

The Sabbath Recorder.

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

Vol. XLIX. No. 26.
Whole Number 2523.

FIFTH-DAY, JUNE 29, 1893

Terms:
\$2 00 in Advance.

THE SABBATH RECORDER.

REV. L. E. LIVERMORE, EDITOR.
L. C. RANDOLPH, Chicago, Ill. CONTRIBUTING EDITOR.
CORRESPONDING EDITORS:
REV. A. E. MAIN, Alfred Centre, N. Y., Missions.
W. C. WHITFORD, D. D., Milton, Wis., History and Biography.
PROF. EDWIN SEAW, Milton, Wis., Young People's Work.
REV. H. D. CLARKE, Dodge Centre, Minn., Sabbath-school.
JNO. P. MOSHER, Business Manager, Alfred Centre, N. Y.

TRUE LOVE.

If we love God we know what loving is;
For love is God's; He sent it to the earth,
Half human, half divine, all glorious—
Half human, half divine, but wholly His;
Not loving God, we know not true love's worth,
We taste not the great gift He gave for us.
—Maurice F. Egan.

THROUGH the harsh noises of our day
A low, sweet prelude finds its way;
Through clouds of doubts and creeds of fear
A light is breaking, calm and clear.
—Whittier.

IT is every way creditable to handle the yard stick and to measure tape; the only discredit consists in having a soul whose range of thought is as short as the stick and as narrow as the tape.—Horace Mann.

THE friends of Dr. Ella F. Swinney, will please address her, until further notice, at Smyrna, Delaware, care of Dr. C. O. Swinney.

THE Inaugural Address of President Arthur E. Main on Alumni Day, Commencement Week, was well worthy of the man and the occasion. We hope to place it before the readers of the RECORDER at no very distant day.

THE many friends of Mary F. Bailey will be pained to hear of her departure, as noticed in the obituary list of this issue. Her health has been gradually failing since the death of her father, Rev. James Bailey, nearly a year ago. The heartfelt sympathies of many people are extended to the only surviving member of the family, Dr. E. S. Bailey, of Chicago.

WE publish this week the first of three articles on Church Music, by George G. Daland, a brother of our W. C. Daland. We ask for these excellent "Hints" a careful perusal. We need to study this important part of divine worship more attentively. They were written at first for the *Examiner*, but are kindly furnished for our benefit.

ALL of the Associations occurring in May and June have voted to hold their Annual Meetings one week earlier after this year. The South-Eastern and the Eastern Associations will therefore occur hereafter the last two weeks in May, and the Central, Western and North-

Western, the first, second and third weeks in June. This arrangement will avoid the inconvenience often occasioned by the University and College Commencements occurring partly at the same time with the Associations which are in session in their immediate localities.

THOUGH the *Jewish Voice* perpetrates the following, still "Brother Daland" keeps right on as though nothing had happened: "A veritable waste of paper, ink and some labor is *The Peculiar People*, which persists in its wishes to convert the unbelieving Jews. Brother Daland, give up the 'job'; you will never succeed, and what would the missionary frauds do for a living, were all the Jews really in the Christian fold? They would have to starve or invent some other similar scheme. Leave the Jews alone, Brother Daland, they are all right as they are."

THE United States Court has finally rendered its decision in the legal controversy over the opening of the World's Fair on Sunday. It declares that the local directory has full power. It is therefore probable that the Fair will be open regularly seven days every week from this time on. Though a few may boycott it, yet that will not stop the Fair, nor very materially reduce the receipts. We have taken no sides in this controversy except always to lift our voice against any legal settlement of the question involving legislation for the enforced observance of any Sabbath-day.

SOUTH CAROLINA starts out in the liquor business, July 1st. After that date all private saloons will be abolished and the State will control the business within its own boundaries. It is stated that by this new device in the temperance reformation not less than five thousand people will be thrown out of employment and \$2,000,000 of invested capital will be set aside. By this new law a commissioner is appointed by the Governor, who is to sell liquors to dispensaries at fifty per cent above net cost. The retail dispensaries will be guarded by a county board of control, while the Governor, Comptroller-General and Attorney-General constitute a State Board with general supervisory power. This is a liquor trust under control of the State, and one thousand and fifty barrels of whisky and six carloads of beer have already been bought as the first stock in trade. This is prohibition with a vengeance.

THE great injustice which it is possible for the State to inflict upon its worthy citizens and subjects is strikingly illustrated in the recent incarceration of Lizzie Borden and her most aggravating trial. Though suffering many months of imprisonment, and the torture of being suspected and tried for the crime of murdering her father and step-mother, her only redress is simply to be declared innocent! All this added to her natural sorrow for her great bereavement, must have placed her under tor-

tures greater than it is the lot of most mortals to endure; and still no redress! All the comfort the State offers her is that she may thank her stars that there was an utter lack of evidence to prove the charges so persistently but groundlessly made. What a poor showing of human justice! The same possibilities of suspicion, false charges and injustice, stare every person in the face, and should increase our charity for the accused and persecuted, and teach us the importance of carefully weighing evidence and withholding judgments until ample proof has been found.

COMMENCEMENT week at Alfred University is always an event of denominational interest. The University has not been as full in attendance the past year as for many years previous. Various circumstances have contributed to this decreased attendance, but there is good ground to look for a much larger patronage the coming year.

The Baccalaureate sermon for this year was preached on Sabbath morning, June 17th, by President Main, and the First Annual Sermon before the Young Men's Christian Association and the Young Women's Christian Association, organizations recently founded, on Sunday evening, the 18th, by the pastor of the First Alfred Church, Rev. Boothe C. Davis.

On Monday and Tuesday the Literary Societies followed with their customary treat of good things; and the Twelfth Annual Concert on Tuesday evening under the skillful management of Dr. La Frone Merriman, Director.

Tuesday, June 20th, at 10 A. M., the Annual meeting of the Trustees of the University was held in Memorial Hall and again in the afternoon at 2 o'clock. Geo. H. Babcock, of Plainfield, N. J., was unanimously chosen President of the Board of Trustees; L. E. Livermore, Vice President, Isaac M. Langworthy, Secretary, and Will H. Crandall, Treasurer. Plans were freely discussed looking to the increase of facilities and equipments which are greatly needed. By unanimous vote of the Trustees, Dr. L. A. Platts was requested to withdraw his resignation, recently tendered, to enable him to accept a call to the Missionary Secretaryship, vacated by President Main. It is expected that he will decide to remain in the Chair of Church History and Homiletics.

Prof. E. P. Saunders, of Westerly, R. I. was called to the Normal and Preparatory Department, and Prof. Scott to the Chair of Latin Language and Literature. Other important plans and purposes are before the Trustees for consideration, and we trust for execution, which will give new life and vigor to the University.

Alumni Day, which for several years past has been on Wednesday, opened with its public services at 10 A. M., with a good audience, though somewhat conspicuous for the absence of several of the most noted members who have usually been in attendance and who were expected this year. But in spite of these embarrassments, with Judge Dexter as the presiding offi-

cer, and with his ever ready resources for an emergency, the occasion was one of great interest and profit. Aside from the annual reports, the election of officers and other business, there were excellent and enthusiastic addresses by Judge Dexter, and Prof Charles Marvin. Miss Susie Marguerite Howell sang a memorial ode to the great delight of the audience and the orchestra, led by Prof. Merriman, furnished excellent instrumental music. In the afternoon, after the completion of the business of the Association, the installation ceremonies took place. The Vice President of the Board of Trustees presided, and after a brief address introduced President Main, who delivered a masterly Inaugural Address in which he set forth with marked clearness and eloquence his views of the great work which the University should accomplish, together with some of his plans and purposes for future labor. As we hope to give this address in full to our readers we will not now attempt any outline of it.

Judge Dexter was called upon to speak briefly for the Alumni by way of assurance of their hearty co-operation and support. Altogether the occasion was one of great interest and inspiration.

The Alumni Banquet occurred in the Boarding Hall in the evening, where there was not only a feast of good things daintily and bountifully prepared and served under the direction of Miss Clemmie Davis, but also a "Feast of reason and flow of soul," in response to numerous toasts suited to the occasion.

Commencement Day was the most charming of all in point of weather, the dust having been laid and the air purified and cooled by refreshing showers. At 9 o'clock, Thursday morning, the Chapel was filled and soon even to overflowing. President Main was on the platform. Rev. Madison Harry conducted the devotional service, after an Organ Voluntary and the singing of Coronation. Then followed the orations of the class of '93, interspersed with fine music by the orchestra, a song solo by Mr. Frank Barker, a violin solo by Mr. William Hickey, and a song solo by Miss Bertha Johnson.

The themes presented in the orations, together with the names and residences, were as follows:

- Living Issues, Clark Hull Burdick, Rapids.
- The Destiny of Civilization, John Boardman Cottrell, Shiloh, N. J.
- The Mission of the Columbian Exposition, Royal Lee Cottrell, Shiloh, N. J.
- On the Threshold, Rose Alice Davis, Alfred.
- Persistency, Lillian May Edwards, Alfred.
- The Humorist, George Ernest Fuller, Richburg.
- George Sands, Bertha Augusta Greenman, Hebron, Pa.
- The Daughters of America, Eva Merritt, Obi.
- The Ideal American University, Alva Fitz Randolph, Alfred.
- The Aryan Races, Asa B. F. Randolph, Plainfield, N. J.
- Perfected Powers, Carrie Antoinette Truman, Alfred.

THEOLOGICAL DEPARTMENT.

- Leon DeLoss Burdick, B. D., Alfred.
- Martin Sindall, B. D., Alfred.
- Philosophical Basis of Theism (Thesis), Mazzini Gavazzi Stillman, B. D., Alfred.

SPECIAL COURSE STUDENTS IN THEOLOGY.

- Nature Proclaims a Deity (Thesis), Nathaniel Simeon Greenwood, Alfred.
- James Hardman Hurley, Alfred.
- Miracles (Thesis), J. Ch. Reines, Alfred.

MASTER'S DEGREES.

- Materialistic Scepticism (Thesis), Leon DeLoss Burdick, Ph. M., Alfred.
- The Influence of Greek Philosophy upon Christianity (Thesis), Rev. Boothe Colwell Davis, A. M., Alfred.
- God Revealed in Nature (Thesis), Rev. John T. Davis, Ph. M., Welton, Iowa.
- Mary Muncy, A. M., Salem, W. Va.

Origin of the English Novel (Thesis), Sophie Reynolds, Litt. M., Alfred.

True Scientific Knowledge Compatible with the Idea of God (Thesis), Martin Sindall, Alfred.

DOCTOR'S DEGREE.

Overture, Original Composition, La Frone Merriman, Mus. Doc., Hornellsville.

The Conferring of Degrees and the Address of President Main to the class of twenty-four, all told, were very impressive ceremonies.

The Class Exercises held in the evening were of a dignified and interesting character.

Thus the noble work goes on, year after year, in which great numbers of immortal spirits are trained to habits of study, thought, and useful labor. Men are made more manly and women more womanly, and all are fitted for fields of useful labor here, and let us hope for continued usefulness and happiness hereafter.

WESTERN ASSOCIATION.

In the last issue of the RECORDER an abstract of the first and second days of the Association at Nile was given. We now mention briefly some points in the two remaining days of that session. But since our last writing did not include

SIXTH-DAY EVENING

We are glad to say that this meeting, under the leadership of Joshua Clarke, was one of the best of all the meetings of the kind we have ever attended. It had the elements of a genuine revival. A large number participated and the spirit of the Lord was present in power to awaken and to save. This meeting, followed up with the ordinary means of grace employed in revival efforts, would undoubtedly have resulted in a large ingathering of souls. We hope that good day is not far distant when Nile shall have such a glorious work of divine grace.

ON THE SABBATH.

At 10.30 A. M., W. C. Whitford, delegate from the Eastern Association, preached from Acts 1:8, "But ye shall receive power after that the Holy Ghost is come upon you." The sermon was followed by a collection for the Missionary and Tract Societies, which, together with that of the following day, amounted to \$60. In the

AFTERNOON

the Sabbath-school, conducted by Superintendent Burdick, was an occasion of interest.

The lesson was taught by several persons, topically, as follows:

1. The Coming Lord. L. A. Platts.
2. The Sinful Nation. L. D. Seager.
3. The Gracious Results. B. C. Davis.
4. Pastor's Application. Madison Harry.

Following the Sabbath-school service, a Young People's meeting, of which B. C. Davis was leader, was of great interest, continuing the spirit and the power of the Sixth-day evening meeting. Ninety-two testified their love for Jesus and their purpose to serve him. Fifteen or twenty rose for prayers.

In the evening was the Young People's Hour, conducted by Miss Edna Bliss, Associational Secretary, a notice of which will be found in the Young People's columns of this issue.

FIRST-DAY.

The ordinary business of the Association occupied the time up to 10.30, when L. D. Seager, delegate from the South-Eastern Association, preached from the text, Eccl. 12:13.

The Woman's Hour, conducted by the Associational Secretary, Mrs. J. B. Whitford, is more fully noticed in the Woman's Work column.

THE TRACT HOUR

Conducted by L. E. Livermore was the principal work of the afternoon. The house was well filled and a goodly number of First-day people were in attendance. The various interests of the Tract Society and Sabbath Reform were presented by the conductor, and then the delegates from the several Associations spoke with great interest of the work of Sabbath Reform in their various localities.

Our country, and in fact the whole world, were canvassed in these remarks. Many interesting incidents were mentioned showing the spread of the truth and the hopeful evidence of the universal acceptance of God's Word as the only safe guide for Christian faith and practice. The speakers were, L. D. Seager, W. C. Whitford, J. A. Platts, Stephen Burdick, Joshua Clarke and G. H. F. Randolph.

The Association adjourned to meet with the church in Independence on the Fifth day before the second Sabbath in June, 1894.

[From L. C. Randolph.]

—Two weeks ago we announced the decision of the United States Circuit Court restraining the directors from opening the Fair on Sunday. When we expressed our gratification that this bone of contention was finally disposed of, we little thought that in a few days the question would be stirred up more fiercely than ever. Such is the case, however. At present writing there seems to be more uncertainty connected with the Sunday policy at the Fair and more bitterness of spirit manifested between the opposing factions than has appeared since the question was first opened. The Chicago Herald, an influential morning paper, calls John Wanamaker an "oily faced hypocrite," charges Judge Woods with "dull fanaticism, sectarian stupidity, small intellect, narrow partizanism, peanut illiberality, and sour puritanic aversion to the sweet and humane graces of life," and then stops for breath. While this is about as bad as it can be, there is not much relief to be found in turning to the utterances of the Sunday closers, from whom better things might be expected. Before a gathering of ministers this week, Dr. Henson said that he believed in a personal devil. He could imagine him sitting like a great black toad at the elbow of Chief Justice Fuller, dictating his decision and slapping him on the back when he had finished writing it. While it is sad to think that our highest judicial officers are at the mercy of big black toads whispering devilish suggestions in their ears, it is sadder, perhaps, to think that a Christian minister of high standing should have uttered such hasty and foolish words, attended by the applause of the assembled clergymen.

