similar to, he will always be tender-footed in taking a decided stand in opposition to such things. In his heart and judgment he may be opposed, and in his candor he may say so, but he will naturally be disposed to excuse the matter so far as he can, and to say whatever can be said in extenuation of an evil from which he himself is not free.

Again, persons are sometimes charged with "blowing hot and blowing cold" by radical hot-heads, because the parties thus charged cannot conscientiously go so far in their condemnation of a particular evil as their accusers, or may differ as to the most efficient methods of getting rid of that evil. The latter see only one side of a question; they see it vividly, they feel intensely, and they have no patience with others who do not see and feel just as they do, and they charge others unjustly with being unsettled and even two-sided upon moral questions. Nearly every subject upon which we are called to act has two sides; indeed, truth is many sided. Henry Ward Beecher used to say, "Truth is a sphere and must be viewed from all possible stand-points in order to be seen as it is." Judged by the intolerant and severe criticism of some, the Bible must be pronounced as "blowing hot and blowing cold" upon such subjects as intemperance, the Sabbath, polygamy, marriage and celibacy.

We do not deny that radicalism is a virtue, so is conservatism. The most radical and at the same time the most conservative book in all literature is the Bible. That is a prominent reason why it has stood the test of the ages. Judging by some false standards of criticism in vogue at the present day, the Apostle Paul must be pronounced as "blowing hot and blowing cold" upon the subject of temperance and the observance of the law of God. Yet it is clear to every pains-taking and candid reader just where Paul stood upon these and similar important subjects. His position was that of a radical and conservative combined in one man, symmetrically developed, and viewing truth on all sides.

I take my horse to the blacksmith to be shod; in fitting the shoe I observe that he puts it into the fire and heats it almost to a white heat, and hammers away until he conforms it to the proper shape, and then he thrusts it into cold water, and so, "blowing hot and blowing cold," he succeeds in getting out a shoe of the proper conformity and the right temper, all of which adapts it to the end sought. So every man, in the expression of the true thought that is within him, must "blow hot and blow cold," and any one who objects to it is either bigoted or narrow in his views, and harsh in his criticism beyond what Christianity will approve.

GRIEF and discontent have generally their foundation in desire; so that whosoever can obtain the sovereignty over his desires will be master over his own happiness.

OFFERINGS IN WORSHIP.

I. FACTS.

1. The first recorded acts of worship consisted in the presentation of offerings to the Lord. "Cain brought of the first-fruits of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof." When Noah went forth out of the ark after the flood had subsided, he "built an altar unto the Lord, and took of every clean beast and of every clean fowl, and offered burnt offerings on the altar. And the Lord smelled a sweet savour." By this it appears that his offering was accepted as worship, as Abel's had been. When Abram came to a resting place in Shechem in Canaan, the Lord appeared to him and said, "Unto thy seed will I give this land; and there he builded an altar unto the Lord, who appeared unto him." From Shechem moved he to Bethel, "and there he builded an altar unto the Lord, and called upon the name of the Lord." When he separated from Lot he "removed his tent and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord." Of course these altars were for the purpose of offering on them sacrifices to the Lord. Thus, in the form of offerings and calling upon the name of the Lord, was the worship of the true God established in Canaan.

This form of worship seems to have been continued through the patriarchal age. The Lord appeared to Isaac at Beer-sheba and renewed to him the promise made to Abraham. And Isaac "builded an altar there and called upon the name of the Lord, and pitched his tent there." When Jacob returned from Padan-Aram he built an altar, first in the vicinity of Shechem, and afterward at Bethel. And, when on his way from famine-stricken Canaan to join his son Joseph in Egypt, he halted at Beer-sheba and "offered sacrifices unto the God of his father Isaac."

Whether offerings had been commanded of God, or were purely voluntary, arising from the instincts of man's religious nature, we are not informed. The point is this: Offerings constituted a part, if not the principal part, of worship from the earliest ages and during the patriarchal period. Also, a great part of the worship in the tabernacle and in the temple consisted in offerings.

2. Another fact is that offerings were presented on Sabbath days. In all probability Cain's and Abel's offerings were presented on the Sabbath. The words in our translation designating the time are, "in process of time." The margin reads, "at the end of days." Scholars agree that this is the literal translation of the Hebrew. So the time when they brought their offerings was at the end of some period of days. We know that the weekly cycle of days had been fixed in the creation week, and by the sanctification of the seventh day; and we have no record of any other period of days observed in that early time. So it is reasonable to suppose that Adam and his sons offered worship on the Sabbath, though they may have offered on other days also. In Jamieson's Commentary on the Pentateuch and Joshua, also in the Bible Commentary by Jamieson, Fausset and Brown, we find the following comment on the words, "in process of time:" "Hebrew, 'at the end of days,' probably on the Sabbath." Stuart Robinson, D. D., in Butler's Bible Work, says: "There is no room for doubt that this 'end of days' was the end of the week—the Sabbath day—on which Adam had taught his sons to come for special worship before Jehovah." Did not the patriarchs

observe the Sabbath? If they did then it is fair to assume that they presented offerings on that day. It is certain that during the Mosaic dispensation offerings were presented on the Sabbath as a part of worship (Ezek. 46:1-4), and that the daily offerings were doubled on that day.—Num. 28:9. I mention this fact for the consideration of those who believe it to be wrong to give money on the Sabbath.

3. Not only animals, first fruits, etc., were given as offerings to the Lord, but *money* also. Treasure chests were provided in a court of the temple, to receive money offerings from the people. On a certain occasion Jesus "sat over against the treasury and beheld how the people cast money into the treasury." I do not know that the Scriptures state anywhere that they put money into the treasury on the Sabbath. The Sabbath was the time for special worship, and Josephus is quoted as saying that the Jews did offer money on that day. But the fact I wish to emphasize here is, that all money given to the Lord, either from the proceeds of labor or the spoils of war, became *consecrated money*. "But all the silver, and gold, and vessels of brass, and iron, are holy unto the Lord; they shall come into the treasury of the Lord." Josh. 6:19.

II. THE UNDERLYING PRINCIPLE.

What is the idea or principle underlying the practice of offerings in worship? It is claimed by some that the offerings in the patriarchal age, as well as those under the Mosaic economy, had an expiatory character, and had in them the idea of atonement. But there is no hint in the Scriptures, that I have discovered, of any such idea before the Levitical priesthood was ordained. Some have taught that the reason why Abel's offering was accepted was that it was an animal—a bloody sacrifice, and signified a recognition of the need of a Redeemer; and that Cain's offering was rejected because it was of the fruits of the ground and not a bloody sacrifice. This is a pure assumption. There is nothing in the narrative to support it. Abel was a man of faith, but Cain was an impious man, as the record shows. This is sufficient reason for the acceptance of the one and the rejection of the other. And, moreover, we learn from Scripture, that besides the animal sacrifices for atonement under the priesthood, God made provision for thank offerings, consisting of fine flour with oil and frankincense, offerings of the first fruits of the ground, etc. See Leviticus second chapter, and following, for an account of various kinds of offerings. The ancient custom of offerings in worship rested on a more general idea than that of atonement.

I quote the following from Oehler's Old Testament Theology, a work especially devoted to the doctrines and rites of the Old Testament. "The actions of worship fall under the general notion of offerings. The essential nature of an offering in general is the devotion of man to God, expressed in an outward act. Man feels impelled to express in actions which he directs exclusively to God, partly his dependence on God in general, and partly the special relations in which he is placed toward God. True, the inward impulse which impels man to praise, thank, and supplicate God, finds expression in words of devotion; but this impulse is not fully satisfied till this word is, as it were, embodied in a corresponding action, in which man deprives and denies himself of something, and thus by deeds testifies the earnestness of his devotion to God." Page 261. He also says: "Offerings for atonement, in the strict sense, are not mentioned in the Old Testament before

the introduction of the Mosaic sacrificial law." Page 263. According to this author, who is recognized by scholars as good authority, "the pre-Mosaic offerings had the signification of thank-offerings and offerings of supplication." An offering is a *gift* presented to the Lord. "If thou bring thy gift to the altar," etc. It involves sacrifice on the part of the giver. It is an acknowledgement that the offerer himself belongs to God, and is an outward expression of self-devotion to him. The act of offering may have in it also the idea of substitution, the offering being a product of the offerer's labors, and given to represent himself.

III. CONCLUSIONS.

1. The principle underlying the presentation of offerings in worship in patriarchal times, and the giving of thank offerings under the Mosaic dispensation, *viz.*, that of thanksgiving and of self-devotion to God, is equally applicable to Christian worship. We may conclude therefore that offerings in worship are equally well pleasing to him now as then, if such offerings are needed for the support of his cause.

2. As we have seen, moneys given to the Lord under a former dispensation became sacred to his service. It was "the treasury of the Lord." So now, as then, money given in offering to the Lord loses its secular character and becomes as holy unto the Lord as the money in the Lord's treasury in the temple, and may be as religiously offered in Sabbath worship as the prayers and praise we offer. The offering is a part of the worship. Money has no more of a worldly character than the labor or the property we give in exchange for it. It is no more worldly than our horses and wagons. If we may rightly use our horses and carriages in the service of the Lord on the Sabbath, why not our money?

3. We must believe that God in wisdom chose the best methods for the support of the religious institutions which he ordained for Israel. By the method which he prescribed all that the people gave for the support of the priesthood, for the care of his house, and the support of its service, was given directly to the Lord. The tithes and offerings were *his*, and he gave them into the charge of the priesthood for their support and the support of the temple service. When the people withheld the tithes and offerings he charged them with robbing him. By his method no merely commercial or secular element entered into the support of religion. It was a religious service.

By the methods most prevalent among Christians now, religious services are mostly confined to the service of the lips,—preaching, praying, singing, and teaching; while the hiring of preachers, the building and the care of churches, are conducted on a commercial basis, the devotional element being excluded. True, we give money for missions and various benevolent objects, but I am considering our methods in the support of the cause at home. If we should return, as some churches do, to God's method as prescribed for Israel,—if when we gather for worship every worshiper should bring an offering, however small, and give it into the Lord's treasury for the support of his worship, heeding the injunction, "None shall appear before me empty," I believe our worship would be more complete and acceptable, the treasury of the Lord would be fuller, and his blessings consequently more abundant; and that much financial embarrassment would be avoided.

C. A. B.

FARINA, Ill., May 29, 1893.

NOT FINISHED, BUT BEGUN.*

BY JULIA B. HARRY.

The considerable actions of the world have usually small beginnings. Of a few letters how many thousand words are made! Of few figures how many thousand numbers! A point is the beginning of all geometry. A stone flung into the pond makes a small circle, then a greater, till it enlarges to both the sides. Thus though the life in the High School is but a small beginning, with perseverance we may keep on enlarging our knowledge to the end. And to do this we must have, first of all, a motive, a mark to work up to. A life without a motive is like a letter dropped into the mail without an address. It is equipped with vitality, energy, the ability to do and to be, but it lacks the power of direction. It is obliged to go; that is an inevitable law of nature. But whither? Often it goes straight to the dead-letter office of disappointed hopes and a ruined life. Meredith says:

The man who seeks one thing in life, and but one,
May hope to achieve it before life be done;
But he who seeks all things wherever he goes,
Only reaps from the hopes which around him he sows
A harvest of barren regrets. And the worm
That crawls on in the dust to the definite term
Of its creeping existence, and sees nothing more
Than the path it pursues till its creeping be o'er,
In its limited vision is happier far
Than the half sage whose course, fixed by no friendly
star,
Is by each star distracted in turn, and who knows
Each will still be as distant wherever he goes.

There is a class of people who never succeed in anything, who never seem to know what they really wish to do. They accomplish nothing, while they who start with the eye fixed upon some noble goal, climb steadily upward, their feet shod with the iron sandals of a firm purpose, scorning the rough stones and sharp briars that lie in the way of ascent. And it is better, even if we fall a little short of our mark, to have the consciousness of having done our best.

We may say with Miss Sedgwick, "Better the chance of a shipwreck on a voyage of high purpose than to extend life paddling hither and thither on a shallow stream to no purpose at all." Our purpose for life should be like a river; small and clear in its origin, it is formed of numberless small rills by which it is gradually increased until it grows to a stream, broad and deep, and, descending into the valley, bears upon its bosom the stately barge. As it flows on toward the sea it loses force and motion, but goes steadily on until it is lost and mingled in the mighty abyss of waters. And, although as it is crossing the plains we see little eddies that seem as if they changed their minds and were going back to the mountains, yet all its mighty current rolls on, unchanged, to the sea. If you build a dam across it in a few hours it will go over it with a voice of victory; if tides check it at its mouth it is only that when they ebb it can sweep on to the ocean. Thus goes the Amazon or the Orinoco across a continent, never losing its way, or changing its course for the many streams that flow into it from the right or the left, but using them to increase its force and bearing them on in its resistless channel.

Many who slumber in nameless graves, or wander through the tortures of a wasted life, have had memories as capacious and faculties as fine as those of Macauley; but they lacked the steadiness of purpose and thoughtful, faithful labor that multiplied the "ten talents" to ten others beside them.

*Graduating Oration, salutatory, in the Marion High School, class '92, and requested for publication in the SABBATH RECORDER.