Two campaigns are now in progress having for their object the closing of the Exposition upon Sunday. First, two stockholders, Wanamaker and Brown, have sued for an injunction restraining the directors from opening the Fair, alleging that such opening will cause them (the stockholders) financial damage in two ways; by the diminished attendance of Christian people, and by the loss of the \$1,900,000 which the directory will forfeit by violating the condition which Congress attached to its gift.

The other campaign is now being organized among the exhibitors. The leaders of the movement say that the unwise course of the directors will result and is resulting in keeping many thousands from coming to the Fair at all, thus defeating the purpose of the exhibitors. In protection of their own interests they pro-

pose to ask an injunction from the United States Court to close the Exposition on Sundays. What the outcome will be is a subject worthy a clearer prophetic vision than ours.

We are sometimes asked, what do Seventh-day Baptists believe on this point or that point of doctrine? We usually try to convey to the questioner the idea that Seventh-day Baptists are not built on the plan of plaster of Paris images, all cast in the same mould so that one is just like another. The Seventh-day Baptist creed to which every church member is supposed to subscribe covers two small pages and touches only the central things of Christianity. Each member is encouraged to think for himself and, as a rule, he does. We are sometimes asked what is the Seventh-day Baptist position regarding the Sunday opening of the Exposition. While there is considerable diversity of view among us touching the various phases of this question, it is our proud conviction that the following statements will hold true in the main. We shall be glad to hear from any brother who objects to them:

1. Seventh-day Baptists generally will certainly not attend the Fair on the seventh day of the week. They certainly will not advise any conscientious Sunday-keeper to be less strict in this respect. The Fair grounds is not the place to promote the purposes for which God gave the Sabbath.

2. Seventh-day Baptists generally are pained to see the growing Sunday desecration, in so far as that desecration grows out of a growing looseness, self-indulgence and defiance of religion.

3. Seventh-day Baptists generally would have made no objection if the Exposition authorities had in the beginning ordered the Fair gates closed on Sunday. Indeed, they would rather have rejoiced if public sentiment had been so uniformly and universally in its favor that that course of action would have seemed the natural one for the directors to take.

4. Seventh-day Baptists generally, while believing so strongly in the Sabbath and its importance, have an equally strong belief in religious freedom. They are utterly opposed to any attempts to force religious beliefs, religious institutions or religious practices upon men, believing that such attempts are opposed to the spirit of the Gospel and can result only in harm. They have a distrust of all Sunday laws which have yet been devised, believing that they either are so administered as to violate the inalienable rights of men or lie a dead letter upon the statute books.

5. Seventh-day Baptists generally believe that the movement which resulted in the Sunday closing amendment of Congress was a religious movement, and that its purpose was to exalt Sunday as a Christian institution. Most of them believe that from the stand-points of the New Testament and of the Constitution such action was unwise and improper.

6. Your Western Editor believes—and we suppose most Seventh-day Baptists take the same position—that after the gift of Congress had been accepted and its conditions agreed to, after the exhibits had been installed and the Fair opened with the published understanding that it should be closed on Sunday, it was unfortunate that the directory should still try to escape from their contract. Although Chief Justice Fuller has decided that the United States cannot interfere to close the gates, the question of business however and good faith is still up. Let us steer clear of the hot-headed extremists. It is foolish and intemperate to

say that the directors are "anarchists a hundred times worse than the Haymarket murderers." Neither is it true that John Wanamaker (who has labored and still is laboring so strenuously for Sunday closing), is "an oily-faced hypocrite." John Wanamaker is one of God's noblemen. The directors are a body of high-minded business men. We trust that they will yet find just the right thing to do and do it.

When the smoke of conflict is cleared away and some historian yet unborn shall prepare to write faithfully the history of these days, I fear he will find that the responsibility for this conflict which has been so fierce and bitter, which has been so productive of taunts, sneers and hard words, which has put the church still farther out of touch with the masses whom it is its mission to save, must be laid largely at the door of the church herself. The church has gone outside the limits of her commission. In despair of saving Sunday in any other way she has appealed to law and governmental sanction. She has been meddling and the irreverent multitudes in whose behalf she has been offering her legal watchcare, have flung back her proffered guardianship with scorn. But if we could only lift our eyes above this strife we should see the patient Master standing as he has been standing all through the centuries, saying pleadingly to her followers, "My kingdom is not of this world. If my kingdom were of this world then would my servants fight." "No man can come unto me except the Father draw him." "Go preach the Gospel to all nations."

THE FINANCE OF THE SABBATH-SCHOOL.

BY THE REV. B. C. DAVIS.

Almost all our Sabbath-schools have a "financial problem;" and with some schools it is quite an important problem. But it is not usually how to make appropriations of money raised, but how to beg or tease or frighten the pupils enough to make the collection sufficient to pay for the meager supply of lesson helps and papers used by the school.

All are glad to feel that the school is the nursery of the church, yet not as we would act with any other nursery, we endeavor to make it a self-supporting institution; and further still to make it furnish the reading matter that the home ought to furnish to the children and young people. As a result of this the children must have a public lecture from the Superintendent once in so many weeks, if not every week; and still be left to feel that it is always a struggle to pay for their lesson helps and reading matter, and so they come to look upon them as a kind of necessary evil; and to feel that it is a hardship to have to be continually urged for their pennies to pay for these papers, for which when they have done their best they are always in debt.

Another result is that a majority of our schools do little or nothing for denominational or local benevolence.

Would it not remove these unhappy conditions and prove invaluable to our Sabbath-schools, if the church would treat the Sabbath-school as its nursery, and when it is making its annual estimate of expenses include in this estimate a liberal appropriation for these necessary expenses of the Sabbath-school? In such a way the children would be provided with helps in a liberal way, not stintingly, but as a matter of course, because they are the children of the Christian people who compose an active working church.

Again, the contributions which the Sabbath-

school members should be encouraged to make would be free-will offerings, to be used entirely for benevolent purposes instead of being the forced payment of a debt incurred by the purchase of a commodity which they themselves have used.

THE CHURCH OF THE FUTURE.

BY THE REV. WILLIAM C. DALAND.

"A dream, a thought, a prophecy,—
Which shall it be?
We'll see."

The church of the future will be easier to get into than the church of to-day. Like her Master, she will forbid no one who will come to her, leaving the sifting process of a life experience to do its work, not bidding a disciple turn back while yet upon the threshold. It may not be a creedless church, yet its creed will be much simpler than those unused articles of faith found in our church constitutions, or than those creeds which our neighbors employ as show-cards of orthodoxy. Its creed will be a creed of simple facts, like the so-called Apostles' Creed, or a creed of simple personal faith in God and in his revelation of himself in his Word and in his works, through his servants the prophets, and especially through his Son.

The building will also be easier to enter. It will be always open, not simply on the Sabbath or at certain stated times. It will welcome the tired, the sorrowing, and the sinning soul at all times. There he will find the proof that there is a better life than the common life of men. The portion of the church properly devoted to worship will be sedulously guarded from secular intrusion, and it will always by its very atmosphere invite him who enters to pray. The other parts will also be readily accessible, and will furnish all that is needed to minister to the one whom the Christian worker would lead to a perfect Christian life.

The church of the future will not be sectarian. It will not exist in denominations. Parties there may be, or congregations, differing in phases of Christian thought and varying in manners and customs. We shall doubtless find in the same town the varieties of high ritual, low ritual, and no ritual; music varying from the Gregorian chant to the Salvation Army march; congregations observing the Sabbath, congregations with no Sabbath, congregations "keeping Sabbath" all the time, and congregations with the full complement of festivals,—including the Sabbath it may be. Who knows? There may be congregations where immersion is the rule, others where it is not, others where there is no baptism save that of the Holy Ghost. So of the Lord's Supper. But all these will be one body in Christ.

Will this be the final church? Perhaps not. Is it the ideal church? Doubtless not. But it will make some things easier. It will facilitate the spread of the truth. More easily will the Word of God have free course and be glorified. Truth will more easily impress those who have not received it than when it is, as now, the especial charge of a particular sect. Errors will sooner disappear than when fostered as now by being branded as such by an opposing party. The spread of the gospel will be greatly facilitated. Economy of organization and of machinery will be attained,—perhaps by a flexible, adaptable, practical episcopacy,*—and the evangelization of the world will be less an iridescent dream than it now is.

This unity in diversity will be brought

*Read overseership if this word is offensive.

about by each denomination's acknowledging, and in whole or in part accepting, what is good and efficient in others; by becoming little by little more disposed toward such acceptance, rather than as now disposed to condemn all that others have that itself has not.

Will this not bring with it evil as well as good? Yes, verily! The coming of our Saviour brought strife as well as peace; the Protestant Reformation entailed skepticism and rationalism upon these days. But we would not go back. Nor will they of the future care to revisit the scenes of these days. Evil will come; but the army of God's church must ever fight evil. The sooner Christians are united in this fight and in the salvation of the world, the sooner will the church of the future have her being.

YES, "STAY AWAY."

BY THE REV. T. L. GARDINER.

It is rather amusing to note the bluster some of our religious papers are making over the question of boycotting the World's Fair. Here lies before me one of the most prominent. As might be expected, almost the first glance at it revealed the usual wild, bitter talk, making free use of the word "boycott." Really so much of this angry talk about "unfair" and "dishonorable" means to prevent the closing, begins to sound a little simple. Perhaps it would not strike us so if the leaders in the boycott movement had never used deception and misrepresentation in their efforts to secure the closing. Men who petition Congress with fictitious numbers, who sign for thousands of people who never authorized such representation; men who squarely misrepresent facts in order to obtain some special legislation, and who stoop to the lowest political methods in order to secure controlling influence, are usually the first ones to cry, "fraud," "trickery," and accuse the opposition of "trampling on honesty," when the tables are turned against them.

There is too much of the loud-mouthed brag-gadocio of one who has been worsted in a fight and can do nothing but heap epithets upon the other fellow, to have much effect upon the throngs of people whom they wish to keep away from the Fair. And mark you, it does not sound like a devout and conscientious effort to keep people from sin, so much as it does to get people to help them wreak vengeance upon the wicked "management," and cause them to suffer for daring to think differently from Crafts and Company.

If this be not the object of this boycott movement, then why such words as these: "The only way to reach the management is with a financial club, and the Christian people are prepared to swing it. All cannot be counted upon, but enough can to make it effective."

The avowed object in using this "club," is the securing of financial disaster to the wicked "management," causing the concern to fail. "With the most favorable circumstances," says one writer, "the Fair will not more than come out square, so that if the friends of the Sabbath (Sunday) do their duty and withhold their support it may be made a financial failure." The conclusion is reached in these words, one week later, "So our first and last word to all Christian people is, *stay away from the Fair.*" Where is the consistency in all this spite and bluster on the part of the disciples of the meek and lowly Jesus? Would our Master start a boycott in order to spite those who rejected his truth. Was that his way of teaching, and would it be a safe example to follow? The person who instigates a boycott against any other great en-

terprise, or business, by which it is brought to a failure, is regarded, in the eyes of the law, a criminal. And when such failures come the loser can hold the instigators of the boycott responsible for the loss. Why not in this case? And if it is criminal to instigate a boycott in order to bring a business firm to terms, or to cause them to fail, why is it not equally criminal here?

In short, is the "club" of the "boycott" the weapon for Christians to wield, in order to bring "financial failure" upon everybody who don't see things as they do? If so, then why not be consistent and "stay away" from a few other things that fail to honor the "American Sunday"? There is scarcely one of these men who are foremost in this boycott cry, who would not patronize every day in the week the street car companies that violate Sunday all the year round. Yes, *every day* in the week, even on the way to church! Who of them utterly refuses to patronize any newspaper company that issues a Sunday edition fifty-two times a year? They do not hesitate to purchase papers six days in a week of such companies, and they are the rare exceptions if they do not accept and read them for the entire seven days. Why do they not advise all of their friends to boycott all Sunday-breaking railroads, and stay at home forever, or ride on horse-back for conscience sake, in order to use the Christian boycott club upon the wicked pates of the "management." Nay, should you chance to be so wicked as to ride on a train some Sunday, ten chances to one if you would not find that some of these pious preachers patronize it, even though it were Sunday, "going to fill an appointment" or something.

Again, why not boycott the United States mail business every day in the week because Uncle Sam will insist upon violating the American Sunday? He cannot do more than come out square at best," and if these boycotters are at all consistent, they can by the use of this club make a financial failure of the mail service. But, bless me, if they were consistent and boycotted *everything* that violated the "American Sunday" how could their illustrious and zealous leader ever again sail for Europe? The steamship companies sail Sundays and all, and whoever goes abroad must sail Sundays. Better stay at home and club some of these wicked fellows. Yes, "stay away." If it is wicked to go to the Fair on Monday because it showed itself on Sunday, then it must also be wrong to ride on the train week days which was run in violation of the "American Sunday." Stay out of the wicked street-cars all of the time, if they go clattering over the rails on Sundays, even though some of the pious people were deluded enough to ride to church in them.

Friends, do be consistent and urge everybody to "stay away" from everything that runs on Sunday. Don't single out this one thing, and "club" it, while you are patronizing worse things every week.

As a painted fire is no fire, a dead man no man, so a cold prayer is no prayer; in a painted fire there is no heat, in a dead man no life, so in a cold prayer there is no omnipotency, no devotion, no blessing; cold prayers are as arrows without heads, swords without edges, birds without wings; they pierce not, cut not, fly not up to heaven; cold prayers do always freeze before they get to heaven. Oh; that Christians would chide themselves out of their cold prayers, chide themselves in a better and warmer frame of spirit, when they make their supplications to the Lord!—*Phillips Brooks.*

SABBATH REFORM.

SUNDAY LAW IN MAINE.

During the winter strenuous efforts were made to secure more stringent Sunday laws in the State of Maine. A bill was presented to the legislature early in the session, asking that laws be enacted to prohibit railroad and steamboat excursions, and to properly regulate Sunday traffic. The bill was referred to the Committee on Legal Affairs, before which a hearing was granted February 7th. Ministers of the various denominations were well represented, and pleaded earnestly in behalf of the bill, but it was defeated.

This defeat has brought severe denunciation upon the legislature, as though they were in league with all wickedness. But the fact is, the legislators have done only what the Constitution of the State requires them to do. The fact that Sunday has no just claims to its position, when tested by the Bible and history, is becoming more apparent every day. Christian men, who regard the day with greater or less reverence, differ widely as to the grounds on which such regard should be placed. In such a changing state of public opinion it is not strange that legislators hesitate when asked to legalize the false claims upon which earlier Sunday legislation rested. But the fact that many States are agitated over the Sunday laws betokens a healthful activity which will lead men into deeper investigation and to more intelligent conclusions.—*Evangel and Sabbath Outlook.*

"LORD'S-DAY" IS NOT SUNDAY.

Prof. J. H. Thayer, of Harvard University, and editor of the latest and best Greek-English Lexicon of the New Testament, in a Review of the Gospel of Peter (*New World* for March, 1893), says:

"With these indications of a more advanced stage of theological development than appears in our gospels, accords the use of *κυριακη*, the 'Lord's-day,' as the designation of the first day of the week; for that the word has this meaning in Rev. 1:10 is at least questionable. Even in the "Teaching" (14:1) it is styled *κυριακη κυριου*, 'the Lord's Lord's-day.'"

We have often set forth similar facts from the highest authorities; for instance, it is indisputable that the phrase in the "Teaching" belongs to the "second part," *i. e.*, the later additions to the original, which, according to Bryenios, consisted of only six chapters. These additions are unauthoritative, and belong to the third or fourth century rather than the first. In spite of such facts, men who know nothing about the matter, when compared with Thayer or Bryenios, continue to assert that Rev. 1:10 is positive proof that Sunday was called "Lord's-day" in the New Testament period. Ignorance makes men bold, but facts triumph at last. But when ignorance and recklessness combine to pervert truth, faith in men's honesty is well-nigh shaken.—*Evangel and Sabbath Outlook.*

A CORRESPONDENT writes us that a Methodist preacher in his neighborhood recently preached a sermon in which he asserted that Sunday is the Lord's-day. But the preacher's saying so does not make it so. The Sabbath is the Lord's-day. Ex. 20:8, we read that "the seventh-day is the Sabbath of the Lord thy God." Then it is the Lord's-day. In Isa. 58:13, we have these words: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day." Again the Sabbath is the Lord's-day. Then in Mark 2:28, we have the declaration of our Lord that he is Lord of the Sabbath-day; and again the Sabbath is the Lord's-day. What difference does it make what any number of preachers say, when we can read for ourselves what the Bible says?—*American Sentinel.*

A MARYLAND JUDAS.

MILLINGTON, Md., May 31, 1893.

American Sentinel.—Mr. Edgar Price, elder of the Seventh-day Adventist Church in this place, was arrested yesterday for working on Sunday. Mr. Price is acknowledged by all to be one of the best, most peaceable, and law-abiding citizens of Millington. Mr. Price was working in his barn, which is half a mile from the home of the informant and more than a fourth of a mile from any house.

The informer is a member of the Methodist Episcopal Church and had heretofore been the recipient of many favors from the man he betrayed. Judas-like he came to the home of Mr. Price as a friend, sat at his table, partook of his hospitality, and then according to his own statement had him arrested to satisfy his church. At the magistrate's office, he said he did not want to have Mr. Price arrested but, said the informer, "the church has done it." It was clear to all present at the trial that it was a case of religious persecution, and that the Methodist Episcopal Church here has simply used the informer to do its dirty work of persecution. Sunday work is a common thing in this town, and that by the very ones who have undertaken to persecute Mr. Price. Fishing is carried on all day Sundays, and at the present time goods can be bought in the store of one of the most violent opposers of Mr. Price and his faith; all this goes unnoticed. But when a man acknowledged to be a good citizen and a Christian, in the exercise of his God-given right, goes quietly about his work on Sunday after observing the day before according to the plain letter of God's Word, he is arrested, fined and imprisoned like the worst criminal, and that by so-called Christians.

The following from the *Centerville Record* is to the point:

News reached here to-day that Mr. Edgar Price, of Millington, who has accepted the Adventists' faith, was arrested on Monday for attending to his duties on Sunday. The informer, like Judas, ate Mr. Price's bread and butter at supper and went away and betrayed him. The informer is a member of the Methodist Church. We find that some of the professed Christians are displaying a spirit, but not the spirit that you find in the Word of God. His Word does not teach that one Christian should have another persecuted because he does not believe like himself.

Sunday laws of any kind are ungodly relics of barbarism, and as long as they remain in force, will be used by religious bigots to enforce their opinions on those who religiously differ with them. A dark cloud is hanging over this fair land which will soon burst in all its fury on those who obey God's Word in the observance of the seventh day. The church that uses the civil power to enforce its doctrine or observances is destitute of godliness and in open rebellion against the government of God.

E. E. FRANKE.

THE COURT of appeals to whom the question of the World's Fair Sunday closing was referred, decided against closing. This action is final, and the gates will hereafter be opened on Sunday. We do not know the grounds of the decision but it seems to be in line with the reserved rights of the people, in the first amendment to the constitution which declares that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." The very safety of our institutions depends on the absolute separation of Church and State. In questions of conscience, we are absolutely opposed to majority rule. Napoleon once said, "Where the dominion of conscience begins mine ends."—*Dayton (Iowa) Review*.

A RELIGIOUS paper solemnly tells its readers that the gale that wrecked a Sunday excursion on Lake Pepin was a judgment of God. What then are the gales that carry ninety-nine per cent of such excursions safely to their desired haven? And what of the Monday gales that wreck churches and drive pious deacons to their cyclone cellars? God does not pay by the day. Nor has he given to any of us the keys to interpret his providences. Let us retire the ancient scare-crow as to Sunday judgments. Crows flock to it with laughter instead of fleeing from it. Sunday excursions are dangerous, but in a deeper sense.—*Christian Statesman*.

MISSIONS.

WE are glad to learn of the safe arrival at Smyrna, Del., of Dr. Ella F. Swinney, on the 21st of June. That her visit to this country will prove a blessing in many ways, we fully believe.

FROM DR. SWINNEY.

VANCOUVER, B. C., June 13, 1893.

Dear Bro. Main.—We have had a quiet and pleasant voyage from Shanghai, though from running so far north—by the Aleutian Islands off Alaska—many have suffered with severe colds. Our mail has already reached us, coming on board at Victoria, and now we are nearing Vancouver. I am thankful for blessings received, and rejoicing in the prospect of soon reaching home. We leave on the train to-morrow morning, and probably will reach New York City next Monday.

FROM CHINA.

Last Monday afternoon the missionay prayer-meeting was conducted by the Rev Mr. Wharry, of the Presbyterian Mission, at Peking. In speaking of the mission work at the capital of this great Empire, he said that the various missions there were giving more attention than ever to educational work. Of the London Mission, he said that it had been their policy to devote their time and energies to evangelistic work, having nothing whatever to do with schools, but such has been their experience that now they are establishing schools. They have come to the conclusion that helpers taught in Christian institutions are more trust-worthy and efficient than those who have not been so trained.

SUSIE M. BURDICK.

SHANGHAI, May 26, 1893.

SOME HINTS ON CHURCH MUSIC.

BY GEORGE G. DALAND.

I.

CONGREGATIONAL SINGING.

In this age of widely diffused musical education, there is no reason why a very large portion of the music of the church services should not be rendered by the entire congregation so artistically as not to offend the taste of the most exacting critic, and yet so devotionally as not to disturb the feelings of the most devout worshiper. The attainment of this end is possible in almost every church, and should be the study of every pastor and music committee; and the question they should ask at the beginning of the year is not so much, "What excellent vocal or instrumental artist can we engage to perform for us this year?" as, "What can we do to make our congregation more and more efficient in singing God's praises?"

HOW TO ATTAIN IT.

Good singing, like almost everything else in church work, should begin in the Sabbath-school. There is the place to lay a grand foundation, without which the superstructure, however fine, is sure to be shaky. Many celebrated English composers attribute much of their success to the early training they received in the boy choirs of England. Why may not the Sabbath-schools of the United States do the same good work, and furnish our musicians of the future? It is a very encouraging fact that some eminent musicians are now giving their attention to Sabbath-school singing. Pastors and music committees should do the same. A church which has an appropriation for music, and spends it all in securing performers for the services and nothing for the musical education of the children, is doing everything for the present and nothing for the future. The same expenditure would bring far greater results if employed in the training of those who should

be the future strength of the church in its songs of praise, as well as in its other lines of activity. In many cases the children could, in return, furnish the most advanced singers of their number to be a choir for the church.

Every school should have a good piano, a good hymn-book, and a pleasant and energetic leader, who should be a good musician, and if possible the same person who has charge of the music in the church services. Plenty of time ought to be devoted to the singing. It is time well spent. The children will turn with brighter intellects and more earnest hearts to the study of the lesson, so potent is the charm of good music. Chanting, as well as hymn tune singing, can be successfully studied by children. It is marvellous what artistic results may be obtained from any ordinary Sabbath-school by a half hour's practice at each session, for it is easy for the young to learn. The habits of accurate and expressive singing thus early acquired will go with them to the preaching services, and will greatly aid in the speedy attainment of excellent congregational singing in the church. Older members of the congregation will visit the school to hear the children sing, and will be tempted to join them, and their practice will soon become, in a certain sense, a congregational rehearsal, and a most successful one too. This need not in the least destroy the devotional character of the sessions; nor should the training of the voices of the little ones interfere with the training of their souls.

HYMN TUNES.

If a student of music were to devote his whole lifetime to practicing, exclusively, the works of Beethoven, the greatest of composers, he would sooner or later come to some composition not as interesting as it might be—for even Beethoven was only a human being, after all—and, moreover, he would be very one-sided in his education. How much more is this true with the lesser lights that shine in the realm of hymn tune writing? Some of the greatest of hymn tune composers have written so voluminously that their works might furnish the complete repertory of a church for years; but we should not allow their brilliant reputations to blind us to the obvious weakness of some of their compositions. The greatest work of a small man is often better than the poorest work of a great man. We become broader in our culture when we give every worthy composer a chance of a hearing, instead of using only the productions of the very few who have attained great eminence.

Artistic music is cosmopolitan; it is the peculiar property of no nation or religious denomination. So when we confine our hymn tune singing to any one style, it is below the level of the artistic. Each style has its faults. A careful analysis of them is here impossible, but is a necessary preparation for the intelligent selection of hymn tunes. No one of these faults is so great that we should prohibit the use of the tunes in which it occurs; but any one of them is great enough to render the exclusive use of that particular style inartistic, monotonous, and dwarfing to the musical intelligence. A great fault with every denomination is that narrow-mindedness which prevents it from freely making use of the musical productions of the other denominations. How much better to select the best specimens from each class than to use all, good and bad, of the class which we regard as our peculiar property!

Lovers of hymn tunes would be astonished to find what a wealth of unexplored territory of this kind there is open to their use, if, laying aside all prejudices, they would seek for the best wherever they could find it. If churches would take this stand, compilers of hymn books would soon discover it, and make use of this principle in their future publications.

ELIZABETH, N. J.

BE gentle, boys. It is high praise to have it said of you, "He is gentle as a woman to his mother." It is out of fashion to think, if you ignore your mother and make a little sister cry whenever she comes near you, that people think you belong to the upper stratum of society. Remember that, as a rule, gentle boys make gentlemen.—*American Youth*.

EDUCATION.

SALEM COLLEGE.

Four years ago last February I came to West Virginia to look after the prospective school, met the Board of Managers, proposed the plan for the present building, and was elected president of the school. In the next September, Miss Hoard, my daughter, and myself, began school in two chamber rooms, which we vacated at Thanksgiving for the new building which had been nearly completed, although there were no steps or walks.

The long heavy task of raising money to buy the bell, the seats for the recitation rooms and the chapel, the stoves and the other furniture, was entered upon vigorously and mostly raised without expense to the Board. The charter was legally changed to cover collegiate as well as academic work. The General Conference at Salem held many of its sessions in the new hall, and raised a generous fund for the running expenses of the school. As the patronage increased other teachers were added to the faculty, for, like the other schools of this State, the attendance is increasing as the school privileges are better appreciated. From year to year the progress of the work has been reported to the Association.

One paragraph in the report this year reads, "Salem College found herself all but overwhelmed with a deficiency in running expenses of more than \$1,800 over and above every available dollar of income." In the term "running expenses" there was included the cost of enlarging and repairing a dwelling house belonging to the property, the erection of a large coal-house, the building of the first permanent steps and walks on the property, the interest on loans, and the deficiencies of the previous years. Several of these items should have been called permanent improvements instead of running expenses. Also in the \$1,300 raised to pay this debt some hundreds of dollars were realized from promises made at the Conference at West-erly, and during that school year.

The people at home and abroad have responded well to the call for help. It is a painful fact that the small income from the low tuitions alone, with no room rents or boarding profits, will scarcely pay the teachers in the college as good wages as they might earn in the common schools. The people ought to realize that they must bear the burdens. If the tuitions are low-contributions must be larger. The people of West Virginia, I mean especially.

The denomination needs the school. The school needs the denomination, particularly in the South-Eastern Association.

Being now disconnected with the College, I freely say, as I often did when identified with it, "If Salem College is to succeed the Seventh-day Baptists of West Virginia must make it succeed by their endowments and material support."
S. L. MAXSON.

BROADDUS COLLEGE, June 18, 1893.

MONDAY was Convocation Day of the University of Chicago. The exercises took place at Central Music Hall at 8 o'clock. The address was by Head Professor William Gardiner Hale on "The Place of the University in American Life." Then there was the quarterly statement of President Harper, the conferring of degrees and diplomas and awards and a reception in the vestibule. To this meeting a general invitation was given to all friends of the University. Tickets were not required, and the beautiful hall was packed to its utmost capacity.

WOMAN'S WORK.

For the SABBATH RECORDER

A DIRGE.

M. E. H. EVERETT.

Dead, on the mountain fallen;
Slain, with the morning's red
Clothing them like a garment,
Crowning each lowly head!

Down in the rose-bowered valley,
Dead!—with the wild bird's song
Still on their cold ears pouring
Passion of love and wrong!

Out of the dim past rising,
Time with an even hand,
Brings from the field and valley
Foe fronting foe to stand.