It is the old lesson, voiceful from every life that has a moral in it, the moral taught us by such men as Bunyan in his steadfast purpose of obeying his God, and of uplifting his fellow-men, preaching the gospel of Christ against all opposition, or lying in Bedford jail; by Bernard Palissey, the potter, selling his clothes, and tearing up his floors to add fuel to his furnace, wearying his wife and amusing his neighbors by his dreams of the white enamel, through the unremunerative years; by William Calley, burning with the desire for the moral conquest of India, whether in the lapstone of his trade, wielding the ferule of the village school or lecturing the elders when the Sabbath-day had dawned,—the old lesson, a worthy motive and patient energy for its accomplishment.

We cannot agree with the old maxim, "A bad beginning makes a good ending." As we see good ground grow mossy or barren for want of culture, so it is with good wits, which being neglected usually become more vicious than those of less promise. The foundation of an honorable age is laid in the minority of children. If the plant be not kept straight the tree will be incurably crooked at last. So we would say, rather, "Well begun is half done." We must cultivate the grace of perseverance in our youth if we would be successful. If we, at the beginning, will but imitate the example of Cyrus Field, who thus gives his account of the Atlantic telegraph: "It has been a long and hard struggle. Nearly thirteen years of anxious watching and ceaseless toil. Often has my heart been ready to sink. Many times, when wandering in the forests of Newfoundland in the pelting rain, or on the deck of ships, on dark, stormy nights, alone, far from home, I have almost accused myself of madness and folly to sacrifice the peace of my family and all the hopes of life for what might prove, after all, but a dream. I have seen my companions, one after another, fall by my side, and feared that I, too, might not live to see the end. And yet one hope has led me on; and I prayed that I might not taste of death till this work was accomplished. *That prayer is answered;* and now, beyond all acknowledgments to men is the feeling of gratitude to Almighty God."

There are two objects which may become the ambition of life. The one is to secure personal renown—to be widely and honorably known—to live by name upon the page of history. This ambition is almost certain to meet with disappointment. We must be too large for the meshes of the sieve of history or we will drop through and be lost sight of. What do we care about the past generations? We cherish a few great names and consign the rest to oblivion. It is not safe therefore to make personal ambition the controlling aim. In the other appeal for our life-service the work is all, the workman nothing. Here we shall find no eager cravings that cannot be satisfied. On the contrary, there is a recognition, day by day, of the grand opportunities which call for heroic endeavors and a determination to do something to make the world better. The workman who is thinking of himself will never paint as Fra Angelica did, who crept through the cells of the convent of St. Mark, in Florence, refusing to stand upon his feet while he covered the walls of the old convent with matchless pictures of his Lord. If we are always thinking of ourselves and cannot work unless we are sure of recognition we shall have no part in the sweet charities which make life pleasant.

We must learn of the coral insect whose instinct teaches it to build until it dies, and while building gradually lifts an island out of the sea, upon which flowers may bloom, trees may wave, and men may find a home. Thus while building patiently day by day, upon the foundation laid in our schooldays, we shall realize the growth and development extending through life and reaching out into immortality.

THE CALIFORNIA FIELD.

NUMBER FIVE.

There are, so far as I know, about twenty Seventh-day Baptist families in California. A few families in the northern part of the State I did not visit. There are several families a part of whom are Seventh-day Baptists. There are about ten families that used to be of our people, but do not now keep the Sabbath, yet they have a strong leaning toward us, and some of them say that if there was a Seventh-day Baptist Church near them they would join it and keep the Sabbath. Our people in California are baldly scattered. The members of the Tustin Church live so far apart that it is seldom they all get together. Being so scattered our people have no church privileges only as they attend First-day churches or Seventh-day Adventist churches. Many not only attend the latter, but regularly go to their Sabbath-schools. While on this trip I preached wherever I could, yet my work was chiefly personal visitation and labor. I was received with a glad welcome in their homes and received many an expression of gratitude and appreciation for the visit of one of their ministers on the Pacific coast.

Our people in California are quite anxious for a general missionary to be located in the State. They are willing to do all they can to help support one. One person pledged \$50 a year if a missionary were located there, and several others pledged \$25 each. Probably \$300 a year can now be raised on that field for such a purpose. If a suitable missionary were put on the California field they think others would come to us. It would unify and hold those already there, get closer together the scattered ones, make better known our people and build up our cause on the Pacific slope. I am of their opinion, for I most thoroughly believe in State missionaries in those States where there is enough of our people to hold and build from, and thereby extend our cause and borders. I hope the day is not far distant when a general missionary will be located and supported in California, and in every State where our people are.

California is one of the best States in our fair land in which to colonize our people. It is a wonder to me that not more of them have settled there. There is probably no better climate in our country, and why more have not gone there to escape the severe winters of the Northern States I cannot imagine. People can get a good living and make money in California. Let no one think that he can go there and prosper without hard work. The valleys of California, and they are many, are very fertile as well as beautiful, and her mountains are rich in precious ores. One can carry on general farming, fruit raising, sheep, cattle, or horse ranches, mining, or business, as his taste may run. Southern California is the fruit raising section. There the orange, lemon, lime, apricot, peach, nectarine, fig, prune, olive, guava, grape, English walnuts, and also the small fruits, thrive. The Santa Anna, San Gabriel, Los Angeles valleys, and adjacent sections, are fine for raising these fruits. The San Joaquin and Tulare valleys are the great raisin grape sections. In the more northern sections the pear and apple are a success, and there are great fields of grain. In Southern California good bearing, well cultivated fruit ranches bring from \$1,000 to \$2,000 per acre, the difference being in locality and cultivation. Orange trees come into fair bearing when five years old. Peaches, apricots, prunes, nectarines, grapes, come to bearing sooner. The finest orange of Southern Califor-

nia is the Navel orange. The estimated net profit of a Navel orange grove of 100 trees to the acre at five years from planting, is from \$200 to \$300 an acre; six years, \$350; seven years, from \$450 to \$500, and, says an orange raiser, "will increase its net product \$100 per acre per year, until fifteen years old." This estimate will vary according to the quantity and quality of the bearing and the price of the fruit. There are some large results. A Mr. Barney, of Riverside, having several acres of Navel orange trees under first class care, fifteen years old, reported in 1890 that they had produced for the last two years \$1,500 per acre, or \$15 per tree. As to other fruits I have before me of some results in Los Angeles county in 1890: peaches, \$382 per acre; prunes, \$282; apricots, \$300. Mr. Baldwin, owner of the famous Santa Anita Ranch, said: "I have a farm of 160 acres of as fine land as there is in Indiana, 65 miles from Chicago. It is farmed as well as they know how to do it, but I get more clean money from one acre of my orange orchard in the San Gabriel valley than off my Indiana farm of 160 acres."

Unimproved orange and lemon lands, with water right, under a good irrigation system, can be bought from \$200 to \$400 per acre, according to locality and soil. Lands for raisin grapes sell at \$100 and upwards.

I mention these matters thinking some of our people might wish to settle in this land of almost perpetual sunshine, of luscious fruits and beautiful flowers, and the finest climate. Would it not be a fine thing for some of our people to go in a colony and settle on some of the fine fruit lands of Southern California, and thus extend our cause on the Pacific coast? Lands can be obtained at reasonable rates in the Azusa valley, a portion of the San Gabriel valley, where some of the best oranges are raised. If any one should wish to make inquiries I will answer them if I can, or put them in the way of getting the desired information.

O. U. WHITFORD.

MILTON, Wis., June 1, 1893.

TRACT BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, of Plainfield, N. J., on Sunday, June 11, 1893, at 2 P. M.

Chas. Potter, President, presided. Members present, Chas. Potter, I. D. Titworth, J. F. Hubbard, Stephen Babcock, A. H. Lewis, C. C. Chipman, H. V. Dunham, J. A. Hubbard, J. G. Burdick, D. E. Titworth, E. R. Pope, C. F. Randolph, H. M. Maxson, W. M. Stillman, and A. L. Titworth.

Visitors, Ch. Th. Lucky, F. E. Peterson, B. Franklin Burdick, H. H. Baker, R. Dunham, W. C. Hubbard.

Prayer was offered by Rev. J. G. Burdick. Minutes of last meeting were read.

The committee on *Evangel and Sabbath Outlook* reported progress.

Committee on celebration of the semi-centennial of the Society presented the following report:

The committee on celebration of semi-centennial of the Tract Society would report that in view of the fact that the "Jubilee Papers" have given a pretty full treatment of the matter, it does not seem desirable to enter upon a full treatment of it again, or to give it a special place in the programme of Tract Society Day at the Conference. Arrangements have accordingly been made with the Secretary to include some treatment of the subject in his annual report.

H. M. MAXSON,
CORLISS F. RANDOLPH, } Com.
A. L. TITWORTH,

Report adopted.

The Treasurer reported having received proceeds from the bequest of Diana Hubbard, by sale of the property, and reported deed properly executed to purchaser.

The action of the Treasurer was sustained by the Board.

Treasurer reported reception of deed of bequest of Orrin Vincent of six acres of land in Milton, Wis.

The matter was referred with power to the President and Treasurer.

The President was authorized to execute the necessary papers toward securing \$8 26 from the estate of Mary Williams, which by her will was left to the Society.

A bill for postage and expense of the Corresponding Secretary, L. E. Livermore, during his term of office was presented and ordered paid.

Correspondence was received from E. H. Lewis stating that owing to press of work he will be unable to furnish articles regularly for the RECORDER.

Report from New York office on *Sabbath Outlook* from January 1st to June 1st, was received and ordered placed on record:

Receipts, \$10; expenses, \$10 73; letters received, 252; letters written, 276; *Outlooks* refused, 53; *Outlooks* unclaimed, 44; premiums sent, 10; sample copies sent, 9.

A summary of the business of the New York office for the past five months was received and ordered placed on record as follows:

Receipts, \$189 20; expenses, \$71 33; letters written, 303; received, 277; paid subscriptions to *Reform Library*, \$5; pages tracts sent, 16,940.

Report of Advisory Committee on *Sabbath Reform Library* was presented and the report adopted with the recommendation that the surplus pages on hand be sent to the Columbian Exposition for distribution.

On motion the committee was continued.

The following resolution was adopted.

WHEREAS, An unusual opportunity is presented to us at our denominational exhibit at the World's Fair for the distribution of our literature and dissemination of our views as Sabbath-keepers, an opportunity which seems to demand the attendance of some competent person all the time; therefore,

Resolved, That a committee be appointed to act with the Conference Committee on World's Fair exhibit with power to secure such attendant, and to furnish such of our publications as may be demanded by the needs of the case.

Resolved, That we appropriate at this time \$100 toward the purpose.

The following committee was appointed, D. E. Titworth, J. F. Hubbard, H. M. Maxson, Geo. H. Babcock and C. C. Chipman.

The Treasurer reported, bills due, \$169 47 which were ordered paid.

Rev. Frank E. Peterson was unanimously elected to fill the vacancy caused by the death of Dr. C. D. Potter.

Bro. Ch. Th. Lucky, who for four years has been laboring in Europe, was present, and told the Board some of his interesting experiences in the work.

Minutes read and approved. Board adjourned.

ARTHUR L. TITWORTH, *Rec. Sec.*

MR. CRAFTS says that the Jew is left absolutely free to observe the seventh day, but insists that a Sunday law is necessary to guarantee to the Christian perfect liberty to keep Sunday. Will he kindly explain how that can be?

SABBATH REFORM.

THE San Francisco *Examiner* prints the following item, with the accompanying pithy comment:

California alone, of the forty-four States and four Territories of the United States, is the only one without some form of a Sunday, or one day in seven as a legal rest day. Do not your cheeks tingle with shame when you think of this?—R. H. McDonald.

My good man, they do not. Following the commandment, "Remember the Sabbath day to keep it holy," I fail to find the words, "Governments shall have power to enforce this article by appropriate legislation."

THE *Jewish Tidings* is constantly urging the rabbis to make Sunday the day of worship, instead of Saturday. It now says: "At present there are few Jews in this country who do not observe Sunday as a day of rest, and most of them are as busy on Saturday as on other days of the week. They do not pretend to observe Saturday. The followers of Judaism almost wholly disregard the Sabbath. They refrain from attendance at public worship. The ministers preach to empty benches, and great harm is wrought to religion. The change must come."

THE leading "civil Sabbath law" advocate of this country says:

A republic cannot endure without morality, nor morality without religion, nor religion without the Sabbath, nor the Sabbath without law.

It follows that religion cannot endure without law! That the assertion is utterly false is proved by all history. The true religion has existed not only without law, but in opposition to law. So true is this that the saying, "The blood of the martyrs is the seed of the church," has become a proverb. No greater slander could be uttered against Christianity than the statement that it cannot exist without civil law.

THE San Francisco *Report* shows just what many would like Sunday laws to do, when it says: "The evangelistic clergy of the city, our esteemed fellow-workers in the harvest-field, will be glad to learn that the problem of how to make 'the masses' attend church has been solved. The credit of the solution belongs to that energetic Christian, the czar of all the Russians. Finding, to his sorrow, that, notwithstanding his own conspicuous piety, large numbers of his subjects absented themselves from places of worship on the Sabbath, he placed the matter in the hands of the police, and they will henceforth see that the places of worship are properly filled. Their duty on the Sabbath will be to see that everybody goes to church. Should anybody refuse, we suppose he will go to Siberia; and certainly most people would rather go to church than to Siberia. We know we would."