Gray like the morning water,
Blue like the evening skies,
Ghost after ghost in silence
Out of the dust arise.

Dead, on the far strange mountain,
Dead, in the vale below!
Give rest to me at even
Close at thy feet, my foe!

Peace more sure and abiding
Ne'er can I hope to see,
Than rest on the sunlit grasses
Where the Lord hath hidden thee.

The exercises in the Western Association, at Nile, First-day, June 18th, of the Woman's Hour, conducted by Mrs. J. B. Whitford, Associational Secretary, were of great interest.

After the reading of the Scriptures by the conductor, and an earnest and comprehensive prayer by Mrs. M. B. Kelly, "Throw out the life line," was spiritedly sung as a solo with full chorus.

With a few appropriate words of introduction the conductor announced the chief attraction of the hour, which was a deeply interesting and impressive paper by Mrs. Lucy Fitz Randolph. This paper consisted in graphic sketches or pictures of our Christian Chinese sisters, the fruitage of our Shanghai Mission. As no description of this paper can do it justice we are happy to inform the readers of the RECORDER that they will have a chance to read it soon, as it was requested for publication in the paper and also in a more permanent form. It will help our American sisters, and all others who read it, to look right into the homes and hearts of these rescued people who are so dear to our missionaries, to our Saviour, and to some of our home people.

Next, thank offering boxes were distributed for all who were not provided with these little convenient opportunities for quietly, secretly, conscientiously, thankfully expressing our gratitude to God for his constantly multiplying mercies.

Then a quartet, "Cast thy bread upon the waters," impressively rendered, opened the way most appropriately for a talk about the "New Mizpah," by L. D. Seager. These earnest words in behalf of this work by Mrs. J. G. Burdick, in New York, awakened additional interest, and as in the Eastern and Central Associations, so here also a collection was taken, amounting, with a few additional contributions afterward, to \$10.

After singing, "Fling out the banner," and benediction by L. E. Livermore, this interesting and helpful service closed.

THE TEMPTING CUP: A brilliant man of genius, when he recovered from a debauch, wrote with his diamond ring on his wine-cup:

"Within this cup destruction writhe,
And in its depths does ruin swim,
Around its foam perdition glides
And death is dancing on the brim."

CENTRAL ASSOCIATION.

AFTERNOON SESSION.

Session opened with prayer by the Rev. L. D. Seager, followed with singing by the choir.

The following resolution was offered and adopted:

INASMUCH as the change of time of holding the session of the South-Western Association would require our delegate to make a second journey over nearly the same route in order to attend its session, therefore

Resolved, That we do not send a delegate to that Association this year.

Sixth resolution read and adopted without remarks.

Report of Committee on Nominations presented as follows:

Your Committee on Nominations would submit the following report:

Moderator—O. D. Greene, Jr.

Clerk—Alfred Stillman.

Assistant Clerk—C. F. Cobb.

Corresponding Secretary—George A. Stillman.

Treasurer—Miss Elizabeth Hibbard.

B. F. ROGERS,
S. W. MAXSON,
J. F. DAVIS, } Com.

Report adopted.

Committee on Petitions presented its report, which was adopted, as follows:

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

B. F. STILLMAN,
E. B. SAUNDERS,
W. I. SHAW, } Com.

Voted that the 5th resolution be taken from the table. After remarks by the Rev. J. A. Platts, Moderator, and the Revs. C. A. Burdick, L. R. Swinney, O. S. Mills, and H. B. Lewis, it was adopted.

Committee on State of Religion presented the following report, which was adopted:

Your committee would respectfully report that we have made the following extracts from the letters presented:

First Brookfield—The regular appointments of the church are well attended. The work is deepening and spreading in the community, with the hope that several families will be brought in soon. Added by baptism, one.

DeRuyter—No large revival, but a drawing together of the membership for better work. No additions. Great hope expressed in the Home Department of Sabbath-school work.

Scott—Sabbath meetings well attended; so of the Sabbath-school. Occasion for rejoicing. Two converts to the Sabbath truth baptized and joined the church.

First Verona—The spiritual condition such as to give great encouragement, the work of Christian Endeavor aiding much.

Adams Centre—Harmony in all our church work. Are in a healthful and spiritual condition. Added by baptism, five.

Second Brookfield—Good religious interest. Added by baptism, thirty-five; by letter, one.

West Edmeston—Interest rather declining.

Otselic—The membership encouraged, strengthened, and brought into renewed activity. Added by baptism, two; by letter, one.

Lincklaen—Enjoyed a revival. Added, eight by baptism.

Second Verona—Fair interest. No additions.

Watson—Interest fair. Attendance good. No change in membership.

Norwich—Common interest. No change.

Summary.—Added by baptism, 47; by letter, 16; total increase, 63. Dismissed, 14; deaths, 23; rejected, 9; total decrease, 46; net gain, 17.

While we have great cause for rejoicing for the blessing of God received during the past year, yet we feel that we have need to humble ourselves before him, and more fully to consecrate ourselves to his work, believing that our labor will not be in vain.

All of which is respectfully submitted.

H. B. LEWIS,
B. F. ROGERS,
A. F. BARBER,
E. L. MAXSON, } Com.

Voted that the annual sessions of this Asso-

ciation be held one week earlier, provided the Western Association does the same.

The special order for this time was the Missionary Hour, which was under the charge of the Rev. A. B. Prentice. It was opened with singing by the choir, after which prayer was offered by the Rev. B. F. Rogers.

The Rev. L. D. Seager spoke of the missionary spirit in the South-Eastern Association. The Rev. Wm. C. Whitford of what was being done along the line of missions in the Eastern Association. The missionary work being done at Lincklaen and Otselic was spoken of by the Rev. O. S. Mills. The Rev. H. B. Lewis spoke of the missionary work at Watson. The Rev. Stephen Burdick of the great mission field of the North-west, and of the work being done by the Y. P. S. C. E. The Rev. L. R. Swinney presented the subject of the China Mission.

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

EVENING SESSION.

Opened with a song service, followed by prayer and conference meeting, conducted by the Rev. H. B. Lewis, during which several approached the throne in prayer, and more than a hundred testified of their love for the Saviour.

SABBATH MORNING.

At 10.30 the delegate from the Eastern Association, the Rev. Wm. C. Whitford, preached. Text, Num. 10:29. Theme, "Come with us and we will do thee good;" after which was taken the joint collection for the Tract and Missionary Societies. Amount of collection, \$36 10.

AFTERNOON SESSION.

At 2 o'clock the Sabbath-school convened, conducted by the Superintendent of the Adams Centre Sabbath-school, O. D. Greene, Jr. After singing, prayer, and reading of the lesson responsively, the lesson,—The Creator Remembered—was commented upon under the following heads:

Remember our Creator, A. C. Prentice; Why in youth, the Rev. Wm. C. Whitford; Old Age like winter and a decaying house, the Rev. J. A. Platts; To whom, whether Christian or sinner, does verse 6 refer? Mrs. O. S. Mills; The conclusion of the whole matter, or the judgment, Rev. C. A. Burdick.

Immediately following the Sabbath-school was the Young People's Hour, under the direction of the Associational Secretary of the Permanent Committee of the General Conference, A. C. Prentice. The Rev. A. E. Main offered prayer, followed by a solo by W. D. Ayers. Mr. Prentice read the reports of the following societies: Second Brookfield, DeRuyter, Scott, Lincklaen, First Verona, Cuyler Hill, Leonardsville, and Adams Centre. The reports showed that in the eight Societies of the Association there are 197 active members, 55 associate, and 17 honorary; thirteen conversions during the year; that \$59 had been raised for the Tract Society, \$80 for the Missionary Society, and \$68 50 for other purposes. The Rev. Wm. C. Whitford delivered a short address.

The last half of the hour was occupied in the discussion of questions in the Query Box. A solo by O. D. Greene, Jr., closed the exercises of the hour.

EVENING SESSION.

Opened with the singing of sacred songs for one-half hour. After reading of the Scriptures and prayer by the Rev. A. E. Main, the Rev. C. A. Burdick preached. Text, 1 Kings 19th chapter, last clause of the 9th verse. Theme, Call of God.

After the close of the evening services the congregation pleasantly spent a social hour.

FIRST-DAY MORNING SESSION.

After devotional exercises, conducted by Dr. S. C. Maxson, the Association convened in business session. Singing, followed by prayer by Deacon Stillman.

Minutes read, and after being amended and corrected, were approved.

Committee on Finance presented its report, which was adopted.

Your Committee on Finance would respectfully report that we have examined the Treasurer's report, with vouchers, and find the same correct.

We have estimated expenses for the coming year, as follows:

Delegate to Western and North-Western Associations.....	\$ 50 00
Delegate to South-Eastern and Eastern Associations.....	45 00
Printing minutes of Association and Conference.....	42 34
	137 34

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

First Brookfield, 157.....	\$21 98
Second " 170.....	23 80
Norwich, 8.....	1 12
DeRuyter, 96.....	13 44
West Edmeston, 52.....	7 28
First Verona, 55.....	7 70
Second Verona, 24.....	3 36
Adams, 254.....	35 56
Scott, 64.....	8 96
Cuyler, 12.....	1 68
Otselic, 18.....	2 52
Lincklaen, 33.....	4 62
Watson, 38.....	5 32
	981
	\$137 34

All of which is respectfully submitted.

O. DEGRASSE GREENE,
C. P. MAXSON,
A. J. GREENE, } Com.

List of delegates read and approved.

The Rev. Wm. C. Whitford offered the following resolution:

Resolved, That this Association tender its hearty thanks to the people of Adams Centre who have so generously entertained us during this session.

The following was offered by the Rev. H. B. Lewis, and adopted:

Resolved, That we heartily endorse the course taken by the Adams Centre Church, at this session of the Central Association, in furnishing the plain and substantial food for the entertainment of delegates and visitors to this meeting, omitting rich and expensive viands; this, in addition to economy and health, affording more time and strength for attending the services of the Association; and we recommend all other gatherings of our people to do likewise.

Voted that the Association tender its thanks to the choir for the inspiring songs and assistance which they have added to the interest of the Association.

The Rev. L. R. Swinney made a verbal report of the Cuyler Church.

Voted that orders be granted on the treasury in accordance with the report of the committee on Finance.

By request of Association the Rev. L. R. Swinney conducted devotional exercises of short duration.

The time for special services having arrived, the Tract Society's Hour, the Rev. A. E. Main made an eloquent and enthusiastic address. He spoke of the solidarity of all our interests, and then particularly of our home missions and Sabbath Reform work; the signs of increasing temporal prosperity; the general character and devotion of converts to the Sabbath; the various agencies by which they have been led to the truth; the need of strong workers on the home field; and of greater holiness on our part that we may be more meet for the Master's use.

After singing, and benediction by the Rev. Stephen Burdick, the Association adjourned.

AFTERNOON SESSION.

Called to order by the Moderator. The Rev. Wm. C. Whitford offered prayer.

The Committee on Ordinations presented its report, which was adopted.

During the past year, from all our churches, with their young people of culture and grace, we have not received a single call for the ordination of minister or deacon. And we would here and now call upon the fathers and mothers to give their children, and upon our young people and older ones too, to give themselves, to this work of the Lord.

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

Singing.

The Missionary Advisory Committee presented its report, which was adopted.

The Missionary Advisory Committee would respectfully report that they have held no session, and have taken no action as a body; but as individuals we have held correspondence with the Missionary Board, and others, making such suggestions as from the circumstances seemed to be best, with the result that at least one destitute church has been supplied with an efficient worker and pastor.

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

Corresponding Letter read and adopted.

Voted that the Committee on Nominations proceed to nominate a Missionary Advisory Committee and a committee on Ordination.

Voted that the Corresponding Secretary *pro tem* write a fraternal letter to the South-Western Association, explaining the attitude of this Association with reference to sending a delegate to that body.

Voted that the Secretaries be instructed to supervise the printing and distribution of the minutes.

The Committee on Nominations presented a supplementary report, which, after amendment, was adopted as follows:

Your committee would respectfully nominate for the Missionary Advisory Committee the Rev. L. R. Swinney, H. D. Babcock, and the Rev. A. B. Prentice. Committee on Ordinations, the Revs. A. B. Prentice, L. R. Swinney, and C. A. Burdick.

B. F. ROGERS, } Com.
S. W. MAXSON, }
J. F. DAVIS, }

After singing and the reading of the Scriptures, a solo by the Rev. J. A. Platts, and prayer by the Rev. G. P. Kenyon, the Rev. Stephen Burdick, the delegate from the North-Western Association, preached. Text, Jer. 6:16. Theme, Adjustment to God's truth and duty.

Following the sermon there was taken a joint collection for the Tract and Missionary Societies. Amount, \$33 22.

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

EVENING SESSION.

Opened, as on previous evenings, with a song service. Minutes read and approved.

Voted that the Committee on Obituaries consist of the Revs. C. A. Burdick, B. F. Rogers, and O. S. Mills.

Voted that when the Association adjourns it be to meet with the Scott Church on Fifth-day before the first Sabbath in June, 1894, at 10.30 A. M.

After reading the Scriptures, and prayer by the Rev. L. R. Swinney, the Rev. J. A. Platts preached. Text, Matt. 22:42. Theme, Person of Christ.

After singing occurred the closing conference, conducted by the Rev. L. R. Swinney.

After singing "God be with you till we Meet again," the Association adjourned with prayer and benediction by the Rev. A. B. Prentice.

ABERT WHITFORD, Moderator.

GRANT W. DAVIS, } Secretaries.
CORA J. WILLIAMS, }

GOD'S side of every question is the side the devil doesn't want us to take.

For the SABBATH RECORDER.

LIFE'S RIVER

BY A. E. WENTZ.

I am floating down life's river;
I am drifting with the tide;
I can see the pale lights quiver,
On the rocks where dangers bide.

Here the rocks of earth's temptation,
Help me, Jesus, to steer past;
Lest, through some slight deviation,
On this rock my bark be cast.

Watch this rock, O pilgrim stranger!
In it every ill is rife,
'Tis the rock of greatest danger
In the rushing stream of life.

Farther on, the rocks of sorrow,
Where the seething whirlpools play,
Where the shadows of to-morrow,
Hide the sunlight of to-day.

Far beyond, death's rocks are rising,
Where the river narrows grow;
Of its near approach apprising,
On the current's swifter flow.

Eagerly we may be striving,
But the bark can ne'er steer past;
For the tempest winds are driving;
Wildly creaks the shattered mast.