THE *Christian Statesman* publishes three and one-half columns of Scripture verses on the "Divine Law of Sabbath Rest," read at the Sabbath Observance prayer meeting in Allegheny, Pa., compiled by order of the union to be issued in booklet form for distribution. Of these sixty-five verses only four (John 20: 1, 19, Acts 20: 7, 1 Cor. 16: 2) refer to the first day of the week, and not one of them present any law for the manner of its observance as a Sabbath, nor do they speak of it as a day in any way holy. They are cited to prove the Roman Catholic proposition: "The work of redemption greater than the work of creation; hence the change to the first day of the week; which is the Christian Sabbath." Let the texts themselves bear witness to the utter irrelevancy of the proposition. Some of the remaining texts speak of obedience and disobedience in a general way, but the greater part refer to the only Sabbath brought to view in Scripture, the Seventh-day. All the commands, directions, reproofs, warnings, and blessings have reference to the Seventh-day Sabbath, and to it alone. They are used as referring to the first day because there are no others. Such a use of them, however, is taking the cloak of truth to cover error. It is a wretched misfit. Who among the loyal people of God will restore the cloak to its rightful owner—the Sabbath of the Lord our God?—*Signs of the Times.*

WOMAN'S WORK.

OCCUPATION.

What a glorious thing it is for the human heart? Those who work hard seldom yield to fancied or real sorrow. When grief sits down, folds its hands, and mournfully feeds upon its own tears, weaving the dim shadows that a little exertion might sweep away into a funeral pall, the strong spirit is shorn of its might, and sorrow becomes our master. When troubles flow upon you dark and heavy, toil not with the waves, and wrestle not with the torrent; rather seek by occupation to divert the dark waters that threaten to overwhelm you, with a thousand channels, which the duties of life always present. Before you dream of it, those waters will fertilize the present and give birth to fresh flowers that will become pure and holy in the sunshine which penetrates to the path of duty in spite of every obstacle. Grief, after all, is but a selfish feeling, and most selfish is the man who yields himself to the indulgence of any passion which brings no joy to his fellow-men.

L. E. C.

BROOKFIELD, N. Y.

The record of the Ladies' Missionary Society of Brookfield for the present year has not differed materially from that of the past. It has been a record of some labor performed, some means given, and, we trust, some interest aroused in the work of the Lord. If any change has taken place, it is, we think, a change for the better; of greater interest in woman's work and of more zeal in denominational matters.

Of course we have not reached our ideal in these things, but we are striving, year by year, to gain higher ground.

We have a society of forty-two members, with an average attendance of twenty-seven. We meet once a month, except when an extra amount of work is to be done, when we meet oftener—at the homes of the different members. A part of the time of the meeting is given to devotional exercises led by the president or some one selected by her, and part is used in laboring for different objects; sometimes it is for the needy near our own homes, sometimes for the benefit of mission work.

At the roll call every one is requested to respond either with a verse of Scripture, or a quotation from some standard author. At times, also, a short literary programme is introduced into the regular exercises.

Our society is divided into four districts, and at each meeting tea is served from provisions furnished by one of these districts. The regular collection is also taken, to which each member is expected to contribute at least ten cents.

Like many of the other societies of our denomination, we have been somewhat backward in co-operating with the Woman's Board, but we are beginning to appreciate the good they have done in giving the women among our people some idea of the work they ought to do, and our prayer is that we may have strength and wisdom to do our share of that work. And not only we, but that all our women might be made to see the necessity of joining heartily together and that not one should stand back and criticise.

We greatly enjoy reading the Woman's Work department of the SABBATH RECORDER. Why can we not hear through it from all of our societies concerning their methods of work?

The following is a part of what we have done

during the year: We have raised forty dollars toward caring for an aged church member; forty-six dollars for church expenses; ten dollars for Mr. Van der Steur, missionary to India; ten dollars and some clothing to a neighboring pastor; four dollars for Board expenses, and forty dollars toward printing of our cook-books, which have been revised and we now have a new edition of six hundred copies, quite a number of which have already been sold.

The mite-boxes are in use in our society, and, although not as successful as they might be if we were all more mindful of the blessings we are so constantly receiving from our heavenly Father, are still a help to us in many ways. At the last box-opening their united contents amounted to about ten dollars.

I wish we might all realize more fully the greatness of the work to be done, and this will not help us, unless at the same time we feel our own responsibility in the matter, unless we can conscientiously feel that we have fulfilled our part of the command, "Go ye into all the world and preach the gospel to every creature."

How small the sums that go into the treasury, compared with what we might give for the forwarding of Christ's cause if our hearts were in the work, and then not feel that we have made any great sacrifice.

Do we ever compare our giving to the gift of God to us when he, "Gave his only begotten son, that whosoever believeth on him should not perish, but have eternal life," and not wonder that we do so little for him?

And when we are making some little sacrifice for his sake, to make the burden seem lighter, do we think of the sacrifice Christ made for us on Calvary? O, that we might think more of these things, think deeply and seriously, and in thinking remember that,—

"Every coin of earthly treasure
We have lavished upon earth,
For our simple worldly pleasure
May be reckoned something worth;
For the spending was not losing
Though the purchase were but small.
It has perished with the using,
We have had it,—that is all.

All the gold we leave behind us
When we turn to dust again,
(Though our avarice may blind us)
We have gathered quite in vain,
Since we neither can direct it
By the winds of fortune tossed,
Nor in other worlds except it;
What we hoarded, we have lost.

But each merciful oblation,
(Seed of pity wisely sown),
What we gave in self negation
We may safely call our own,
For the treasure freely given
Is the treasure that we hoard,
Since the angels keep in heaven
What is lent unto the Lord."

H. E. B.

BROOKFIELD, N. Y.

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.

CENTRAL ASSOCIATION.

The Seventh-day Baptist Central Association convened for its Fifty-eighth Annual Session with the Adams Church, at Adams Centre, N. Y., on Fifth-day, June 8, 1893.

At 10 30 the Association was called to order by the Moderator, Abert Whitford.

Prayer was offered by the Rev. L. R. Swinney.

After reading of the Scriptures by Rev. A. B. Prentice, prayer by the Rev. W. C. Whitford, and singing, the Rev. O. S. Mills preached the Annual Sermon from Heb. 12:1, 2. Theme, Christian Race. After singing, the Association convened in business session.

The Assistant Secretary being absent, Miss Cora J. Williams was elected to fill vacancy.

The report of the programme committee was presented.

Voted that report be adopted, subject to such modifications as may be deemed necessary.

The order of communications from churches being called, letters were read from the following: DeRuyter, Scott, First Verona, Adams, 2d Brookfield, West Edmeston, Otselic, Lincklean, 2d Verona, Watson, Norwich.

The Rev. A. B. Prentice, in behalf of the Adams Church, welcomed the visitors to the services and to their homes.

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

AFTERNOON SESSION.

Session opened with singing by the choir, after which prayer was offered by the Rev. G. P. Kenyon.

Communications from the corresponding bodies were then presented.

The corresponding letter of the South-Western Association was read by the Secretary.

The Rev. L. D. Seager, delegate from the South-Eastern Association, read the letter from that body. Mr. Seager spoke of the deep interest taken in some of the gatherings in that Association; he stated that the condition of the Lost Creek and Salem Churches was never better than now; that the weaker churches are improving, and that the Rev. J. L. Huffman is doing a grand work. The school at Salem is prospering.

The Rev. Wm. C. Whitford, appointed as the representative of the Eastern Association, read the corresponding letter; and stated that a good degree of religious interest was manifested at the sessions of the Eastern Association; and that it had been a source of blessing to the church where held.

The Rev. G. P. Kenyon presented the corresponding letter from the Western Association. He appeared as its delegate, and spoke of the religious interests awakened through the efforts of the Rev. J. L. Huffman; and stated that a spirit of revival was manifested in the Little Genessee Church as a result of the Association.

The letter from the North-Western Association was read by the Rev. Stephen Burdick, delegate. Mr. Burdick stated that it was a pleasure to come again into this field where he had labored, and mingle with those with whom he had worked. He spoke of the gain, numerically, in that Association, and stated that the Y. P. S. C. E. are doing a great work in the saving of souls.

Voted that these delegates be invited to participate in our deliberations.

Voted that we return to the order of communications from churches.

The letter from the 1st Brookfield Church was read.

Voted that the chair appoint the standing committees.

The chair appointed such committees as follows:

Petitions,—B. F. Stillman, W. I. Shaw, E. B. Saunders.

Finance,—O. D. Green, Chas. Maxson, A. J. Green.

Resolutions,—A. B. Prentice, J. A. Platts, Stephen Burdick, George P. Kenyon, L. D. Seager, Wm. C. Whitford.

State of Religion,—H. B. Lewis, B. F. Rogers, Agnes Barber, Eliza Maxson.

Essayist and Preacher of Annual Sermon,—Clayton A. Burdick, O. D. Green, Jr., Alfred Stillman.

Nominations,—B. F. Rogers, S. W. Maxson, J. F. Davis.

Annual reports were called for. The Treasurer's report was presented by the Rev. C. A. Burdick.

Voted to refer the same to the committee on Finance.

Voted that the Rev. J. A. Platts be Corresponding Secretary *pro tem*.

Voted that the Rev. C. A. Burdick be Treasurer *pro tem*.

The Rev. L. R. Swinney, delegate to the South-Eastern and Eastern Associations, reported.

The report was adopted.

The committee on Obituaries presented its report as follows:

Our Heavenly Father has been very merciful to us as an Association the past year in sparing the official members of our churches, and in granting to most of them a high degree of health and strength. From careful correspondence we have not been able to learn of the death of any of our pastors or deacons, for which we thank and praise his holy name. But while we bow in thanksgiving we can but turn in surprise and sorrow as the angel of death touches suddenly and silently the noble form of our beloved friend and brother, Dr. C. D. Potter, whose life and work in Sabbath Reform touched, not only this church and this Association, but our whole denomination, yea, of all denominations and all christendom.

Thanks be unto God that he raised up such a man in this Association and in our denomination to do such a work for the blessed Bible, for the holy Sabbath, and for our Lord Jesus Christ. Correll Dennison Potter, son of Charles and Eliza Burdick Potter, was born in West Edmeston, N. Y., March 27, 1827, of sturdy Puritan and conscientious Sabbath-keeping families. In 1837 his parents moved to Adams Centre, which has been substantially his home ever since. In 1849 he graduated in the medical course of the University of New York, which gave his mind an analytic and methodical power in all after years. In 1854 he was happily married to Miss Electa Ayers, and their home life was blessed to those about them, and a joy to those who came. In his profession successful, in his business painstaking and prosperous, in his studies accurate and scholarly, and in his writings courteous to others, but manly in defending the truth and reverent towards God. Dr. Potter, of all others in our denomination, was fitted by the Lord, both in ability and means, to found the *Outlook*, and with Dr. A. H. Lewis as editor in chief, to carry it forward for ten years in such a way as to challenge the admiration of Christian men, and in the most emphatic manner receive the blessing of God. When his work was all done and well done, he died of apoplexy at Belmont, N. Y., Feb. 28, 1893.

L. R. SWINNEY,
O. S. MILLS,
H. B. LEWIS, } *Com.*

After touching remarks by the Revs. J. A. Platts, C. A. Burdick, H. B. Lewis, L. R. Swinney, A. B. Prentice and Stephen Burdick concerning the life and character of the late C. D. Potter, and of encouragement and assistance given by him to forward the cause of Christ, and of the great loss sustained by his decease, the report was adopted by a rising vote.

Singing, led by choir.

The time for the Woman's Hour having arrived, the Moderator announced that it would be conducted by Mrs. A. B. Prentice.

After singing by the choir, prayer was offered

by Mrs. O. S. Mills. On roll-call of the Societies the following reported:

Report of First Brookfield was read by Mrs. J. A. Platts; DeRuyter by the Rev. L. R. Swinney; Mrs. B. F. Rogers gave a verbal report of the society at Scott; report of First Verona was read by Miss Cora J. Williams; Adams Centre by Mrs. S. W. Maxson; Second Brookfield by Mrs. Chas. Maxson; Mrs. O. S. Mills made a verbal report of the society at Otselic; Miss A. F. Barber of the society at Norwich.

Mrs. W. D. Greene read a selection entitled, "The Story of Maria Peabody;" after which O. D. Greene, Jr., rendered a solo, "Never Yet Heard." A paper by Mrs. Rebecca Wheeler was read by Mrs. A. L. Stillman.

The Rev. L. D. Seager spoke concerning the Seamen's Mission in New York, of visiting a ship with Mrs. Burdick, their interesting visit with the seamen, of the distribution of tracts, and of the glad privilege of directing them to Jesus, the Saviour of all men.

Rev. L. R. Swinney also remarked upon the grand work. By request the Rev. L. R. Swinney offered prayer for the Seaman's Mission. A collection was taken in behalf of this Mission. Amount of collection, \$10.

After announcements, singing, and benediction by the Rev. B. F. Rogers, the Association adjourned.

EVENING SESSION.

Opened with a praise service of one-half hour, conducted by O. D. Greene, Jr.

After prayer by the Rev. L. R. Swinney, the Rev. L. D. Seager, delegate from the South-Eastern Association, preached. Text, Phil. 3: 10. Theme: Knowing God.

SIXTH-DAY.—MORNING SESSION.

Session called to order by Moderator. The Rev. J. A. Platts, by request of Moderator, conducted devotional exercises.

Minutes read, and after corrections, approved.

Reports of standing committees being called for, the committee on Resolutions reported progress.

The committee on Essayists, Delegates, and Preacher of Annual Sermon, presented the following report, which was adopted:

Preacher of Annual Sermon—Martin Sindall.

Essay—"What Method can be used to induce Laymen to engage in Evangelical Work?" Mrs. Dr. H. A. Barney.

Essay—"Why our Young People leave the Sabbath?" J. Robert Babcock.

Delegate to South-Eastern and Eastern Associations,—the Rev. A. B. Prentice; alternate, Martin Sindall.

Delegate to Western and North-Western Associations,—the Rev. B. F. Rogers; alternate, the Rev. C. A. Burdick.

C. A. BURDICK,
A. T. STILLMAN,
O. D. GREENE, JR., } *Com.*

Committee on Resolutions reported as follows:

Resolved, That in view of the opening fields and the spirit of inquiry, we believe it an opportune time for Seventh-day Baptists; and we heartily approve the activity of our Missionary and Tract Societies, and hereby pledge ourselves anew to support them by every means within our power.

WHEREAS, The SABBATH RECORDER, although its circulation is so small, ranks well with the newspapers which represent other denominations; and

WHEREAS, The faithful reading of it helps to increase our usefulness and loyalty;

Resolved, That we urge the members of our churches to support it with their subscriptions, to read it, and to encourage others to do so.

WHEREAS, The *Evangel and Sabbath Outlook* promises to give us wholesome lessons in Christian living and practical knowledge of Sabbath Reform principles and work,

Resolved, That we recommend that our people subscribe for it for themselves and for their friends.

WHEREAS, There is widespread dissatisfaction with the International Sunday-school Lessons,

Resolved, That we suggest to the General Conference

to appoint a committee to consider the advisability of a change for our Sabbath-schools.

Resolved, That we heartily approve the plan of a Home Department as an adjunct to the Sabbath-school as presented by the State Sunday-school Association; and

Resolved, That we cordially recommend it to the schools of this Association.

Resolved, That we look upon the saloon traffic as an enemy of God, and that the license system is a failure as a restrictive measure; that to legalize the liquor traffic by any kind of licence is wrong and unpatriotic, and that the influence of Christians should be for its removal.

Resolved, That while we appreciate the desire and effort of worthy Christian people to promote the observance of Sunday with the intent to thereby maintain an institution of religion, we, nevertheless, protest against the demand for and the enactment of any laws by Congress, including the law for the closing of the World's Fair on Sunday, having for their object the enforcement of Sunday observance by civil law as the so-called 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.

Voted that we proceed to consider the resolutions item by item.

First resolution read. After remarks by the Revs. Stephen Burdick and H. B. Lewis, the resolution was adopted.

Second resolution read. Discussed by the Revs. Wm. C. Whitford, A. B. Prentice, and L. R. Swinney, after which it was adopted.

Fourth resolution read, and after being remarked to by the Revs. Wm. C. Whitford and A. B. Prentice, it was adopted.

Fifth resolution read, and after being discussed by the Revs. C. A. Burdick and L. R. Swinney, it was voted to lay the resolution on the table.

Time for special order having arrived, the essay, "The Proportion of our Material Substance Required by the Gospel for the Work of the Lord," by Miss Agnes Barber, was read by the Rev. H. B. Lewis.

On motion of the Rev. A. B. Prentice a copy of the essay was requested for publication in the SABBATH RECORDER.

After singing, and prayer, the Rev. G. P. Kenyon, delegate from the Western Association, preached; text, 24th and 25th of Jude. Theme, God's Ruling Power.

Seventh resolution read, and after being discussed by the Revs. Stephen Burdick, L. R. Swinney, A. B. Prentice, Bro. J. Clarke Crandall, and the Rev. O. S. Mills, it was adopted.

After announcements, singing, and benediction by the Rev. C. A. Burdick, the Association adjourned.

(To be continued.)

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.

EDUCATION.

SALEM COLLEGE COMMENCEMENT.

Never in the history of Salem College have such throngs of people crowded her halls as during Commencement Week. Never was there so much interest manifested in the cause of education as at the present. The patrons of the school were simply enthusiastic over her good work, and the students deserve the highest praise for the manner in which they performed the duties which made all of the exercises a grand success. Our people in the North can have no adequate conception of what this College is doing for this people, now in the period of transformation in matters of education. To realize this fully one must be here and be able to mark the changes, and note the growth of the scores who fill our class rooms. More than 150 persons from among West Virginia's nicest young people have received the culture and discipline of Salem College during the past nine months, and have now gone out to the homes among the hills to influence others; and more than 30 of these will become teachers in our public schools during the coming autumn.

But we were going to tell you all about Commencement. The services began on Sunday evening, when a large concourse of people crowded the largest church in town to hear the Annual Sermon before the graduating class.

Monday was spent by a happy throng in decorating chapel hall, and at 8 P. M. the joint session of the Demosthenian and Excelsior Lyceums was held. The programme contained orations by Chester R. Ogden on "The New South," Aldis L. Davis, on "Individuality," and Ernest Randolph, on "West Virginia." All of these were good. The orations on "The New South" and "West Virginia" were peculiarly appropriate and timely. Miss Mary Muncy rendered the recitation, "The Convict's Christmas Eve," in her own happy style; Evander Randolph recited "Buzzards' Point," and Joseph Rosier read the paper. These exercises were interspersed with music by Misses Allie Davis, Stella Davis, Cora Randolph, Iva Randolph, and Libbie Bond.

Tuesday morning at 10 o'clock the people assembled to hear the

ORATORICAL CONTEST.

The College offers the following prizes for the speakers who enter the contest, *viz.*, one year's tuition to the first, two terms to the second, and one term to the third best speaker in six. There were seven applicants; and since there was only one to "sift out" it was decided to add a half term prize to the fourth best speaker, and retain the seven. After usual introductory exercises the programme was rendered in the following order:

Success, Flavius E. Ashburn, West Union.
Woman, Laura Wilson, Salem.
Aim of Life, A. Judson Kemper, Churchville.
Music—"Rain Drops," Cora F. Randolph.
Progress of Liberty, James E. Law, Cherry Camp.
Pluck, Walter J. Duncan, Sedalia.
Music, "Gorman's Triumphant March," Mattis Boyes.
Our Common Foe, Curtis L. Lyon, Centre Point.
Monuments, Iva Randolph, Salem.

All of the speakers fairly outdid themselves. The audience was held in closest attention to the very last word. When the judges retired it was very evident that they had a "big job" on their hands, for there were three or four of the contestants who stood so nearly equal as to make it exceedingly difficult to decide who

should stand first. After fifteen or twenty minutes spent in song, the judges returned, having assigned prizes as follows: 1st, Flavius E. Ashburn; 2d, Iva Randolph; 3d, James E. Law; 4th, Laura Wilson. The two points to be considered by the judges were: 1st, the literary merits; 2d, the delivery.

Tuesday evening found the chapel crowded with every available standing room occupied, to hear the Musical Concert by the music students. This consisted in solos, duets, trios, choruses, and anthems, which showed the excellent work the class has been doing under the management of Mrs. Hughes, and held the large audience until after 10 o'clock.

Wednesday, June 7th, was Commencement Day. The chapel was again literally thronged. The speakers all belonged to the graduating class, eight in number, with orations as follows:

Beyond the Alps Lies Italy—Samuel B. Bond.
Energy—T. Francis Kemper.
America: her Future—Isaac G. Maxson.
Voices of the Spheres—Cora F. Randolph.
Duties of the American Citizen—Esle F. Randolph.
Hidden Treasure—Joseph Rosier.
In Hiding—V. Curtis Snodgrass.
How shall the Humble Rise?—Moses H. VanHorn.

Everything moved along in splendid order, and the speakers were all "loaded" with bouquets as each one retired from the stage. The diploma of the College granted those completing the Preparatory Normal Course, was then presented to Samuel B. Bond, T. Francis Kemper, Isaac G. Maxson, Esle F. Randolph, Joseph Rosier, and Moses H. VanHorn. Diplomas with the degree of Bachelor of Pedagogy were conferred upon Miss Cora F. Randolph and Mr. V. Curtis Snodgrass.

The audience joined in the parting hymn, "God be with You till we Meet Again," and adjourned until 3 P. M., when they were furnished with one of the most enjoyable treats of Commencement Week, *viz.*,

THE CLASS EXERCISE.

It was Salem's first "Class Day," and the way the salutorian, historian, prophet, class artist, orator, and valedictorian, performed their parts would have won laurels for any college in America. It is seldom given to man to witness a more touching scene in college commencement work than this closing hour by the class of '93. Few were the dry eyes and many were the sobbing hearts, as teachers and students recalled the happy hours of their work together, and said good bye, in some cases probably forever.

The closing session was the "drama," at 8 o'clock, Wednesday evening. The proceeds of this session were to go towards paying for the college piano. Crowds of people had to go away who were unable to get standing room, even about the door. Many of these claimed the return of the admission fees, which were refunded to them, and yet the receipts at the door amounted to \$97 48. Salem College never had so strong a hold upon the hearts of the people, and never before was there so great a desire for the culture she affords. The county has just conferred great honor upon one of our present graduates, Joseph Rosier, by electing him to the office of County Superintendent of Public Schools. He had a popular man against him, in the other part of the county, but was elected by a handsome majority.

May God raise up friends for Salem College who shall place her upon such a financial basis as to ensure her life for the great and blessed work upon which she has entered. **PREX.**

REPORT OF OBITUARY COMMITTEE.

To the Western Association:

Your committee on obituary notices would respectfully report that the statistics from the churches as reported here show an unusually large decrease of membership from death, the whole number being twenty-three. Thus we are admonished that the swiftly flying years are hurrying us along to the end of our day, and to the close of our life work. Let us all heed the warning and "work while it is day, for the night cometh when no man can work."

Among those who have gone from us during the year, who have held official relations with us, are the following:

1. PRESIDENT JONATHAN ALLEN, D. D., PH. D., L. L. D., of Alfred University. He was the son of Abram and Dorcas Burdick Allen, and was born Jan. 26, 1823, in Alfred, about one mile west from the University grounds and buildings, and died Sept. 21, 1892. When the first select school was opened in Alfred in 1836, from which grew Alfred University, Jonathan Allen was one of its pupils. During the next eight years the school grew to an Academy, and young Allen was a member of its first graduating class. After two years spent at Oberlin College from which he graduated, Prof. Allen returned to Alfred as a teacher in the Academy; and when the school took out a University charter, Prof. Allen was chosen its first President, but he declined the honor in favor of Prof. Wm. C. Kenyon, whom he honestly and modestly believed the better man for the place. When, in 1867, President Kenyon rested from his labors, Prof. Allen was again chosen President, which position he worthily filled for twenty-five years.

In 1864, at the call of the First Alfred Church, he was called to ordination as a minister of the gospel, not so much with a view to the work of the ministry in the usual sense of the word, as to the work of the Theological Department of the University, of which it was thought he should be the head. This ordination took place at the General Conference in Milton of that year (1864), the first Conference held west of Allegany county. In these earlier years Prof. Allen preached much, and very acceptably, at Hartsville and other places in and about Alfred. While he was deeply interested in general denominational interests and movements, his great life work was in the University, which to-day greatly mourns his loss.

President Allen received from the University of New York, in 1873, the degree of Doctor of Philosophy, from the University of Kansas, in 1875, that of Doctor of Divinity and from Alfred University, in 1886, that of Doctor of Laws. All these honors came to him entirely unsolicited and unexpected. They were conferred as an expression of the high regard in which he was held by these institutions, as a profound scholar, as an experienced educator, and as a Christian gentleman. His life labors were loyally shared by the wife of his youth, Miss Abigail A. Maxson, of Friendship, N. Y., whose girlhood home was in sight of the church where this session is now being held. Mrs. Allen, and their three children, remains to mourn the departure of a loving husband and father, and the whole Association and the denomination at large, mourn the loss of a faithful fellow laborer.

In accordance with President Allen's oft expressed wish, his body was incinerated, and the ashes are preserved in a beautiful Greek vase now in the Steinheim, in which he spent so many hours of study and work.

2. DEACON CHARLES B. WILBER died of apoplexy at Main Settlement, in the town of Portville, N. Y., Dec. 15, 1892. Funeral at the church Dec. 17th. Text, Psa. 37 : 37.