Mortal life and cares diurnal,
Sink beneath the rocks of death;
Rise we to the life eternal,
Breathing Heaven's perfumed breath.

There, within that blissful haven,
Free from every sin and care,
Christ will give the white stone, graven
With the name that we shall wear.

SEMI-ANNUAL MEETING.

The Semi-Annual Meeting of the Minnesota Seventh-day Baptist churches convened with the church at New Auburn, June 9th, at 2 o'clock P. M. After singing and the reading of Scripture, prayer was offered by the Rev. E. H. Socwell, of Garwin, Iowa. W. H. Ernst, who was to have preached the introductory sermon, being absent, Rev. O. U. Whitford, the alternate, preached upon the subject of "Devotion to Christ," from the words, "For God is my witness, whom I serve with my spirit in the gospel of his Son." Rom. 1:9.

After the sermon Pastor Crofoot called the Semi-Annual Meeting to order for the transaction of business. Rev. H. D. Clarke was elected Moderator, and D. B. Coon, Clerk. After the appointment of various committees the Rev. E. H. Socwell, delegate from the Iowa churches, was called upon to make a report of the work in Iowa. Among other things he said that we had only one regular minister in Iowa. As a result of last summer's work in Garwin by the "Student Evangelists" and the pastor, twenty-nine were added to the church, either by letter or by baptism. The Grand Junction Church, which the Rev. Socwell visits once each month, is growing in numbers and in interest. He has made occasional visits to Welton and other places. The work in Iowa is encouraging.

Friday evening the Rev. E. H. Socwell preached from the text found in Luke 13:24. The sermon was followed by an interesting conference meeting led by the Rev. H. D. Clarke. Sabbath morning, at 11 o'clock, sermon by H. D. Clarke, from the words found in Heb. 8:9. This was followed by communion, after which all remained for the regular Sabbath-school service.

At 2 o'clock the people assembled again and listened to a sermon from 1 John 2:14, given by the Rev. W. H. Ernst. Following the sermon the regular service of the Y. P. S. C. E. was introduced by a five minutes' praise service, conducted by Miss Eva Bailey. The remaining part of the Young People's meeting was conducted by Burdett Coon.

The evening after the Sabbath a heart-searching sermon was preached by the Rev. O. U. Whitford, upon the subject, "Prepare to meet

thy God." A conference meeting followed, in which a good degree of interest was manifested, and one request was made for baptism.

Sunday morning the Moderator called the meeting to order at 10:45. Prayer was offered by Deacon J. W. Crosby. The report of the committee to arrange for the next semi-annual meeting was then read and adopted, as follows:

"The committee would recommend (1) that the next semi-annual meeting be held with the church at Dodge Centre, beginning at 2 o'clock P. M. on Sixth-day before the second Sabbath in October.

"2. That W. H. Ernst preach the Introductory Sermon; A. G. Crofoot, alternate.

"3. That Mr. Frank Tappan, of Dodge Centre, Mr. Chandler Sweet, of Alden, and Miss Gertrude Campbell, of New Auburn, be requested to furnish essays."

The letters from the Alden and Dodge Centre churches to this Semi-annual meeting were then read. A committee was appointed to apportion the expense among the Minnesota churches of their delegate to the next Annual Meeting in Iowa. The business meeting was followed by a sermon by Rev. W. H. Ernst, from the words in Heb. 10:25, 26. After the sermon Mrs. A. G. Crofoot read an essay upon the subject of "Woman's Work," which was ably presented under two heads: "Woman in the Home," and "Woman in the Church."

In the afternoon at 3 o'clock, a paper was read by the Rev. A. G. Crofoot, which had been prepared by Mrs. Anna B. Olin, of Dodge Centre, upon the subject of "Woman's Christian Organizations." A sermon was then preached by H. D. Clarke, from 1 Tim. 1:15.

The closing session of the Semi-Annual Meeting began at 7.45, Sunday evening, with several earnest prayers for the outpouring of the Spirit of God. The Rev. E. H. Socwell then preached from the words, "How shall we escape if we neglect so great salvation." The sermon was followed by an enthusiastic conference meeting, led by W. H. Ernst. The sessions were fairly well attended and suggested many motives for better living. The Rev. H. D. Clarke used his musical talent to a good advantage, which was greatly appreciated. It was with regret that we noticed the absence of young people from our sister churches.

D. BURDETT COON, *Clerk.*

WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., June 16, 1893.

Human life is cheap. Railroad collisions that could easily be avoided at a reasonable cost, holocausts that ought never to have been possible, dead babes gathered in the alleys and sewers, the constant tribute of blood exacted by intemperance that paints the saloon a ghastly red; these and a host of other facts attest the wasteful, criminal cheapness of human life. The general government shares this extravagance. For twenty-five years at least it has herded a large part of its clerks at the capital in unhealthy, ill-ventilated, badly-sewered, tottering and dangerous rookeries. Every one here knows it; official investigations have been made; the newspapers have denounced; expert architects and engineers have given opinions; committees have reported; cabinet and bureau officers have recommended; representatives and senators have denounced building after building as unsafe and disgraceful. And yet the government is today occupying these condemned death traps most of them hired at an extravagant rental, and several just ready to tumble upon their unfortunate

inmates as has just happened in the accursed theatre where Lincoln was shot. This old building was known to be unsafe and denounced upon the floors of Congress years ago, when used as a surgical museum. A new building was erected and most of the living occupants, together with the old bones, preserved limbs, frightful wounds and pickled horrors, were removed to it. But the old Ford's Theatre was soon filled again with additional clerks and accumulated records and at the date of the late crash, that killed twenty-two or more and badly wounded several times that number, was occupied by about 500 employees, many of whom were compelled to work by the light of the 50 gas jets required to illuminate its dark, ill smelling interior every day.

The printing office is an unsafe structure in which 2,500 men, women and children work, and has been propped and patched and watched, and denounced by Congress. Congress has been feebly negotiating for a site for a suitable building, but no site has been secured. It is said that Congress runs against real estate deals. But just how Uncle Sam is to get land for his use without a real estate deal no one explains.

The Seaton building has been another favorite of a false economy that occasionally leaves the bung hole open. The pension office occupied this death trap a while, then the post office. It had to be propped and braced and "set up nights with," everybody fearing that it would come down in a heap. Its weak, rough, irregular floors, narrow, crooked halls, and small, badly worn stairways were most unfit. Fortunately a new pension office has been completed and a suitable post office building is under way.

The Winder building is another old anti-war ark, antiquated in style, defective in arrangement, ventilation, illumination and sewerage, to which the government sticks as persistently as do the rats. There would be a palliation for the use of these buildings if there was a necessity, or possibly if they were economical, which they are not. The high rents paid would more than cover the interest upon the cost of structures that would be safe, healthy and suitable.

Congress has provided a few fine buildings since the war that are worthy of the nation, and suitable for national use and will no doubt erect more. The national business is large and growing, and large expenditures are necessary. Nothing is saved by paying high rents for unsuitable buildings.

CAPITAL.

WASHINGTON, D. C., June 23, 1893.

Ex-Deputy Commissioner Bussey's very liberal construction of the late enactments in favor of veterans unable to earn a living and the numerous pensions granted under the law, are being overhauled by the new administration. Pensions are now refused under this law unless actual inability to earn a living, is proved. And pensions heretofore granted under a liberal construction are to be stopped. For example, fifty Pittsburg, Pa., pensioners will be notified when they call for their money next July that payments of their pensions have been suspended. This will be the experience all over the country of pensioners who were not disabled in war, and have not been subsequently disabled so that they cannot earn a living.

Wheat has declined to less than 65 cents a bushel, the lowest price since 1862. An unusual quantity is now going abroad and gold stays at home. Uncle Sam must do as other farmers do if he does not wish to be dunned. He must sell more than he buys. It seems hard

to deliver wheat in New York at 65, but it will not go abroad at a higher rate.

The government has in hand a large amount of coin silver which the public will not use, and which when paid out flies back to its vaults like the child's rubber-return ball. It is also paying gold (practically) for four and a half million ounces of silver monthly. The people are also buying foreign goods, silks, linens, wines, tobacco, china, tin plate, etc., etc., in large amounts. The bills for these must be paid in gold, unless we can send abroad in return wheat or other commodities. If we send wheat we must be content with the world's price for wheat. Our financial safety consists in producing more salable articles and in greater variety, and in buying less superfluities, less foreign luxuries, less foreign travel, less foreign titles, and in borrowing less foreign money to carry out unprofitable schemes.

Representative Pendleton, of Texas, expresses the views of a considerable section of Southern silver men. He says that if Carlisle should redeem the notes issued for silver under the Sherman Bill the silver dollar would immediately drop to sixty-five cents. He favors free coinage, the silver dollar to have a gold dollar's worth of silver.

Sixty-seven clerks were dismissed from the Land Office recently, partly on account of reduced appropriation. Eighteen of these were old soldiers, some of them crippled. Many have been in office for from ten to twenty or more years without accumulating anything. There is nothing outside of government employment for them to do here. They are practically strangers in their old homes. They have no opening either there or here, and little fitness or ability for anything but clerical work, and are in a bad condition.

The coroner's inquest growing out of the fall of Ford's old theatre building, now owned by the government, has proceeded far enough to show that the job of providing room in the basement of that structure was let out to the lowest bidder, and that the successful contractor undertook to change the floor supports cheaply without shoring. He undermined the floors. No competent supervision was made and all danger signals were disregarded, and thus was this grave dug for nearly thirty men. One newspaper of the city has collected \$23,000 for the families of the killed and wounded.

CAPITAL.

CORRESPONDENCE.

To the Editor of the SABBATH RECORDER:

We enjoyed very much the Sabbath service on the 17th inst., with the brethren of the First Hopkinton Church. It was the home of our childhood. In the days of Eld. Matthew Stillman we were baptized into the fellowship of this church. In these cemeteries many of our friends and kindred are buried. "If I forget thee, O Jerusalem, let my right hand forget her cunning."

Our visit with Pastor Crandall and his family was a visit to be remembered. The meeting on Sabbath evening was quite well attended. A few of the old members were present, but a large share of the audience was composed of young people. They seemed cheerful and happy in their efforts to make the prayer-meeting inviting and truly a means of grace. The pastor for a few moments spoke of the tares and wheat, both "growing together." Illustrated by saying we are in a world of conflict, and we rise above temptation by severe discipline. Every victory we gain is a stepping-stone to higher attain-

ments. It is work for the Master that brings peace and comfort. When we have fought the good fight and finished our work he will gather us home to share in the joy of the redeemed. Sabbath morning it was cool and damp, not as many at church perhaps as usual, but an interesting service. The sermon was from the text, "Make to yourselves friends of the mammon of unrighteousness," etc. The discourse was inspiring and elevating, and by many will be long remembered. May rich blessings attend them.

L. M. COTTRELL.

MOTHER TAUGHT ME TO PRAY.

BY REV. A. W. COON.

When I was but a little child,
I remember well the day
When my dear and loving mother
Taught her wayward child to pray.

Though many years have come and gone,
Yet, I seem to feel even now
My mother's soft and tender hand
As it pressed upon my bonny brow.

I remember dark and fearful days,
When the storm was raging in the sky,
How she knelt me down beside her,
And prayed to him who rules on high.

My kind and loving mother
I can never fully prize;
O how I long to meet her
In the home beyond the skies.

In dreams I often see her,
Robed in spotless white;
And her spirit seems to lead me
In the paths of truth and right.

And, now I seem to hear her say,
My son, my wayward son beware,
And if I e'er in heaven appear,
A mother's hand hath led me there.

REPORT OF COMMITTEE ON RESOLUTIONS.

(Western Association.)

Your Committee on Resolutions would respectfully submit the following for the consideration of this Association:

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 do nevertheless protest against the demand for, and the enactment of any laws by Congress, including the law for closing the World's Fair on Sunday, having for their object the enforcement by civil law of the observance of Sunday 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 liberty of American citizens.

Resolved, That whereas we appreciate the necessity of an education for our young people in order that they may take the most useful positions in life; and whereas it is important that our young people should be taught in our denominational schools, therefore, we commend Alfred University to the most hearty and financial support of our people.

WHEREAS, There is a wide-spread dissatisfaction with the International System of Bible-school Lessons, therefore,

3. *Resolved*, That we recommend the General Conference to appoint a committee to consider the advisability of a change.

WHEREAS, There is in every community a large number of people who are not reached by the Sabbath-schools as at present organized, therefore,

4. *Resolved*, That we approve of the Home Department plan as presented to us by the New York State Sunday-school Association, and heartily recommend it to the schools of this Association.

5. *Resolved*, That in the opinion of this Association the best interests of our Sabbath-schools require the appointment of a denominational Sabbath-school Board whose duties shall include the preparation and publication of Lesson Helps and such other literature as in their judgment may be needed, and also that we recommend the General Conference to appoint such Board with power to provide for the expenses necessary to carry on such work.

6. *Resolved*, That we recommend especial prayer for the possession of a higher spirituality: In our homes that the earliest impressions of our children may be favorable to Christianity; in our churches that they may be true centers of spiritual life; in our ministry that the power from on high may be imparted; in our

publications that they may breathe the Christ spirit; and in our educational centers that the growth of our young people in spiritual gifts may keep pace with their mental attainments.

7. *Resolved*, That the traffic in intoxicating beverages is one of the greatest evils of our times, and that its support by any system of license or legal permit is a sin against God, and a criminal wrong to men; and that, it is the duty of all patriotic citizens and all Christians to do their utmost for its removal from our land.

L. E. LIVERMORE,
J. ALLISON PLATTS,
W. C. WHITFORD,
L. D. SEAGER,
STEPHEN BURDICK, } Com.

REFORM AFTER MARRIAGE.

I would not advise any woman to marry a man with an idea of reforming him, writes Ella Wheeler Wilcox in the July *Ladies' Home Journal*. I have seen this effort too often end in ignominious failure. And yet I have known men to be reformed and to stay reformed through the influence of a good woman.

I have always felt convinced, however, that the man who was reformed by a woman would have eventually reformed himself, at all events he could have done so.

The man who has contracted vicious habits in his early youth becomes disgusted with them and himself before he reaches thirty, if he is not almost wholly dominated by his lower nature. When he reforms it is because his spiritual nature has the ascendancy. When a woman succeeds in reforming him it is because his spiritual nature is influenced by her. The very same influence—patience, devotion and self-sacrifice—would not have effected a reform in a man whose higher nature was less developed.

I believe that each one of us is connected with divinity by a spark of light within. In some it is a mere speck of light. In others it is a steady flame, in others a burning fire, and the physical nature is a mere grate which contains this fire.

Perhaps the man within whom the spark is very small and feeble may conceive a mad infatuation for some woman who believes she can reform him through this love. But if he is merely infatuated with a woman in whom the divine principle is feeble, his reformation is liable to be on an unstable foundation. The man who has felt the divine within the woman appealing to his better nature, who has felt the holy spark within his soul fanned into a larger flame by her influence, who has felt her spiritual influence above her physical charms, that man may be reformed and stay reformed although his past may have been worse than that of the prodigal son. And yet I think, as I said before, that the spiritual nature which enabled him to respond to this woman's love could have saved him by its own upreaching force, perhaps. The woman was merely a mouth-piece for the divinity within him, and enabled it to gain the ascendancy.

I do not believe a man was ever reformed by scolding or sarcasm. Tears and repinings and complaints soon grow to be an old story to him. He can find more pleasure among his convivial companions than he finds in such a home. Alas, that it should be so.

Good women ought to study the art of pleasing more than they do. No woman can afford to fall back upon her goodness to reform a man. It is a dangerous experiment and one that rarely succeeds. The average man must be entertained.

A man who has been a hard drinker or opium victim cannot suddenly give up his vices without some stimulant to take their place for a time. A man accustomed to the excitement of gay company cannot suddenly become satisfied with the dullness and stupidity which many good people allow to creep into their homes.

THE water of life is free, but it costs something for the pitcher.

YOUNG PEOPLE'S WORK.

THE list of Corresponding Secretaries has increased two hundred and twenty per cent since the list was published. It might just as well have been five hundred.

THE C. E. Union of Louisiana has recognized our denomination by electing E. M. Irish, of Hammond, as one of its three Vice-presidents. We are glad to note that the action of the United Society is not being followed by the State Unions. E. B. Saunders was recently elected a Vice-president of the Southern Wisconsin district.

YOU can't make anything of anybody who will not make anything of themselves.—*Aunt Deal.*

She meant, I suppose, that it is useless to help those who will not help themselves. She meant more than that; she meant that in case of a certain class of people who are so very sensitive about being asked to go to church, who have to be coaxed and teased and petted and treated like babies in order for them to keep in line, who have their feelings hurt if the pastor does not call once in so often, who are constantly having their toes stepped on by their brothers and sisters,—she meant, I say, in the case of such people—it is about useless to try to make anything of them for they will not make anything of themselves. Now I confess that we are wanting in this matter of asking people to come to church, we are careless about asking people to subscribe for our papers; but on the other hand, I maintain that when a person is a regular subscriber to our publications and then feels hurt because he has not been spoken to in regard to the matter, there is something wrong in him; I maintain that when a Christian man has lived in a community a year and has not asked the privilege of joining the church, if he wants to join, and feels hurt because he has not been invited, there is something wrong in him as well as the church.

Young friends, let us make something of ourselves. Instead of feeling hurt and sulking in a corner because we have not been asked to do this or invited to do that, let us go to work and do those very things which we are censuring others for not doing. EVERGREEN.

A CYCLONE OF SYMPATHY.

"Miss Nellie Brayton is gradually failing and we fear death will claim her ere long."

The above item is taken from the news column devoted to our little village by the county paper.

I am well acquainted with the local correspondent and know him to be a kind and sympathetic man; and also know that his item is, alas! too true. Miss Nellie is rapidly sinking under that dread disease, consumption. She is well known here, and a host of friends sympathize with her and her family. Yet the most sincere friends have sometimes caused poor Nellie the keenest mental suffering by their blundering methods of trying to show their sympathy. They exclaim, "Why, Nellie, how you have changed! I would hardly know you! You look like a ghost! It is really too bad that you can't get out of doors when everything is so lovely," etc., etc.

They pour out such expressions to her and her family and believe themselves kind and sympathizing for so doing. It would shock them greatly to be told that their words were other-

wise than comforting, or to know, as I know, that poor Nellie has ever been so depressed by their visit that she had a crying spell afterwards.

Of course her people do not intend to allow such folks to visit her. But they cannot always judge who will cheer and who will depress her. Miss Nellie likes to read the paper; but I fancy that her folks will prevent her ever seeing the item quoted above; although it may be very annoying to them to accomplish it. The correspondent meant well, but his item is so worded that it cannot but bring a pang of sorrow to the hearts of those most deeply interested.

He would be a hard-hearted wretch, indeed, who could see a fellow being slowly dying, and not wish to do something to brighten his gloomy way. To bestow comfort and sympathy is a God-like act, and it should be a joy for us to cheer and comfort those who are sick. But we ought always to remember that the frail and delicate flower needs careful and gentle handling. As a sudden and bulky dash of water may crush and injure the flower that is sadly in need of moisture, so lavish and ill-chosen expressions of sympathy may be far more cruel to the sick one than utter indifference would be.

There is nothing of which the sick man is so conscious as that *he is sick*. And if one can't bring any other thought into his weary life, one had better not call on him at all.

There are many ways of helping and cheering the sick. We can find some of them if we will; and let us take care that our presence always brings sunshine, and never shadow.

A. M. T.

CHRISTIAN ENDEAVOR CONVENTION OF LOUISIANA.

Our Christian Endeavor Society of Hammond was represented at the State Convention held at New Orleans, May 19th to 21st. The Union is small, composed of thirteen Societies, three from Hammond. Ours is the only Seventh-day Baptist Society in the State, and our delegate, Miss Esther Davis, said she "felt the least bit all alone," but nevertheless she was a little proud to read the report of the Seventh-day-Baptist Society, knowing that in thus uniting, seed often falls in fertile ground. Several telegrams were received during the convention, one from San Francisco, sending greeting and welcome to California in 1895. The telegram from Montreal was very impressive, sending us greeting and those precious words of Paul in Rom. 1:11, 12, "For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I may be comforted together with you, by that mutual faith both of you and me." Mr. E. N. Irish, our President, was elected third vice-president of the State. A paper on the Lookout Committee, read by a young lady, was very interesting and instructive. She considers this committee the life of the Society. On earnestness in Christian Endeavor work it was said: "We have push and vim in worldly things, and are negligent and slack in our Christian work, which is by far the most important; we are so apt to leave for the preacher what we might do ourselves." The Bible was here styled the Endeavorer's tool with which to do his work. The young hearts want to be filled with the Holy Spirit, and can be only through a knowledge of the gospel. Hence each member, being thus filled with the gospel, the Holy Spirit will work through them and reach those around, while without it growth is impossible.

On Sunday morning a sunrise prayer-meeting

was well attended. Subject: "They that seek me early shall find me." The leader said he "liked to apply this to early in the day as well as early in life, going to Jesus early in the morning when our minds are fresh and bright, before they are filled with worldly cares, and thus we are made stronger for daily temptations; likewise in early life we are so much purer than after our lives have been tainted with sin and we only have a remnant to offer our blessed Redeemer. It was very inspiring to see how eager the young people were to speak a word for Jesus. In the afternoon the Christian Endeavor pledge was discussed. The speaker said, "Nothing outside the Bible equals the pledge in developing Christian character. It simply is a Christian duty to read the Bible daily, and by taking the pledge it helps us in this duty, as we know by experience." This was the closing session of the Convention, and our delegate said "it certainly was an inspiration to her, attending these meetings, and she wishes we could all have enjoyed them with her."

LEONA HUMISTON, *Cor. Sec.*

OUR MIRROR.

PRESIDENT'S LETTER.

My Dear Young People:—Ten months of the present Conference year have passed. We have left us only two months in which to do the remaining work of this year. Are you satisfied with the past? I am not. I think you will confess with me that we have not accomplished what we might.

I asked of you at the commencement of the year, that each one try and lead another person to Christ this year; have you prayed and worked for this? If you have not succeeded, you have only two months left in this year in which to work for this end. When you read this will you think as hard how to do this as you do for an excuse for not having done it? It is very hot weather now, it has been very cold. It is a very busy time, it has been a time of more leisure. You were also asked, each one, to contribute something for the Young People's Work, have you given something this year? I hope none of us have spent more frivolously than we have given to this work. We have left us only two months in which to put this year's balance sheet in the condition in which it must forever stand.

At the commencement of the year it was also suggested that each Society should organize, at least, one other Society during the year. Have you been successful in doing this? Do not say that there is no need for this work about you unless you have investigated the matter. I have usually found those who honestly believed this, were mistaken and had not investigated the matter. There are some six churches locked up in the county I live in; we supposed there were none in that condition until we investigated it.

Have you contributed this year as much or more than has been asked of you, or as you are able to give? If you, individually or as a Society, have been overlooked will you not give whatever you are able, hand it to your treasurer or send it to the treasurer of our Board, Ira L. Maxson. We have only two months left in which to "redeem the time." Many of the Societies have not responded yet as to what they would give this year. We could tell better what plans to make if they would report. We want more baptized pocket-books. A colored minister was once administering baptism; the candidate found after getting in the water that he

had in his pocket his money-purse; he requested time to take it out and send it ashore, but the minister replied, "No sah, if I baptizes you, I baptizes your pocket-book." I am afraid we have been leaving our purses unbaptized.

Brethren, the Boards do not want the money to run hospitals for feeble-minded Christians, but to lead to Christ our boys and our girls. "Christ receiveth sinful men." Say not there are yet two months and then cometh the harvest. It is white now. Our harvest for this year will be over in two months. Let us pray, give and work this last two months as we have never done before.

E. B. SAUNDERS.

—SO FAR as we have been able to learn, the first Junior Society organized in our denomination was that at North Loup, Jan. 17, 1891. With a present membership of fifty, it is one of our strongest societies.

—STATISTICS from the North-Western Association show that with an enrollment of sixteen societies there are but four Junior societies, three of these having been organized during the present year. We hope that when reports are received from the other Associations they will show that a larger proportion of the societies have aroused to the importance of this work. We feel strongly that this opportunity for seed-sowing should not be neglected, and that careful thought on the part of every Y. P. S. C. E. must result in a Junior.

—WE publish, by request, the following note of thanks from Miss Maggie Bee, of Addison, W. Va., for the hearty response to her request in these columns some weeks since:

"I desire to thank the many dear friends, especially the children, who have responded so generously to the call for *Sabbath Visitors* for gratuitous distribution. I have given and sent out about one hundred and fifty papers to over twenty families, and still have a bountiful supply at hand, perhaps sufficient for the present. If there are those who from time to time are willing to send some, they will be gratefully received. If you could see the bright faces and hear the expressions of gratitude from some of those to whom papers have been given, it would make your hearts glad, and you would feel that truly it is more blessed to give than to receive."

—ONE of the pleasantest features of the Western Association, held at Nile, was the Young People's Hour, Sabbath evening, June 17th, and presided over by Miss Edna Bliss, the Associational Secretary.

The Secretary's report cheered all by showing an unusual amount of good work done during the past year.

Carefully prepared papers on "The Practical Christian Endeavor," "Work for Lookout Committees," "Music in Prayer-meetings," and "Junior Work," gave instruction and encouragement to a large audience of earnest workers, eager for suggestions which should aid in this great work.

The Question Box contained many questions which often puzzle the Christian Endeavorer, and drew forth many helpful answers and suggestions from experienced Christian workers. The music, which was given by a quartette, added much to the enjoyment of the occasion, and we feel that none who came with a desire for help could have been disappointed.

E. H. D.

A BEAUTIFUL behavior is better than a beautiful form; it gives a higher pleasure than statues and pictures; it is the finest of fine arts.—*Emerson.*

BILLY.

The clerk at the general delivery window of a city postoffice is usually a pretty busy individual, but on rare occasions he has his moments of leisure. It was at such a time, one summer afternoon, when active business seemed entirely suspended, that the young man who presided over the general delivery was startled out of a comfortable doze by the sound of a piping voice issuing from some invisible quarter:

"Say, mister," said a voice, "is der a letter for me?"

The clerk started out across his little corner, but failed to see the owner of the voice. Then he poked his head half way out of the narrow window, and glancing down saw a little mite of a ragged fellow with a bootblack's kit swung around his shoulders.

"A letter for you?" he echoed, with a smile. "Don't know. What's your name?"

"Billy."

"Billy—what else?"

The little fellow shifted from one foot to the other, but his clear blue eyes looked steadily at the clerk.

"Not'in' else," he said. "Jes' Billy."

"I guess not," the clerk replied. "Were you expecting a letter?"

"Yes, sir."

There was an expression of faith in his errand in the little fellow's face, and the clerk raked his brain for a simple explanation to offer him.

"Mebbe," said the boy, "if I told yer why I was a-lookin' for a letter, yo' cu'd find it for me."

"Perhaps I could," said the clerk. "It won't do any harm to try, anyway."

The little fellow set his bootblack's kit down on the floor.

"It wuz like dis," he said. "Las' Sunday mornin' I was at d' mission Sunday-school uptown, an' on my way back I walked wid Miss Rogers. You know her?"

"No," replied the clerk, still smiling.

"Yo' orter. She's d' teacher uv our class. She wuz a-tellin' me erbout d' lesson, an' when I left her by her house I jes knowed it all. Well, I walked on down d' street, an' pretty soon I seen an old gentleman in front of me doped a pocketbook, when I tuck it up, an' tuk it over t' the alley where I live. I seen it was full of money, but I never touched none uv it. Long erbout night time I begun t' think o' the Sunday-school lesson an' the more I thought uv it, the more I got worried. D' nex' mornin' I put on my good clothes agin, an' I wuz a-goin' t' take d' pocketbook up t' Miss Rogers. I knowed she'd feel bad's I did, an' so I thought I'd send the money back on my own accord. D' wuz some cards n'n things in it, tellin' d' name o' d' man what dropped it, an' I writ a letter to him, 'splainin' how I wuz sorry I'd kept it, an' signed my name—jes' Billy. Den I wrapped it up, and sent it to him by mail."

The clerk had ceased smiling by this time, and he looked into the boy's sober face as he asked:

"Did you tell the man where to reply to your letter?"

"Nusser; but I said I'd come here an' ask, to see ef d' pocketbook got to him; da's all."

"I see," replied the clerk. "If you'll wait a minute, I'll see if I can find anything."

Without any hope of success he went over to the "B" box, and ran quickly over the letters it contained. In the centre of the pack he found one addressed:

"BILLY.

To be called for."

With a bright face he hurried back to the window, and handed the missive to the little bootblack.

"Here it is," he said. "This must be for you."