The subject of this notice was born in Rhode Island, Feb. 24, 1821. His parents moved to Alfred, N. Y., when he was three years old. He was baptized at the age of 17 years, by Eld. Stillman Coon. At the age of 20 he embraced the Bible Sabbath, and on his 21st birthday he was married to Harriet Green. Soon after their marriage he united with the Second Alfred Church. Thirty-five years ago last spring he removed his standing to the West Genesee Church, where he was called and ordained to the office of deacon 27 years ago. Three years afterward he moved to Bell's Run, and changed his membership to the Portville Church. At the organization of the Bull's Run Church he became one of its constituent members, remaining until that church was transferred to the Shingle House Church, where he remained a faithful and worthy member until death. He leaves a wife and two daughters to mourn the loss of a kind husband and father.

3. THE REV. JAMES SUMMERBELL died at his home in Alfred, N. Y., Feb. 21, 1893, aged 71 years, 10 months and 3 days. He was born in Peekskill, N. Y., the son of James and Mary Summerbell, to whom were given five children,—four sons and one daughter,—the daughter and one son still surviving. He belongs to a clerical family, his three brothers and their sons having become preachers, in connection with the denomination known as Christians, in which faith the subject of this notice was nurtured. He was baptized when about seventeen years of age. He was married in 1845 to Rachel G. Lawshe; and in 1851 they both united with the Seventh-day Baptist Church of Plainfield, N. J., about which time Mr. Summerbell was ordained to the gospel ministry at Hopkinton, R. I. The deceased has served long and faithfully in the ministry of the Word, in successive pastorates in this State, at Petersburg, Adams Center, Leonardsville, Berlin, Richburg, and Alfred. He has preached in other places as a supply, and as a home missionary.

Bro. Summerbell accepted the pastorate of the Second Seventh-day Baptist Church of Alfred, N. Y., about ten years ago, and in the fellowship of this church continued till his death. During the last few years his health had been imperfect. His last sickness was of short duration, but he was fully resigned to the will of his heavenly Father, and well satisfied with his hope in Christ. On his various fields of labor he has won many friends, and his death will be deeply and widely felt. He leaves a wife and three children, with many kindred to mourn his absence; but we are well assured that he has gone to the rest and reward of the saved in Christ Jesus.

4. THE REV. THOMAS RUDOLPH WILLIAMS, D. D., PH. D. was born in the town of Darien, Genesee county, N. Y., March 20, 1828, and died in Alfred, March 5, 1893, lacking a few days of being 65 years of age. He early manifested a thirst for knowledge, and came to Alfred for a course of study. After graduation he took two years' study at Brown University, at Providence, R. I., and later a three years' course in Union Theological Seminary in New York, and short courses in Princeton Seminary at Princeton N. J. He was ordained to the work of the gospel ministry at the North-Western Association, in 1861, held at Welton, Iowa. As pastor he has served the churches in Westerly, R. I., Plainfield, N. J., and Andover, Hornellsville,

and First Alfred, N. Y. But his greatest work was in the cause of education. In this department of labor he was principal of Albion Academy in its palmiest days, Professor of the Greek language and literature in Alfred University, temporary President of Milton College during some portion of President Whitford's term as State Superintendent, and for more than twenty years Professor of Systematic Theology in Alfred University. In this last capacity, without doubt, his great service to the denomination was rendered, as the work of the large number of pastors, missionaries and teachers whose training for ministerial work was received at his hands, abundantly testifies.

Dr. Williams was twice married. First to Miss Sarah Williams of Alfred, to whom were born three sons—the eldest of whom preceded father and mother to the heavenly land by ten or fifteen years, the other two now living in Chicago. His second marriage some four years ago was to Miss S. Marie Stillman, daughter of Barton G. Stillman, of DeRuyter, N. Y., who mourns his sudden and unexpected death.

Thus do we find not only ourselves admonished by the numerous deaths occurring in the membership of our churches, during the year, but by the number of shining marks at which death's arrows have been so skillfully aimed. May we, each for ourselves, lay the lesson to heart, do our work faithfully day by day, and be ready for the summons when, in God's own good time, it shall come to us.

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

SEMI-ANNUAL MEETING.

The Semi-Annual Meeting of the Seventh-day Baptist churches of Berlin, Marquette and Coloma met with the church of Coloma on June 2d to 4th inclusive. Bro. N. Wardner, who was expected to preach the introductory discourse, was not permitted to meet with us on the account of the illness of his wife. Bro. Geo. W. Hills, pastor of Milton Junction Church, being his alternate, came to fill his place. The meeting opened with a full house. Bro. Hills preached from Heb. 10: 36, "For ye all have need of patience."

Sabbath morning at 10.30 o'clock we held a covenant meeting at the house of Dea. Lawer, conducted by Bro. O. U. Whitford, who spoke from Luke 22: 19, "This do in remembrance of me," followed by the administration of the Lord's Supper. At 2.30 P. M. we met at the M. E. Church, at Coloma Station, where Bro. Hills again addressed us, preaching from Psalm 62: 11. Topic, "The source of power."

Bro. Whitford spoke again at 8 P. M. from 2 Cor. 8: 9. "For ye know the grace of our Lord Jesus Christ, that though he was rich yet for your sakes he became poor that ye through his poverty might be rich."

Sunday morning we met with the Sunday-school at the Congregational Church at Coloma Corners at 10 o'clock A. M., which lasted one hour, after which Bro. Whitford preached to a large and very attentive audience, using these words, "Prepare to meet thy God." Amos 4: 12.

At 2.30 we again went to the M. E. Church at Coloma Station, where Bro. J. M. Todd preached to a full house with his usual earnestness and zeal.

The closing session was held at the Congregational Church at Coloma Corners, where we met with the Y. P. S. C. E., at 8 P. M., to which Bro. Hills talked from Phil. 4:

15. Topic, "The chisel of destiny." The meeting opened with a goodly degree of interest which increased with each session. Truly the spirit of the Lord was made manifest from the beginning, reviving the hearts of all his children to newness of life. There was a good delegation present from the church of Berlin. The brethren also came over from Hancock, Deerfield and Adams Centre. Those who were appointed to prepare essays for the occasion failed, except one brother, to do so.

E. D. RICHMOND, Clerk.

CORRESPONDENCE.

In the RECORDER of April 20th, the writer struck the key note, in arguing for less elaborate tables to be spread for our guests at the several Associations. The "Central" has given the echo and may the strain roll on, until one grand chorus shall complete the sentiment. Plainer, more healthful food will strengthen brain and body and therefore give more vigorous spiritual growth, and a clearer vision to see the needs of God's work. May the time speedily come when, at all of our Associational gatherings, there shall be less display of the technicalities of the culinary department and more time for that true hospitality which will feed and nourish the soul; more time for our sisters to feast at the table of the Lord; a deep, soul-stirring and refreshing time, that will enable all of us to partake more freely of that spiritual food and that spiritual drink which shall give us a better preparation to enjoy the great feast which shall be spread at the final gathering of the redeemed.

"FROM THE NORTH-WESTERN."

HOME NEWS.

Kansas.

NORTONVILLE.—Last Sabbath we observed as children's day, which for attendance, exercise and decorations surpassed anything we have ever had. We used the printed service published by Lorenz & Co., Dayton, Ohio, entitled: "Rainbows of Promise." A seven colored tissue paper bow covered the arch on the wall back of the platform, while a beautiful floral arch in four colors, graced the space in the fore-ground, and many bouquets filled unoccupied places. The music by choir, recitations by children, and short addresses, as well as the decorations furnished a unity of thought, and were all good. Of the large audience 206 remained at Sabbath-school, which for numbers breaks all previous records. One novel feature was a mother's class with babes in arms, instructed in methods of child-training, instead of the regular lesson from Eccl. 12. Wouldn't it be well if our denomination, like the Methodists, would take collections on this day to aid young men and women preparing for the ministry or missionary work?

We had a most appropriate sermon from Eld. Wheeler as he passed through westward, and a very meaty one from Bro. Whitford on his passage eastward. We have been looking for his last article of conclusions on the California field as we feel a deep interest in that section of the Lord's heritage.

We rejoice in the good work at Alfred, and were it not for the busy season, farming community and extreme hot weather, would suggest to Bro. Saunders to move his forces to Kansas for the summer campaign.

Spring has been slow, cool, wet, but it is hot enough to-day, and the corn, though still small, is beginning to rustle, as we will all need to do if we expect to accomplish anything.

G. M. C.

YOUNG PEOPLE'S WORK.

QUERY.

When the Corresponding Secretary of a Seventh-day Baptist Y. P. S. C. E. receives a blank report to be filled out with statistics of the society and returned to John Willis Baer, Gen. Sec., what—in consideration of the attitude of the United Society of Christian Endeavor toward us—should that officer do with such blank?

PERPLEXED COR. SEC.

Inasmuch as the United Society of Christian Endeavor has refused to recognize us *officially* we are certainly under no *official* obligation to it or its secretary. Mr. Baer himself, a resident of Boston, could hardly expect us to disregard that motto so dear to all New Englanders,—no representation, no taxation. However, if a stamp were enclosed, common courtesy would require an answer. It might be stated in the reply that we are trying to do the same kind of work that is being done by other Christian Endeavor Societies; that we attend and entertain Local, District, and State Union Conventions; that we are recognized there and help to support these organizations in a financial way; that our denomination is represented by officers in these organizations and that we have a part in the programmes and in the work of the committees; that the United Society of Christian Endeavor is the only department of the great Christian Endeavor movement that has laid any restriction upon us or debarred us from any privilege enjoyed by any other Christian Endeavor Society; that while we have only the kindest feelings towards the United Society of Christian Endeavor, and use the papers and pamphlets published by it, yet we do not think it is consistent for us to become enrolled on the international catalogue with restricted rights and privileges; that the blank has been filled out and enclosed as a mere matter of information out of courtesy, and not for enrollment.

If no stamp were enclosed you might furnish one and do the work as a sort of missionary labor and Sabbath seed-sowing, for perchance some one of Mr. Baer's clerks might read the letter before it was dropped into the wastepaper basket. But surely you are under no obligation to fill out the blank unless you choose to, and then should send some kind of an explanatory letter along with it.

AN ADDRESS.*

My Fellow-Christian Endeavorers:—Since last we met do you realize that a quarter of the year, with its opportunities and work for Christ, has passed away? Its record we cannot alter now. If we have neglected the golden opportunities to speak helpful words, or do kindly acts to those about us, the consequences we shall meet. Have we earnestly striven each day to live up to our highest ideal of Christian manhood and womanhood? Have the responsibilities that have come to us been promptly and willingly met? Would it not be well to pause for a few moments and review our lives before Him who is to be our Judge, and see if we are really satisfied with what we have accomplished? If the results are not all that they should be let us try in the time that is left to us to do more efficient work for our Lord and Master.

Are there not ways in which we may improve?

1. By growth. The Apostle Peter says:

"grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." If we are weak in grace we are apt to dwell more upon our sins, misery and fears, than on the free grace and mercy of our Saviour. Past attainments cannot serve us. If we rest on them we become weak. We can only become strong and joyous as we go on growing more and more day by day. The law of growth is implanted in our natures, and if we comply with the conditions the results will follow. It is our privilege to grow all through our earthly pilgrimage; and though our outward man perish our hearts may become more devout, loving, and Christlike. The sign of vital, personal religion is growth. There is no growth in any mechanical performance of spiritual duties, however important, without that enthusiastic interest with which a man must take up anything if he wishes to succeed. There is no growth in trying to serve Christ and the world at the same time. There is growth in fervent prayer, "in spirit and in truth," and in continual, sincere effort.

2. By a closer study of God's Word. Paul says, "Study to show thyself approved before God, a workman that needeth not to be ashamed, rightly dividing the word of truth." It is the sword of the Spirit. If we would wield it successfully we must have a thorough understanding of it. God has given us his Word as the weapon of our warfare. His words should be engraven on our hearts and we should meditate often upon them.

3. By personal work. By coming into personal contact with and helping those who are working for the uplifting of humanity. Showing those that are out of Christ that we are interested in them and desire their salvation. Often a word spoken at the right time, or even a Christlike act, may influence them to him. Go to others when the Spirit bids us, not in our strength, but in the strength and spirit of Christ, desiring only to be used as an instrument in his hands. How many examples of personal work we have in our Saviour's life! He went about doing good, speaking words of reproof, warning them to turn from sin and evil, and pointing them to a higher, holier, and eternal life. Let us try more and more to imitate him.

4. By being alive to the issues of the day. As regards Sunday legislation, are we prepared to meet it and stand firm to the Bible Sabbath, come what may?

5. Have the earnest appeals of our Missionary Board touched our hearts, telling of the whitening fields and open doors of opportunity? Are we responding to their earnest calls for help? Of our Tract Board, asking us, "Must we retrench?" When the prospects were never brighter, when people were never before so awakened as to Sabbath truth; when so much could be done by the circulating of our Sabbath literature if the means were only at their command.