Billy took the letter, turned it over once or twice, and then handed it back:

"Read it for me," he said. "I ain't much on makin' out writin'."

The clerk opened the envelope and extracted the contents. In a business hand was written a kindly letter to "My honest little Billy," and the writer asked that the boy call to see him at an address which he gave. The letter closed

with the familiar words that "honesty was the best policy, always; but I feel that in this case a reward of another sort is called for." The latter referred to a neatly folded greenback which was enclosed.

The clerk read the letter to Billy, and then handed it to him with the enclosure.

"Go to Miss Rogers," he said, "and tell her the whole story. She will advise you what to do."

Little Billy's eyes sparkled as he thanked the clerk. Then he swung his kit over his shoulder again, and promising to return to explain the rest of the adventure, he trudged out into the street.

It was a week later when he came back to see the clerk. His clothes were new and fitted him somewhat better than his old ones, and the bootblack kit was not visible. He reached up and shook hands with his friend as he said:

"I ain' shinin' shoes no more. D' gentleman dat writ me dat letter hez give me a place in his office, an' I'm a going to night school now."

He said more than this, and the two had a chat during the first lull in business. But we have told enough of little Billy's story to show how true—always true—is that story about honesty is the best policy. And even if there had been no letter for Billy, the policy would have been the same.—*Selected.*

IGNORAMUSES.

Sensible people sometimes make very odd mistakes, which a little reflection would have enabled them to avoid, while people who are not sensible take very startling views of things generally. At the Centennial Exhibition two country girls stood before a copy of the Flemish artist, Paul Potter's great masterpiece, and one of them read from her catalogue, "The Young Bull, after Potter."

"Yes," said the other, "there's the bull, but where's Potter?"

"Don't you see him," asked her companion, pointing to the figure of the herdsman, "behind the tree?"

Two others were admiring a statuette of Andromeda, which was labelled, "executed in terra-cotta." "Where is Terra Cotta?" asked one of them, with probably some vague idea of Terra del Fuego.

"I'm sure I do not know," was the reply, "but I pity the poor girl, wherever it is."

A man, after gazing at a photograph of the Three Graces, exclaimed: "What fools women are! Those girls have not got money enough to buy themselves clothes, yet they spend the little they have in having their photograph taken."

Two boatmen on the Ohio River were talking about cold weather, and of a certain severe winter. "It was just awful," said one of them. "At Cincinnati the river was froze tight, and the thermometer went down to twenty degrees below Cairo."

"Below which?" asked his puzzled companion.

"Below Cairo, you blubber-head! You see, when it freezes at Cairo it must be pretty cold—so they say so many degrees below Cairo."

But light was bursting in upon the other. "No, they do not," he exclaimed, eagerly. "You've got it all wrong—it's so many degrees below *Nero*. I do not know what it means, but that's what they say when its dreadful cold."

GEN. O. O. HOWARD AND THE BEGGAR.

When General O. O. Howard was in Chattanooga, a beggar with a withered arm, from which the fingers and part of the hand were missing, came up to him and asked for alms. The general, with a twinkle in his eye, held out his empty sleeve and said: "You are better off than I am, for you have your arm left, while I have lost mine." The cripple gazed at the empty sleeve for a moment and then extracted fifteen cents from the pocket of his tattered jeans trousers. "Here," he said, turning to General Howard; "this is all I've got, but you're welcome to it." There was a general laugh at the expense of the distinguished commander of the department of the East, and he made the man happy by giving him a silver dollar.—*Argonaut.*

THE FIRST UNITED STATES FLAG.

Do our young people know who made the first "Stars and Stripes" flag? Not long after our colonies declared themselves "free and independent," and started up in business for themselves, they felt the need of a banner which should be unlike all others, and belong to them alone.

So a patriotic artist designed one after the beautiful coat of arms of the leader, George Washington; and, with a few slight changes, the first flag was exactly like the one we love to-day. This pattern banner was made in the year 1777, in the city of Philadelphia. The work was done by two sisters, Miss Mary and Miss Sarah Austin. The house in which they lived is still standing, and is pointed out to visitors to-day as the birthplace of "Old Glory."

It was this flag that floated over the ship of the gallant Paul Jones when he won the sea-fight off the coast of England, in 1779. He carried it first on his little vessel which ran up and down the Schuylkill river, and grew so fond of it that when he was ordered to a higher post he could not leave his signal behind. So when the "Bon Homme Richard" fought the Serapis, the young commander won his great victory under the shadow of his dear flag, and during the battle it was more than once picked up out of the salt water, and saved from flood as well as flame. At one time the chief mast, to which the flag was lashed, was shot away, and "down fell Old Glory" into the Atlantic. A brave young officer plunged in and rescued it, and nailed it to another mast, and there it hung until the "Bon Homme Richard" won the day. In this great naval battle the conflict was so fierce that Paul Jones had to lash his ship to the "Serapis," lest it should sink before the hour of victory. And he proved himself a wise commander, for after two more hours of hard fighting the enemy surrendered, and before another sunrise the "Bon Homme Richard" sunk many fathoms deep.

After this battle the flag was borne by the United States frigate "Alliance" over many an ocean voyage.

It is now a tattered and faded ghost of its former bright beauty, but more glorious than ever in the memories which cluster around its folds.

There are carefully patched bullet holes, and one entire stripe has been replaced by new. It had but twelve stars, for when it was made there were but twelve States, as Georgia, the last of the original thirteen, had not entered into the Union. A part of one end has been torn off, and it is now almost square, measuring, perhaps, six feet each way.

This glorious old trophy now belongs to the descendants of the young officer who rescued it from the ocean at its first naval battle, and, in so doing, was himself cut and maimed for life. When peace was restored the flag was presented to its gallant rescuer, who cherished it as his chief treasure and bequeathed it to his children.

In addition to its interest as the first flag made for our country, it has great historical value as being the first United States banner saluted by foreign nations on the high seas, for immediately after the surrender of the "Serapis" it was acknowledged as our emblem by the French war ships.

It is only a bit of faded cloth, but all the same it is our blessed "Old Glory," the first symbol of a free people to float on the breezes of a new world, and a token of the dearest thing on earth to the heart of all true Americans.—*Churchman.*

GOOD TEMPER IN TRAVELLING.

We hear of a good many requisites for travelling in comfort, but none of them surpass good temper, especially in hot, dusty weather. To be indifferent to the crying of cross and tired babies, to draw a shawl or a wrap over the shoulders when some fresh air fiend persists in sending a current of cold wind from an open window, or equally to be patient when you want the window open and somebody else wants it shut, to be ready to accept delays without grumbling, and to be as sweet at a journey's end

as at its beginning, this is to be indeed good-tempered.

If one travels easily, and is not made faint and ill by the rapid motion of the train, or seasick by the roll of the steamer, there is little credit in keeping amiable. But many women suffer fearfully from jolting and jarring. Their heads ache, their stomachs rebel, their nerves are on edge. It is nothing short of saintly to be pleasant in these circumstances; but some people achieve it, and they are held in pleasant memory by their fellow-travellers.

A certain amount of philosophy is an armor of proof when one is on a journey. The thought that not you but the conductor and the captain and the engineer are responsible for the safety of the cars or boat should suffice to keep you from needless and useless fidgeting when there is a halt. Some people waste an immense amount of energy in trying to undertake what is not within their province. No amount of idle fuming will cool a heated journal or repair a break in the machinery, so it is as well to keep one's self from friction, maintain one's composure, and trust in the kind care of Providence.

In every emergency, in every experience, the good-tempered person has the advantage of the one who is cross and irritable. This is always true.—*Harper's Bazar.*

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 II.—PAUL AT PHILIPPI.

For Sabbath-day, July 8, 1893.

SCRIPTURE LESSON.—Acts. 16 : 19-34.

GOLDEN TEXT.—Believe on the Lord Jesus Christ, and thou shalt be saved.—Acts 16 : 31.

INTRODUCTION.—The gospel was preached at Philippi for some time, no doubt, without persecution from the Jews, there being but few there. A Christian church was formed. But avarice and greed are opposed to the regeneration of hearts. There were frauds in those days as now, speculators and confidence men who make money by deceiving others. A slave girl under the direction of her masters went about telling fortunes. Probably she was also insane. Following Paul and Silas, crying out in regard to their mission she grieved them, so that in Christ's name Paul cast out the evil spirit. Thus saved from the evil malady she no longer served her wicked masters. From this point our lesson begins.

EXPLANATORY NOTES.—v. 19. Covetousness is opposed to Christianity and it began the persecution both at Philippi and Ephesus. The Jewish persecution was stirred up by religious intolerance and fanaticism. It all comes from the selfishness of the human heart. The saloon power hates religion and everything that interferes with sinful gains. So of political intrigues, lottery dealers, leaders of social impurity, speculators, slave-dealers. "Caught Paul and Silas." Used violence. "Market-place." A centre of social and political life and where the magistrates sat. v. 20. "Magistrates." Praetors, city judges. "These . . . Jews." Avarice excites prejudice to gain its object. What was more odious to Gentiles than Jews? Banishment or persecution seemed lawful to them, for the highest Roman powers did it. "Exceedingly trouble our city." Very true. Righteousness always troubles the devil, but that is not the fault of the gospel. Sin brings the trouble upon men who are opposed to the truth. A fine gardener troubles the weeds. v. 21. "Customs . . . not lawful." Roman law forbade the introduction of foreign religions where not already established before Roman subjugation. Political disturbance was feared. v. 22. "Multitude rose up." The

populace became a mob. The motive of the accusers is concealed. "Rent off their clothes." Of Paul and Silas. "Beat them." With rods. 2 Cor. 11: 23, 25, 1 Thess. 2: 2. v. 23. "Many stripes." They were exasperated. Jewish law restricted the blows to "forty save one," but punishment by Romans depended upon the caprice of the magistrates. They seemed to have no opportunity to declare themselves Roman citizens and thus escape this outrage. v. 24. "Received . . . charge." The jailor was under law to obey instructions. "Inner prison." The farthest part, where escape would be quite impossible. "Feet in stocks." An instrument both of confinement and torture, but even here "nothing the limb feels in the stocks when the mind is in heaven."—*Tertullian.* v. 25. How could they sleep with undressed wounds and in a place of torture? But they could pray and sing and the prisoners in astonishment heard and beheld the moral bravery of Christians. v. 26. "Great earthquake." Natural law was not violated, yet it was answer to prayer in an unexpected way. This shock, or the mighty power which produced it, unfastened the doors and released the fastenings holding the chains. Although all the prisoners were released none of them tried to escape. v. 27. "Would have killed himself." Preferring to die by his own hand to a death by Roman law, which transferred the punishment due the escaped prisoner to the jailor. v. 28. "Cried with a loud voice." To arrest his attention and save him from suicide. "No harm." Wrong. It is sin to take the life of self. The gospel says to all men, "Do thyself no harm." Sin not against God, to your present and eternal injury. "We are here." Assuring the jailor of his own safety and of Christian solicitude for his bodily and spiritual welfare. v. 29. "Came trembling," Fearing, and yet putting himself under the power of the two religious teachers. He was more of a prisoner than they. Some divine power protected them and he would yield himself to the God of these wonderful men. v. 30. "Brought them out." From the inner prison into the prison court, no doubt. "What must I do?" The answer to this question determines the character of all men, their relations to God and eternal destiny. What a great question! "To be saved." The prisoners were all there and he was in no danger from the magistrates. The earthquake was past and no bodily harm had come. From what would he be saved? The next verse is the answer. He felt himself a lost sinner needing salvation. v. 31. Here is the answer. Salvation is by faith in Jesus Christ. There is no other way. This is the acceptance of God's way, a compliance with his terms. Faith commits us to his service, to obedience to his holy law, and fills our hearts with holy love to Christ. v. 32. The evangelists at this point preach the word which included the fundamental doctrines of Christianity. The jailor and his family hear, believe. v. 33. "Wash their stripes." From blood and to reduce the inflammation and swelling. In turn, Jesus washes him from sin. Religion promotes tenderness and affection. "Baptized." Again we observe the public profession following faith. v. 34. "Into his house." Which was probably connected with the prison. He feeds them. Christian hospitality again observed. "Rejoiced." Religion makes a man joyful, produces happiness.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning July 2d.)

HOW TO MEET TROUBLE.—Acts 16: 23-25, 2 Cor. 7: 3-7.

Very much if not the most of the troubles of this life come from our own follies and mistakes. How many times we go contrary to light and truth and always with this result; trouble and suffering, either mental or physical. This may discipline us and happy are we if by the discipline we learn to avoid the causes of trouble.

But there are many troubles not the result of our own sins, but which come from opposition to our efforts to serve God and obey his truth. Error hates truth, is antagonistic. If any man live godly in Christ Jesus he shall in one way or another suffer persecution. He cannot avoid it unless he compromise with evil. But no child of God should make any such unlawful concessions. Be true to the cause of truth and then meet as Paul did, as Christ did, the troubles which arise.

In the first place Paul had unwavering faith in God. He knew that all things would work together for good to them that love God. The wrath of man would be used to work out redemption and the remainder of wrath would be restrained. (2) Doing his part he could be cheerfully resigned. He would improve all lawful opportunities to escape trouble, and submit to all beyond his control. (3) He was enabled to meet trouble by being encouraged by his friends. Titus came to him and also reported the love and sympathy of the church at Corinth. So may we be comforted and comfort others in trial by this same burden bearing (Gal. 6: 2),

this same love and Christ-like sympathy expressed in words and deeds.

Passages for Endeavor Meetings.—Job 23 : 10, Zech. 13 : 9, Heb. 11 : 17, James 1 : 3, 1 Peter 4 : 12-14, Rev. 3 : 10, 2 Cor. 4 : 8-12, 16, 17, 2 Thess. 2 : 16, 17; 3 : 5, 6, Matt. 5 : 10-12, 38-42, 44.

—ANTHONY sought for happiness in love, and found disgrace; Brutus in glory, and found disgust; Caesar in dominion, and found ingratitude. All of them found distraction. Marcus Aurelius said that only one thing—philosophy, was able to conduct a man. This, he declared, consisted in keeping the “demon within a man free from violence, superior to pains and pleasures, doing nothing without a purpose, not yet falsely and with hypocrisy, not feeling the need of another’s doing or not doing anything; and besides, accepting all that happens; all that is allotted, as coming from where he himself came; and, finally, waiting for death with a cheerful mind, as being nothing else than the dissolution of the elements of which every living being is compounded.”