6. By systematic giving. The practice of paying tithes is very ancient. Abraham gave tithes to Melchisedek, king of Salem. Jacob vowed to give one-tenth of all his substance to the Lord. Moses commanded the giving of the tithes of the land, saying it is the Lord's, and is holy unto the Lord. Are we not taught that all we have is the Lord's? We are entrusted with its use, and should we not render unto him what rightfully is his due? We should show our gratitude to him who showers so many blessings upon us by willingly giving to him, as he hath prospered us. If each one

would give one-tenth, or as much as he could, regularly, to the work of Christ, our denominational enterprises would be successfully carried forward, and we, as a people, would be greatly strengthened and blest; and not till we do this shall we realize the promise, "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me herewith, saith the Lord of hosts, if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

My young friends, the work must soon fall upon us. Are we preparing to meet it and reap the rich promises which may be ours? Let us so equip ourselves that we may be living instruments in the hands of God for carrying forward his kingdom, to which work he has called us.

W. HENRY GREENMAN.

MILTON JUNCTION, WIS.

OUR MIRROR.

PRESIDENT'S LETTER.

My Dear Young People:—I am home at work again in the bank. To-day as I write is the first day of the Western Association. I did hope and expect to attend this meeting. This Association will doubtless interfere somewhat with the continuance of the revival meetings in progress at the Second Alfred church, under the charge of Bro. Shaw. At the time of my last meeting with the churches I expected to meet with them again and be able to thank them for their many kindnesses while we worked together during the past few weeks. I can now only thank them in written words. These few weeks have been one of the bright places in my life, because it has been a time when so many have turned from a life of sin to one of usefulness. Every home made brighter makes my home brighter. I wish I was more worthy of the confidence and favors received from the good people, and blessings from God. Many are still refusing to let the Saviour in. Some, no doubt, are intending at a more convenient season to call for him. Every one in the vicinity of the Alfreds must know there never can be a more convenient season for them. The harvest is great, and the laborers are few. We seem to be unable to know where the harvest is white. My mind here turns to the Young People's Report at the Chicago Council. This report suggested that two months spent in each Association in the year, would inform us of the needs, and unite us in organized work. I think we now see the force of this suggestion, and it looks as if God was directing us to ripe fields. Will you all pray that he may lead us in the summer campaign, wherever the most good can be accomplished for his cause. Yours in the work of saving men.

E. B. SAUNDERS.

—As a result of the Semi-Annual Meeting of the churches of Minnesota, held recently at New Auburn, it is thought four will be baptized and unite with the church. In and about this place there are at least one hundred young people who ought to be living for Christ. Nearly all those in the New Auburn Society of Christian Endeavor are active members of the church. Quite a number of the unconverted who attend the weekly services are interested in the question of the Sabbath.

—REV. L. C. RANDOLPH came to Milton, June 9th, for the purpose of baptizing several of the young people into the church on Sabbath-day. It being very stormy, the baptismal service was

*By the President of the Christian Endeavor Union of Seventh-day Baptist churches of Southern Wisconsin.

postponed until Sunday afternoon, when a large number of people assembled on the banks of Clear Lake to witness the impressive rite, where-by five were added to the Milton Church and one to the Milton Junction Church. All of these we believe are Endeavorers, one being from the Junior Society.

—THE Christian people about Stone Fort are anxious to have something done among them for the cause of Christ. There are many young men and boys who need to be saved. When from every side the calls come for workers, surely none of us may sit down with folded hands and say there is no work for us to do. A duty rests upon each of us to help in some way to answer these appeals for help. May our interest in our Master's business open our purses to send others if we cannot go ourselves.

—THE Annual Session of the Seventh-day Baptist Central Association has closed. A very pleasant and profitable meeting was enjoyed by all. On Sixth-day an opportunity was given for any who would to ask questions in writing to be answered at the Young People's Hour, Sabbath afternoon, conducted by the Associational Secretary, Alfred C. Prentice. The questions were given to individuals to answer; it was a pleasant feature of the hour. I trust we have been greatly strengthened for our work by words of encouragement on every hand from the older ones. S.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1893.

THIRD QUARTER.

July 1. Paul Called to Europe.....	Acts 16: 6-15.
July 8. Paul at Philippi.....	Acts 16: 19-34.
July 15. Paul at Athens.....	Acts 17: 22-31.
July 22. Paul at Corinth.....	Acts 18: 1-11.
July 29. Paul at Ephesus.....	Acts 19: 1-12.
Aug. 5. Paul at Miletus.....	Acts 20: 22-35.
Aug. 12. Paul at Jerusalem.....	Acts 21: 27-39.
Aug. 19. Paul Before Felix.....	Acts 24: 10-25.
Aug. 26. Paul Before Agrippa.....	Acts 26: 19-32.
Sept. 2. Paul Shipwrecked.....	Acts 27: 30-44.
Sept. 9. Paul at Rome.....	Acts 28: 20-31.
Sept. 16. Personal Responsibility.....	Rom. 14: 12-23.
Sept. 23. Review.....	

LESSON I.—PAUL CALLED TO EUROPE.

For Sabbath-day, July 1, 1893.

SCRIPTURE LESSON.—Acts. 16: 6-15.

GOLDEN TEXT.—Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—Matt. 28: 19.

INTRODUCTION.—Our last studies in the book of Acts left Paul and his companion in Jerusalem, having been on their first missionary journey to the Gentiles. The council at Jerusalem settles the dissension about circumcision. Planning another visit to the places previously visited, Paul and Barnabas part company on account of John Mark whom the latter takes with him to Cyprus, while Paul chooses Silas, going through Syria and Cilicia. The student will now read the first six verses of this sixteenth chapter, coming to the opening of the present lesson.

EXPLANATORY NOTES.—v. 6. "Phrygia." A region of country in Asia Minor in which were located the churches of Colossæ and Laodicea. "Galatia." North-east of Phrygia. "Forbidden . . . to preach." Planning to labor in Asia, or rather a Roman senatorial province bordering on the sea, some spiritual communication or providential hindrance prevented it. Thus was the apostle led to a wider and more fruitful field of labor. God's plans are often carried out by defeating ours. v. 7. "Assayed." Proposed. "Bithynia." A province north-east of Mysia on the Black Sea. "Suffered them not." As in verse 6. God's providences beyond our control may be the divine directions given for our journey. v. 8. "Passing by Mysia." Did not remain to preach. v. 9. "A vision." Somesupernatural revelation. "In the night." Not necessarily a dream. Probably an answer to a prayer for direction. His

thoughts may have been, Where shall I preach Christ next? My other plans are thwarted. "A man of Macedonia." In the vision, one attired like, and using the speech of, Macedonians. "Come and help us." The cry of heathendom will always be heard by a missionary people. Do you hear it, dear reader? v. 10. Notice change of pronouns from "they" to "we." It is probable that Luke, the physician and historian, joined the company at this point. "Immediately." The true follower of Christ is prompt in his obedience to the call of God. "Endeavored." He sought a ship going to Philippi. Paul was a Christian "Endeavorer." "Assuredly gathering." Concluding from the circumstances that God had surely directed him "to preach the gospel unto them" of Macedonia. v. 11. Now the way is clear, not hedged from the things God would have him do. v. 12. "A colony." Of citizens from Rome having the peculiar privileges of Romans, such as voting and having their own magistrates. Paul being "free born," would be especially privileged here when it became known. "Abiding certain days." Probably the few days preceding the Sabbath. v. 13. "On the Sabbath." The seventh day and Sabbath of the fourth commandment. There is no dispute in the Bible as to when the Sabbath comes, no talk of changes, lost time, one day in seven theories, etc. All seem to know that there is just one divinely appointed day for special religious service. This is, at least, nineteen years after Christ's resurrection, and Paul has not a word to say to these Seventh-day keepers about a "resurrection Sabbath," "Christian Sabbath," "civil Sabbath." He joins in their prayers and opens his mouth to preach repentance and faith and obedience to God. "River side." Gangas. "Prayer . . . made." Was wont to be a place of prayer. Probably a temporary structure for Jewish worship and by the river for their ablutions connected with their worship. There might not have been enough Jews for a synagogue. "Spake unto the women." Those who met for prayer were chiefly women, and it is so to-day. Where are the men? v. 14. "Lydia." A common Roman and Greek name. A Lydian. The Lydians were famous for colored fabrics. See Homer's I., 4, 141. "Worshipped God." She had learned of the one true God from the Jews and was no doubt a proselyte. "Heard us." Was hearing us and became "enlightened, impressed by the Spirit, and so prepared to receive the truth."—Hackett. Like a true seeker, she was longing for more and more of God's Word and truth. v. 15. "Baptized." Immersed, as the word literally means. This follows belief in Christ, and symbolizes the beginning of the new life, or change from one spiritual condition to another. A public declaration of allegiance to Christ. "Her household." Servants and all members old enough to exercise faith and embrace Christ. "If ye have judged," If by baptizing me you have judged me worthy, then also am I worthy to be your hostess, therefore, "Come to my house." Christian hospitality. "Constrained us." Urged, entreated us.

LEADING THOUGHT.—The world in sin and without God is calling us to come and preach Christ and live Christ.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning June 25th.)

GOD'S CALL TO US. Acts 16: 10, 2 Tim. 1: 9-13.

God's call to us is first a call to repentance, faith, obedience to his holy law. Having entered upon the Christian life, other calls come. They are the Macedonian calls. Remember that when God called Paul in the vision, that when Jesus said, "Go ye into all the world," it could but mean that God—by the adoption of means to the accomplishment of ends—is clearing the way for the reign of peace in men's hearts everywhere in the world. Men of observation who carry a sense of true religion into their speculations on the present and future conditions of men, are observing that the times are pregnant with great events. Upon the march of conflict treads Christian charity. With the controversy over religious doctrines, and the increased zeal of Satan to tempt and entrap men, leading some into skepticism, others into infidelity, with all this comes greater strength to the church. It appears weak at times. It groans often with the weight of unsanctified hearts in its ranks, but steadily on it marches to its final and complete triumph.

With grateful hearts, with the most pleasing, animating anticipation, may we all join to hail the great event before us. Salvation must be published to all people. Millions will hear and believe. You and I may be God's instruments for this accomplishment.

SCRIPTURE REFERENCES.

1. How David obeyed. Psa. 119: 60, 93.
2. How we should work for God. Eccl. 9: 10.

3. Improving opportunity. 2 Cor. 2: 12, 13.
4. A call unto holiness. 1 Thess. 4: 7, Lev. 19: 11.
5. Hope in our calling. Rom. 8: 28.
6. A call to virtue. 2 Peter 1: 3; 3: 11.

—DODGE COUNTY, the new home of the Corresponding Editor, has a S.-S. Association. It will soon hold its Annual Convention in the Presbyterian church at Kasson, our neighboring village. It will open with a social meeting, led by the President, at 11 A. M. In the afternoon of the first-day of the convention the people of Kasson will tell "why they wanted the convention," and the President will respond with, "Why it was appointed at Kasson." These may be strange subjects, but no doubt will result in good to the delegates. Other questions following are, "How to present the lesson to the class," "Aim and scope of the S.-S. State Superintendent," "The Boys' Class of from 14 to 16 years of age." In the evening Rev. R. N. Averson, of Owatonna, will deliver an address entitled, "America's Young Men." The next day the subject of the Infant Class will be considered. "The best points of your schools," by the superintendents present. "County and State Work," "Essentials of a good S.-S.," "Teacher's Meetings," "Normal Lesson." These subjects, some of them, are worthy private study by those who cannot attend conventions. Will some of our workers who have lately been to similar conventions give us the cream of subjects considered?

PROF. A. R. CORNWALL.

The death of Prof. Cornwall was entirely unexpected by his family in Ordway and his relatives and friends in this city, and was a great shock to them. While subject for some time to periodical attacks of sickness, which on a number of occasions had assumed an alarming phase, his vigorous, active frame and immense energy and force gave promise, apparently, of many years of life and usefulness. His last illness was only of about a week's duration and it was not thought by those about him that it would terminate fatally until a short time before he passed away. For a man of his years and cares and incessant labors, he was remarkably well preserved, both mentally and physically, and was a fine representative in every respect of that robust New England stock which has done so much in the opening and development of the great west.

Prof. Cornwall was born in Steuben county, New York; graduated with honors from Alfred University, at Alfred, N. Y., and Union College, at Schenectady, the same State. While yet in his young manhood he was ordained as a minister in the Baptist denomination, but the greater part of his life was devoted with marked success to educational work. His first principalship of importance was of the DeRuyter Institute, at DeRuyter, his native State. His second, and the great work of his life, was of the Albion, Dane county, Wis., Academy, where he remained for over a quarter of a century and was largely, if not altogether, instrumental in raising the school from an inferior position to one of the first rank in the State. He put his whole soul and heart into this work and his energy was of a boundless and phenomenal order. In the early '80s his connection with the Academy was severed, and in the spring of '83 he removed with his family to Ordway, where relatives of his wife had preceded him, and filed upon government land in McPherson county. His work here is well known to the people of this section. For years he was one of the foremost speakers and agitators for the cause of prohibition and humanity in general. His field embraced Iowa, Minnesota, and North and South Dakota, and there is hardly a locality in these States which has not heard his voice and recognized and felt his ability. He improved wonderfully as a speaker and had an acquaintance with temperance people and leaders all over the country. His voice was always raised for what he believed

to be right. By nature he was brusque, positive and intense. He was a man of purpose and convictions, uncompromising and unyielding in whatever course he had marked out for himself. As God gave him to see the truth he followed and labored incessantly for its ultimate triumph.

The immediate relatives of the deceased are a wife and daughter, of Ordway; a married daughter, Mrs. A. H. Avery, of Ashton; a son, W. W. Cornwall, a leading attorney of Spencer, Iowa; besides a brother and three sisters who are residents of the East, with the exception of Mrs. L. M. Torrey, of this city. Mrs. Cornwall has been in failing health for many years and is illy prepared to bear this fearful blow that has fallen upon her.

The funeral services were held from the family residence in Ordway on Tuesday afternoon, and were attended by a goodly number of the relatives and friends and neighbors of the departed. Presiding Elder J. S. Akers officiated, and spoke briefly, though touchingly and appropriately from the text in second Timothy, 4: 7 and 8: "I have fought a good fight, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day." By a rather singular coincidence these words were the basis of the remarks of the man of God who performed the last service over the remains of the Rev. Hiram A. Cornwall, the father of the deceased, who died year ago in New York State. After music by a choir of young people, and concluding remarks by Rev. Akers, the body was escorted to River-side cemetery, south of this city, and laid to rest in a slight elevation in the western part of the grounds. The physical condition of Mrs. Cornwall did not permit of her attendance upon these sad offices, but other relatives were present to mark the spot and sob out their grief. The casket was covered with many beautiful floral tributes, some having been sent from a distance by old students of the professor.

The deceased anticipated death from the inception of his illness, and though he spoke with regret of separation from his family, declared his willingness to go. Death had no terrors for him; on the contrary he longed for rest. "My faith in God is strong," was one of his last intelligible utterances, and when death came his countenance shone with light and joy.

Prof. Cornwall gave his life for the upbuilding of humanity. He had his frailties and foibles, but he was in everything earnest, sincere and conscientious. Let us believe that he has come to that perfect rest for which he longed!—*Aberdeen (S. D.) Sun.*

ADDRESS.

Subject.—"In controverting the Seventh-day Sabbath question, it is argued that the Old Testament is a book of rules suited to the childhood of the race, and that the New Testament is a book of principles, and therefore the principle of Sabbath-keeping, that is, the observing of one day in seven, is all that is required at the present time."

Here is a plea for lawlessness so sharply condemned in the New Testament.

If this is legitimate reasoning in regard to the fourth command of the Decalogue, it is equally so in regard to every other command in the Old Testament.

When a lawyer asked Christ (Matt. 22: 36) which is the greatest commandment in the law? Jesus quoted Deut. 6: 5. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind;" saying, "This is the first great commandment; and the second is like unto it, 'Thou shalt love thy neighbor as thyself' (Lev. 19: 18), on these two commandments hang all the law and the prophets." He here teaches that the principles in these com-

mands were the basis of God's moral government and of the kingdom Christ came to establish—that every precept was but an unfolding of one or the other of these principles, which came into existence with God and the first human pair. They necessarily grow out of the nature of God and of man and the original relations between them, and cannot cease or be changed as long as these relations exist. Now since they include all the duties men owe to God and their fellows, he has expressed them in the form of laws to show how they are to be acted out, and he has revealed them so plainly as to leave men without excuse if they do not obey. He did not entrust even an angel, much less a fallen man, to formulate these laws. He proclaimed them in the hearing of millions of witnesses, and then wrote them with his own finger on tables of stone. Those principles must be in the form of laws to be practical, and Christ, who was "God with us," obeyed them in spirit and letter as our example, saying, "Follow me, I am the way, and the truth." He said, "Think not that I am come to destroy the law, . . . Till heaven and earth pass, not one jot or tittle of the law shall fail till all things be accomplished." "It is easier for heaven and earth to pass than for one tittle of the law to fail." "Whosoever, therefore, shall break one of these least commandments and shall teach men so, shall be called least in the kingdom of heaven; but whosoever shall do and teach them he shall be called great in the kingdom of heaven." Matt. 5: 17-19. He was here explaining the nature of the kingdom he came to establish, and identifies the laws God had formulated as those that should govern its subjects. He thus endorsed the entire Decalogue and forbade the change of a single jot or tittle of it. This was the law which the prophet said would be "in his heart," and which he would magnify and make honorable. He honored it by obeying it in letter and spirit, and he magnified it by shedding his blood to satisfy its penalty for man.

No government, human or divine, can be maintained without laws, and they must be so plainly worded that the subjects may all know what is required so they will have no excuse for transgressing them. What monarch would think of establishing a government upon *general principles*, and leave each subject to interpret and apply them according to his own wishes? Moral principles, first existed and then were formulated into statutes or rules of action. Being thus formulated by infinite wisdom, they must perfectly reveal those principles, and how they should be lived out, and being a perfect revelation they can never become obsolete.

Men must have specific rules to live by, or live in anarchy, and to prefer human rules to the divine, shows dissatisfaction with God. The fact that such liberty is only plead in reference to the fourth commandment, shows dissatisfaction with God's specification of the *the* day of the Sabbath, for when it is thought that "A" may be used instead of "THE," before the word seventh, that command is earnestly quoted as of binding authority, and civil enactments are called for to compel its observance.

No moral principles are taught in the New Testament that are not taught in the Old. Therefore there *are* no moral principles except those which God proclaimed from Mt. Sinai and were indorsed by Christ as rules of conduct for his followers. In restoring men back to harmony with God he thus restores them to harmony with God's laws, which are the revelation of his will and character.

Paul says, 2 Tim. 3: 16, 17, "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction in righteousness; that the man of God may be perfect, thoroughly furnished unto *all* good works." He wrote this 27 years after the crucifixion. He here referred to the Old Testament Scriptures—the New Testament not then having been written.

All principles must be formulated into laws, either by God or man, to be practical. God has chosen to do it for us. Paul said, A. D. 60, "Not the hearers of the law are just before God, but the doers of the law shall be justified." Rom. 2: 13. No Christian was ever so perfect in knowledge and character that he did not need a divinely revealed rule to live by, and how much less an *unregerate* man? Paul says, "By the law is the knowledge of sin," and by the law is also the knowledge of holiness. It is declared to be the "sword of the Spirit" which we are commanded to use in conflicts with sin and Satan. "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." Hence carnal men prefer vague principles which they can construe to suit their carnal inclinations.

Making void God's law has been man's sin from Adam down; he began it by substituting Satan's lie, and the same process is continued. God, through the prophet, denounced those who were partial in his laws, dividing them into *essentials* and *non-essentials* as an excuse for neglecting those which stood in the way of their fleshly enjoyment or convenience. Mal. 2: 9. Abel was murdered because he would not compromise God's revealed will and accept of Cain's "*principles*." So, now, men are fined and imprisoned for a like reason.

Paul says, Rom. 3: 3, "Do we make the law of none effect through faith? God forbid. Nay, we establish the law." Faith in Christ brings us into harmony with it, because he was in harmony with it, being one with God. The same apostle says, "If any man have not the Spirit of Christ he is none of his." God's Word and Spirit must agree. An infinitely wise and holy Being cannot contradict himself. We may, therefore, know his spirit by his laws and promises.

James speaks of the royal—kingly—law in which the principles of love to God and man are couched in the precepts of the Decalogue. Chap. 2: 8-11, he says, "If ye fulfill the royal law according to the Scriptures, thou shalt love thy neighbor as thyself; ye do well; but if ye have respect to persons, ye commit sin, and are convicted by the law as transgressors. For whosoever shall keep the whole law and yet stumbleth in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now, if thou doest not commit adultery, but killest, thou art become a transgressor of the law." James wrote this A. D. 60. In quoting the literal commands of the Decalogue, he indorses that code as literally binding under the gospel. Paul corroborates this in the same year. Rom. 13: 8-10, "He that loveth another hath fulfilled the law. For this: Thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not covet, and if there be any other command [in regard to brotherly love] it is summed up in this word, namely, thou shalt love thy neighbor as thyself. Love works no ill to his neighbor; love, therefore, is the fulfilling of the law." In chapter seven, he says, "I had not known sin but by the law; for I had not known lust except the law had said, Thou shalt not covet."

*An essay by N. Wardner read before the Ministerial Conference at Walworth, Wis., May 26, 1893, and requested by vote for publication in the SABBATH RECORDER.

General principles did not produce that effect except as expressed in specific commands. "Therefore," he says, "the law is holy, just, and good. The law is spiritual, but I am carnal. So then, with the mind, I myself serve the law of God; but with the flesh the law of sin." Paul, as a Christian, obeyed the law of God, while his carnal nature, inflamed by Satan, prompted him to disobey it. The Revelator says (14: 12), "Here are they that keep the commandments of God and the faith of Jesus," showing the harmony of the two as means of salvation.

God's just act, after creating man, was to institute the weekly Sabbath for him, thus proving that it grew out of the original relations between God and man. It did not grow out of man's sinful relations; for he had not then sinned to need redemption or types of it; therefore that Sabbath had no reference to redemption, and was not a type of it; hence did not cease with the types. When men are restored to perfect harmony with God they will be in harmony with the institutions as originally set up—the memorial of God's relation to man as his Creator, in which every filial child of his will delight.

Paul sums up the essence of the gospel in Rom. 8: 3, 4, "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh and as an offering for sin condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit." The Spirit and the law, then, are in unison, in the gospel. He says it was the literal language of that law which convinced him that he was a sinner and led him to accept Christ, and therefore that it is holy, just, good, and spiritual, proved to be so by its fruits, condemning all carnality which prompts to transgression.

The new covenant promised in Jeremiah 31: 31, and spoken of in Heb. 8: 10, consisted in having God's law, that was written on stone, copied into men's hearts. God says, "I will put my law in their minds, and will write them in their hearts, and I will be to them a God and they shall be to me a people." His law being written in their hearts makes it the chief object of affection; and for this reason, love prompts the fulfilling of it as no longer a grief to obey.

The fact that Christ and all his inspired disciples kept the seventh day of the week holy, and always called it the Sabbath, and that day only, and the fact that Christ commanded his disciples to pray that their flight at the destruction of Jerusalem, forty years afterwards, might not be on that day, established it as the Sabbath under the gospel to the exclusion of any other day. The claim of the objector seems to be, not that the spirit or principle of the Sabbath is done away, but God's *definition* of it, and his *command* to keep it as he instituted it. If the principle and spirit are still binding, the literal statement pointing out what day of the week it is, and how it should be kept, must also be binding; for the day is what constitutes the institution, it being there defined by infinite wisdom and authority. The fact that no change of day can be made without involving charges of falsehood against God is demonstrative proof that he did not design that any such change or substitution should occur.

No one can clearly comprehend the meaning or principle of an obligation, nor teach it to others as Christ commanded his disciples to do, without stating it in language; hence God's statement of it must be accepted, or a human

inference be substituted, in its place, which reverence for God forbids. The more clearly an idea is conceived the more definite its statement must be to express it. Who can have a clearer conception of the Sabbath idea and of man's relation and obligation than God? and who can state them more perfectly? and who that loves and reverences him supremely can be at all satisfied to accept any principle, statement, or practice that in any way conflicts with his word. All the divisions and lack of oneness among Christians have grown out of the practice of discarding the plain word of God and substituting human theories.

CALVERT BYRON COTTRELL.

Mr. Calvert Byron Cottrell, Senior, head of the firm of C. B. Cottrell and Sons, manufacturers of printing presses, died of bright's disease at his home in Westerly, R. I., Monday afternoon, June 12, 1893.

For a number of years Mr. Cottrell's health has not been at its best, and last winter, while in New York, he was overcome by pneumonia, and for many days he hovered between life and death. His vitality, however, was sufficient to conquer that difficulty, though not enough to resist the disease which ended his life. Less than two months ago he returned to his home in Westerly, and for a little while he appeared to be improving, though but slightly. Doubtless the shock of his daughter's recent death was more than he could bear in his enfeebled condition, and since then he had been surely declining. For a week his death was almost daily anticipated, and, while the final announcement that the summons had come was not so great a shock as it might otherwise have been, everyone was startled when it was realized that the blow had actually fallen.

Mr. Cottrell was born in Westerly, Washington county, R. I., August 10, 1821. He was the son of Lebbeus and Lydia Maxson Cottrell. Early in his life he manifested an aptitude for mechanical pursuits, together with marked business ability, and in 1840, at the age of nineteen, he went to learn the machine business of Lavalley, Lanphear & Co., at Phenix, R. I., manufacturers of cotton machinery. He was employed by them for fifteen years, during which time he made many improvements in labor-saving machinery, and by care was able to save a sufficient sum of money to enable him to start in the machine business at his old home in Westerly, in 1855, associating with him Mr. Nathan Babcock, under the firm name of Cottrell & Babcock. The firm manufactured various kinds of machinery, including printing presses, and during the war made gun appendages, supplying largely those used by the Springfield armory and others. In 1868 they began to make a speciality of printing presses, and then it was that Mr. Cottrell commenced the series of remarkable improvements which brought the Cottrell press immediately to the front. With persistent devotion he applied himself to the perfection of the printing press and led an exceedingly busy life, having always had the general management of the business. In 1880, twenty-five years from the beginning of the co-partnership, Mr. Cottrell purchased Mr. Babcock's entire interest in the business and associated with him his three sons, under the firm name of C. B. Cottrell & Sons, since which time they have more than trebled the capacity of their works; till it is now safe to say they have the largest and best equipped establishment devoted to the class of presses which they manufacture. This monumental business is chiefly the result of

Mr. Cottrell's brain, energy, and perseverance, since his ingenuity worked out many of the problems whose solution has brought the printing press to its present perfection. His various inventions and improvements are covered by more than one hundred and twenty-five American and foreign patents. One of his latest triumphs was the invention of a web perfecting press which makes it possible to do the very best of illustrated work at high speed. On these machines are now printed the *Youth's Companion* and the *Ladies' Home Journal*, and soon the *Scribner's Magazine* will be printed on the same.

On May 4, 1849, Mr. Cottrell was married to Miss Lydia W. Perkins, daughter of Elisha and Nancy Russell Perkins. Till the death of their youngest daughter, May 23, 1893, they had six children, Edgar H., Hattie E., Charles P., C. B., Jr., L. Anngnette, and Arthur M. Their home was always a happy one, due as much to the pleasant and genial disposition of the loving father as to any other cause. The double affliction which has now come upon the bereaved family is the first real sorrow which has come to them that mutual love, a tender devotion to their common interests, and the persistent and patient determination of the father who was so long their support were not able to remove. A submissive reliance on the goodness of God and an unfailing trust in his promises are their only stay in these dark days of their trial.

Mr. Cottrell gave his heart to the Saviour when quite young, being baptized, Sept. 6, 1834, when between twelve and thirteen years of age. He then united with the First Hopkinton Seventh-day Baptist Church, and remained till his death a faithful member of the same church, although after 1855 he became a constant attendant at the church in Westerly. He was always a devoted observer of the Sabbath, and even during his residence at Phenix, where he was denied Sabbath privileges, he always remained true to the convictions of his heart upon this subject, and whenever opportunities presented themselves he was always an ardent defender of the truth. Never prone to a public expression of his religious feelings, he nevertheless took a hearty interest in the work of both the churches which were so near his heart. Likewise in our denominational affairs and prosperity he was always interested, and for two years he has, at his own cost, maintained the office of the American Sabbath Tract Society in New York City. Mr. Cottrell was a man of great force of character and of a remarkably genial disposition, very liberally inclined toward all good objects, and greatly beloved by all who knew him, his employees especially, being remarkably attached to him.

Funeral services were held in his home in Westerly, June 15, 1893, at half past two o'clock in the afternoon, conducted by the Rev. William C. Daland, assisted by the Rev. Geo. J. Crandall and the Rev. Dr. A. H. Lewis. Among the selections of Scripture that were read was the 23d Psalm, which was a source of great comfort to Mr. Cottrell at the time of the death of his daughter. The Rev. Mr. Daland chose as the basis of some simple remarks the 17th verse of the 48th chapter of Jeremiah: "All ye that are about him, bemoan him; and all ye that know his name, say, How is the strong staff broken, and the beautiful rod!" He called attention to the strength and beauty of Mr. Cottrell's character as shown by his life in his business, in his home, and in the church. The employees of the works, to the number of nearly four hundred, attended the funeral in a body and marched as an escort to the grave, in River Bend Cemetery, where in a simple manner the services were concluded.

TEMPERANCE.

PREACHING the gospel to every creature includes the most hopeless drunkard in the most wretched hovel.

"Go ye into all the world" means our own village by-ways, as well as city slums and alleys.

"Lo I AM with you always" means the absolutely pledged presence of the world's Redeemer at every gathering, no matter how humble, held in his sacred name.

REV. W. H. HILL, the chaplain of San Quentin State Prison, of California, says "that in his opinion nine-tenths of the entire number were brought there, directly or indirectly, through the influence of strong drink."

THE liquor traffic costs more than our whole civil service, our army, our navy, our Congress, including the river and harbor and pension bill, our local governments, all national, State, county, and local debts, besides all the schools of the country.—Washingtonian.

SPECIAL NOTICES.

ALL persons contributing funds for the New Mizpah Reading Rooms for seamen will please notice that Mrs. W. L. Russell is now Treasurer. Please address her at 151 East 50th street, New York City.

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 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.

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.

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.

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.

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

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.

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, New Mizpah, 86 Barrow St.

AMERICAN SABBATH TRACT SOCIETY, Tract Depository, Book Exchange, and Editorial Rooms of Sabbath Outlook. "Select Libraries," and Bible-school books a specialty. We can furnish single books at retail price, post paid. Write for further information. Address, Room 100, Bible House, New York City.

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

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.

WESTERN OFFICE of the AMERICAN SABBATH TRACT SOCIETY. All the publications of the Society on sale; Sabbath Reform and Religious Liberty literature supplied; books and musical instruments furnished at cheapest rates. Visitors welcomed and correspondence invited. Room 11, 2d floor M. E. Church Block, S. E. Corner of Clark and Washington streets, Chicago.

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

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

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Through tickets to all points East or West. For further information apply to any Erie agent, or address H. T. Jaeger, General Agent, 177 Main St., Buffalo, N. Y. D. I. ROBERTS, General Passenger Agent, New York.

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CONDENSED NEWS.

The consensus of opinion is that Miss Borden will be acquitted in short order or that the jury will disagree.

Thomas T. Crittenden, the United States Consul-General for Mexico, has declined the post of Minister to Hawaii.

Three young men were drowned in Chequamegon Bay, near Washburn, Wis., June 18th, while sailing in a small boat which capsized.

It is stated that President Cleveland has been asked and that he has consented to act as arbitrator in the dispute between Brazil and Argentina over the possession of the State of Panama.

Mr. Hubert Howe Bancroft is preparing a huge historical and descriptive "Book of the Fair." It is, of course, to be the vehicle of many illustrations; and it is to be published in parts during the progress of the Exposition.

Robbers got on the Northern Pacific train, June 18th, near Wadena and went partly through one of the sleepers. The porter was quite badly clubbed about the head and told to keep still. Three passengers were awakened and robbed of \$40 and three gold watches.

The regular summer religious services at Ocean Grove, N. J., will begin on Sunday, June 25th, in the big auditorium and the various buildings of worship surrounding the camp-meeting grounds, and continue daily until August 21st, when the annual ten days' camp-meeting, which closes the meetings, will begin.

The village of Tonawanda, N. Y., is now under martial law. President George W. Stanley issued a proclamation calling upon everybody to abstain from violence, and declaring the village under martial law. The issuance of the proclamation created considerable excitement, and people flocked about the printed circulars and read them eagerly.

It is probable that Secretary Lamont has not acquired an exalted opinion of Chicago following his experience with a pickpocket at the Fair, on June 8th. He did not lose anything, but he would have been minus his pocket-book but for the intervention of one of Captain Bonfield's men. The pickpocket had, however, investigated the contents of Secretary Lamont's pockets when the arrest was made.

At the last regular meeting of Lafayette Post, No. 140, resolutions were adopted denouncing the action of the Trolley Railroad Company, in breaking ground on the battlefield of Gettysburg, for the purpose of building an electric railway there. The resolutions were sent to Department Headquarters. They were approved by Com-

mander Cleary and forwarded to National Headquarters. Commander-in-Chief Weisert also approved them and appointed Gen. C. H. T. Collis, of the post; John Palmer, Past Commander-in-Chief, and Louis Wagner to make an investigation.

MARRIED.

EATON—BARBER.—In the town of Stonington, Conn., June 14, 1893, by the Rev. William C. Daland, assisted by the Rev. John Evans, Mr. William S. Eaton, of Westerly, R. I., and Miss Jennie A. Barber, of Stonington.

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.

CRANDALL.—Nathan M. Crandall, near Five Corners, in the town of Alfred, N. Y., June 13, 1893.

The subject of the above notice, although not a member of any church, was held in high esteem by his neighbors for his honesty and uprightness. He was injured by a horse June 3d, but was not thought to be in special danger until a short time before his death. He leaves two brothers and a sister in Wisconsin, one sister in Alfred Centre, two sons and a daughter, and many friends to mourn his loss. J. T. D.

WITTER.—At Niantic, in the town of Westerly, R. I., June 11, 1893, of cholera infantum, Almedia Elizabeth, infant daughter of the Rev. E. A. Witter, aged 8 months.

"Snuff the little children to come unto me, and forbid them not, for of such is the kingdom of God." Funeral services were held from the residence of Mr. William Bliven, Niantic, R. I., June 14, 1893, conducted by the pastor of the Pawcatuck Seventh-day Baptist Church. Interment at Niantic, R. I. W. C. D.

COTTRELL.—At his home in Westerly, R. I., June 12, 1893, of bright's disease, Calvert Byron Cottrell, Sr., in the 72d year of his age.

Funeral services were held from his late residence in Westerly, June 15, 1893, conducted by the pastor of the Pawcatuck Seventh-day Baptist Church, assisted by the Rev. George J. Crandall and the Rev. Dr. A. H. Lewis. Interment at River Bend Cemetery, Westerly, R. I. W. C. D.

CORNWALL.—At the home of his daughter in Ashton, Spink county, South Dakota, Sunday morning, May 14, 1893, of a chronic kidney disorder, Prof. A. R. Cornwall, of Ordway, So. Dak., aged 62 years.

CLARKE.—At Lottery village in the town of Westerly, R. I., June 8, 1893, of a complication of diseases, Mrs. Harriet Elizabeth Clarke, wife of Mr. Joshua P. Clarke, in the 55th year of her age.

Mrs. Clarke was born in Hopkinton, R. I., Feb. 22, 1839. She was baptized in 1857 and united with the Pawcatuck Seventh-day Baptist Church. In 1868 she removed her membership to the First Westerly Church, of which she was a member at the time of her death. She was married in 1860 and had five children, four of these, together with her husband, are living to mourn her loss. She leaves also her mother, four sisters and three brothers. She was a faithful Christian woman, beloved by all her friends. Funeral services were held from her late residence, June 10, 1893, conducted by the pastor of the Pawcatuck Seventh-day Baptist Church. Interment at River Bend Cemetery, Westerly, R. I. W. C. D.

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Literary Notes.

McClure's Magazine, Vol. 1, No. 1, is on our table. It was once said, "There is nothing new under the sun; but this saying will hardly apply to literature in our day. This June beginning is a promising one. Professor Henry Drummond's portrait faces the title page, and seems thus to give promise of good things. The announcement promises that "The most famous authors in America and England will contribute to McClure's Magazine." This first number is excellent, and fully satisfies the reasonable expectations of the public. Price \$1 50 a year, 15 cents a copy. Address S. S. McClure, Limited, 743 and 745 Broadway, New York City.

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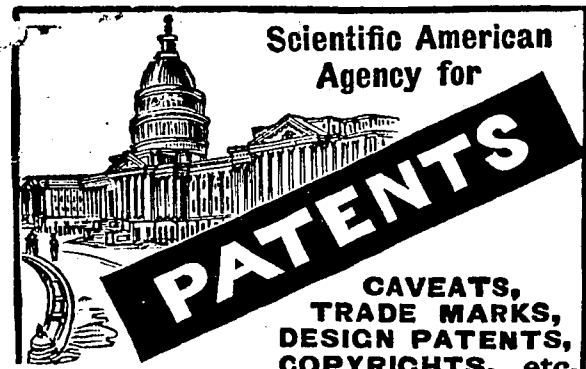
The opening of the World's Columbian Exposition was the crowning event in the history of the past month. The World's Columbian Exposition Illustrated, authentic organ of the Exposition, was established February, 1891. Its object is to make an official history of the Fair. The June number gives full details of the opening, accompanied by appropriate illustrations. This number is of more than usual interest, and rich with choice illustrations, among which are the Duke of Veragua, as a frontis-piece, the Duchess of Veragua, Marquis of Barboles, Marquis of Villalobar and other members of our honored guests. Other illustrations are "Liberty Bell," "Mural paintings," "Education," "Music," "The Chase," "Statute of Archbishop Feehan," "Spanish Pavilions in the Woman's and Horticultural Buildings," "Designs for Columbian Stamps," "Last Nail in Woman's Building," "Montana's State Building," and three full page illustrations; "Opening Ceremonies," "Main Entrance to Fisheries Building," and "View on Lagoon." Among the more prominent articles are "The Ethics of the Exposition," "The Exposition as an Educator," "Opening of the Exposition," "Our Spanish Guests," "Opening Ceremonies." In the Woman's Department are the "Dedication of Woman's Building," "Kentucky's Rooms," "The Last Nail," "Spanish Woman's Exhibit," and other articles. Altogether the Journal is an Exposition in itself. It is indispensable to those visiting the Fair—while those deprived of this privilege by perusing its pages can visit the Exposition at home. After the Fair, it will be Campbell's Columbian Journal. The publisher wants good agents to represent this valuable work. Single copies 25 cents. Send stamps. Address, J. B. Campbell, 159 & 161 Adams St., Chicago, Ill.



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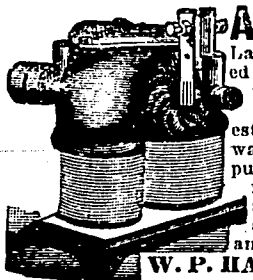
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