—MANY were the philosophies, and often strange, by which men of the past sought happiness. Some in these days are no wiser. But there are many who know of the happiness of duty, who find it in promoting “peace on earth, and good will amongst men.” Duty is not a hard task-master. Duty is kind and sympathetic, something to shelter one from the anxieties of life, and to guide in the path of peace. Duty makes useful and interesting the life. It is dreading and shirking duty that makes so many unhappy and care-worn.

—DUTY leads many to become teachers and preachers, but not willing, cheerful workers, because the will is not parallel with God’s will. There are too many four-corners on the road of some lives. They do duty, as they call it, for fear of some evil consequences, or lest they shall not appear eminently respectable. They are trying to serve only in the letter and not also in the spirit, as soon as it is in the spirit, then the road is pleasant, peace is found, happiness is found, but if not all happiness and joy, it is with a conscience void of offence, and in anticipation of the Master’s commendation.

HOME NEWS.

New York.

RICHBURG.—A meeting called for the ordination of Ethel Rogers and Samuel Crandall, as deacons, was held at Richburg, N. Y., Monday, June 19th, at 10 A. M. Delegates were present from Nile, Little Genesee, West Genesee, Portville, Scio, Wellsville, Andover, Independence and the 1st Alfred church. These with the members present of the Richburg Church constituted the council, which was organized by the election of Geo. W. Burdick as chairman; John King as secretary; and Joshua Clarke as leader in the examination. About thirty minutes were taken in the examination and the candidates found to be very thoroughly orthodox touching the general doctrines of our religion. The council having expressed its satisfaction by vote, M. G. Stillman, J. King and D. Yapp were appointed to arrange a programme. Joshua Clarke gave the sermon, setting forth in very plain and practical manner the kind of material needed for the church officers. It was a sermon long to be remembered by all who heard it. If we would all live by its teachings we should find such life and growth in our churches that the enemy of all souls, the

devil, would take to flight. Consecration prayer was offered by A. A. Place, charge to candidate by G. H. F. Randolph, and right hand of fellowship by Geo. W. Burdick. Excellent aid in these exercises was given by the choir, and all having passed very pleasantly, the meeting closed quite promptly at the regular time for dinner.

M. G. STILLMAN.

DERUYTER.—Our churches in Central New York have a great many members that are quite aged, and DeRuyter has also a goodly number of those aged, worthy and widely known men and women. These venerable fathers and mothers are known because of their connection with DeRuyter Institute, and in our denominational gatherings where they have held a worthy place. A great many in the East and West will remember the devoted wife of Bro. L. H. Babcock, who was a mother to so many of the students, and will regret to learn that for some weeks she has been suffering from serious nasal hemorrhages which have greatly reduced her system, but she is at present comfortable, and we hope she may be spared to her grandchildren and continue a blessing to others.

Deacon Avery T. Stillman, whose earlier life was spent at Lincklaen, then at Rosenhayn, N. J., then at Verona, N. Y., but for many years an honored deacon at DeRuyter, has become a great sufferer, and seems to be gradually wearing away; but his strong faith in God and love for his cause brightens his rapidly declining days.

Brother Artemas Coon has been very sick this spring, and we feared his work was done, but God has raised him up, and we trust he may be spared and blest for many days.

Deacon J. B. Wells, so widely known among our people for his long and faithful service, had a stroke of paralysis in March, and has given up house-keeping and moved across the street to his daughter’s. His general health is good, and he gets down street with his cane, and always, when able, fills his place in the house of God. And so these aged and honored standard-bearers are failing, but God is raising up young men and women of activity and devotion to carry the work forward.

L. R. S.

SCOTT.—The Scott Church kindly granted to the pastor and his wife a leave of absence of a few weeks previous to the meeting of our Association, which time also included Quarterly Meeting held with the church at Lincklaen, N. Y. We also enjoyed a pleasant visit to the home land, Berlin. The meeting of the Eastern Association occurring at that place an opportunity was thus afforded to attend all of its sessions, as likewise those of the Central Association at Adams Centre, all of which will doubtless prove helpful in our work on the home field, to which we return with renewed courage and zeal.

June 12th found us on our homeward journey. Reaching Homer by rail a brother met us at the station to convey us to the parsonage. As we passed along through the beautiful scenery with which Scott abounds, and in conversation relating to home scenes the brother casually remarked that his wife had been down to open the parsonage and air the rooms, making them more presentable for immediate occupation. The thought occurred to us that she would perhaps be waiting when we arrived and accompany her husband to their home. But it was early night-fall when we reached the parsonage, and all the doors and window-blinds were tightly closed, and perfect silence reigned. So we naturally concluded that household duties necessitated the sister’s return to her home.

The only change we observed was that the parsonage had received a new coat of paint in our absence. As we alighted, the brother, who so kindly brought us from the station, remarked that he would step to the door of the neighbor where we had left the key. We took our valise from the wagon and placed it on the piazza, while he returned with the key and put it in the door. We opened it and to our great surprise the room was full of people seated around and standing, while loud peals of laughter, mingled with hearty expressions of welcome home, greeted us. Then followed the warm hand-grasp, with other tokens of esteem, all expressive of heart-sympathy and friendship. The fact was that the church and society had adroitly managed to have themselves locked in the house to await in silence the coming of the usual occupants. Who but the good Scott people could plan so complete a surprise and carry it out so successfully, to effect the purpose for which it was intended, that of a cordial reception to the returning pastor and his wife. Not only was a bountiful supper prepared, but numerous packages of value were left behind for future use. Nothing wanting, even a nice bouquet graced the table to add cheerfulness to the scene.

We are forcibly reminded how much the expressions of good-will, and even the little courtesies of life, have to do, not only to make it cheerful, but to infuse new vigor into its activities. That this effect may not be lost on the givers as well as the receivers, is our earnest desire.

B. F. AND A. E. ROGERS.

NEWS FROM DR. ELLA F. SWINNEY.

To the Editor of the SABBATH RECORDER :

We have been looking forward to the arrival of our sister, Dr. Ella F. Swinney, from the China Medical Mission, with serious interest. For I know the health of one in that foreign climate and under such physical and mental strain must have needed rest and time to recuperate. A few days in the country there is not enough, even weeks among the hills, delightful scenery, and mountain air will not always repair the exhaustion resulting from the fatigue of a foreign missionary’s life.

All must feel that her ten years (nearly) of hard labor calls for rest, and that rest can best be taken in the home land. The thought of “home” and “mother” has cheered many a weary heart; and now sister is home once more with her aged mother, giving a joy and comfort, peace and rest that could not be realized under any other circumstances.

By the kind permission of the Missionary Board she left Shanghai, China, May 27th, on the steamer “Empress of Japan,” reaching Vancouver, B. C., June 13th, thence via Canadian Pacific Railroad to Montreal and New York City, arrived here, Smyrna, Del., 1.30 A. M., June 21, 1893,—our mother being here with us this summer.

A few days of rest we hope will soon remove the fatigue of the long journey and then she will be ready for the many talks with her loving mother, and ready too, to meet her friends and do all she can among our people for the good of the cause. She has the desire to return in the autumn to her work again in the foreign field. And may the Master lengthen her days of usefulness and bless the work by raising up some one to personally aid her, and take her place in the field when her hands become feeble. Truly the harvest is great in that department, yet the laborers are few.

Fraternally,

C. O. SWINNEY.

SMYRNA, Delaware, June 21, 1893.

For the SABBATH RECORDER.

WHEN HE COMES.

BY LUELLA D. STILLMAN.

My heart is very sad and lone to-day, Upon my cheek there rests a burning tear, The kind, old preacher in the pulpit said,— "The coming of the blessed Lord is near."

And when we see him coming from the skies Smiling down upon the gathered throng; He'll read our hearts just like an open book, And know the good we've done and every wrong.

I remember now my kind, old mother's words, While to her heart so closely I was drawn, "Be true, my child, to God and to thyself, Remember this long after I am gone."

TEMPERANCE.

THE Norwegian Total Abstinence Society has 100,000 members in the 853 local unions.

THERE are 1,200 houses on the Shaftsbury estate in London, but not one public house or pawnshop.

THE parliament of Sweden has passed an education bill providing that instruction on the nature and effect of alcohol shall be given in the public schools.

DR. NORMAN KERR affirms that hot water is more efficacious and infinitely safer to use in the collapse which follows cholera than any form of alcoholic stimulant.

IF a Sunday-closing bill could be passed in England it would set free from Sunday toil between 200,000 and 300,000 bar-maids and bar-men who now work about fifteen hours a day for seven days.

NEWSPAPERS representing both the dominant political parties, agreed in picturing the closing hours of the recent New York Legislature as a disgraceful and drunken orgie. The World said that the Assembly chamber at a late hour was heavy with the fumes of alcoholic stimulants, and that many of the members were in a state of imbecility.

THE late P. T. Barnum, in an address delivered by him in his great Hippodrome in Philadelphia, made the following statement, which is in itself a powerful argument for the temperance reform: "I will undertake, and give bonds for the fulfillment of the contract, that if the city of Philadelphia will stop selling liquor and give me as much as was expended there for liquor last year, I will pay all the city expenses; no person living within her borders shall pay taxes; there shall be no insurance on property; a good dress and suit shall be given to every poor boy, girl, man, and woman; all the educational expenses shall be paid; a barrel of flour shall be given to every needy and worthy person; and I will clear a half million or a million dollars by the operation."

ADVENTURE IN A BALLOON.

It was indeed the fierce bluster of the gale tearing its way through leaf and branch that we heard. If the balloon should dash against the hedge of spears, ambushed there, it would be not only wreck, but the sharpest peril of life. "We must trust to luck," said Donaldson, grinding his teeth; "we can't do anything. But be ready to spring for a big limb, and hold on for dear life when I give the word."

We were not long in suspense. The down-pour suddenly lessened, and our balloon rose a little. It still thundered and lightened, but the rage of the storm had spent itself. The captain clutched my hand with a hard grip. "We're all right now," with a quiver in his voice, for his iron nerve had been shaken; "but let me tell

you, you will never be so near death again and escape it."

He bent over the side of the basket. "I think there's a village close at hand. Look sharp, and you will see the twinkle of a light down there." And it was so, surely. As we moved on more lights shot into view. We were hovering over a valley between two mountain ridges, one of which had been so nearly our ruin. It was an hour after midnight, and the villagers were asleep. Donaldson's gayety frothed like champagne after our recent danger. "We'll wake the people from their dreams with a blast from the skies." He laughed, and seized a bugle which hung near at hand. "How's this for Gabriel's horn?" He blew notes of piercing sweetness (he had been an army bugler), which rose and swelled and sent their wild echoes flying among those midnight hills. Lights began to shine in every house, and moving lanterns and the clatter of voices betokened a general alarm. What this midnight summons out of the skies might mean filled the rural fancy with terror, and the note of fear could be heard in many of the voices which floated up to us. We were so near the earth that we could hear the drag-rope slapping the sticks and stones with its tail.

"Village aho-o-o-y!" whooped the captain, at the top of his lungs. "Aho-o-y-o-o-y there! Bear a hand, you land-lubbers, at the rope, and pull us down to earth." So our rustic friends with a hearty cheer tumbled over each other in their zeal to get hold of the rope—fear now blown away by admiration—and we were soon safely on the ground with our air-ship anchored for the night.—Harper's Young People.

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.

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 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.

ERIE LINES

TO NEW YORK, PHILADELPHIA, BOSTON, CLEVELAND, CINCINNATI, CHICAGO.

Table with columns for destinations (Hornellsville, Almond, Alfred, etc.), departure times (P.M., A.M.), and arrival times. Includes a section for Buffalo and Meadville.

Table with columns for Eastern Time (June 4, 1893) and departure/arrival times for various destinations like Dunkirk, Forestville, Smith's Mills, etc.

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.

LOCAL AGENTS.

The following Agents are authorized to receive all amounts that are designed for the Publishing House, and pass receipts for the same.

- Westerly, R. I.—J. Perry Clarke. Ashaway, R. I.—Rev. G. J. Crandall. Rockville, R. I.—A. S. Babcock. Hopkinton R. I.—Rev. L. F. Randolph. Hope Valley, R. I.—A. S. Babcock. Mystic, Conn.—Rev. O. D. Sherman. Waterford, Conn.— Shiloh, N. J.—Geo. Bonham. Marlboro, N. J.—Rev. J. C. Bowen. New Market, N. J.—C. T. Rogers. Dunellen, N. J.—C. T. Rogers. Plainfield, N. J.—J. D. Spicer. Salemville, Pa.—Geo. B. Kagarise. Salem, W. Va.—Preston F. Randolph. Lost Creek, W. Va.—L. B. Davis. Berea, W. Va.—H. D. Sutton. New Milton, W. Va.—Franklin F. Randolph. New York City, N. Y.—Rev. J. G. Burdick. Berlin, N. Y.—E. R. Greene. Adams Centre, N. Y.—Rev. A. B. Prentice. Lowville, N. Y.—B. F. Stillman. West Edmeston, N. Y.—Rev. A. Lawrence. Brookfield, N. Y.—Dr. H. C. Brown. Brodruyter, N. Y.—B. G. Stillman. Lincklaen Centre, N. Y.—Rev. O. S. Mills. Scott, N. Y.—B. L. Barber. Leonardsville, N. Y.—Edwin Whitford. Alfred, N. Y.—Rev. H. P. Burdick. Independence, N. Y.—G. C. Crandall. Selo, N. Y.—Rev. A. A. Place. Richburg, N. Y.—Rev. B. E. Fisk. Little Genesee, N. Y.—E. R. Crandall. Nile, N. Y.—J. B. Whitford. Shingle House, Pa.—Rev. G. P. Kenyon. Hebron, Pa.—Mrs. Geo. W. Stillman. Jackson Centre, Ohio.—J. H. Babcock. West Hallock, Ill.—Niles S. Burdick. Chicago.—L. C. Randolph. Farina, Ill.—E. F. Randolph. Milton, Wis.—Paul M. Green. Milton Junction, Wis.—L. T. Rogers. Edgerton, Wis.—Dr. H. W. Stillman. Walworth, Wis.—E. R. Maxson. Albion, Wis.—T. B. Collins. Berlin, Wis.—John Gilbert. Cartwright, Wis.—D. W. Cartwright. Utica, Wis.—James H. Coon. Dodge Centre, Minn.—Giles L. Ellis. New Auburn, Minn.—John M. Richey. Welton, Iowa.—U. S. VanHorn. Garwin, Iowa.—Rev. E. H. Socwell. Billings, Mo.—Rev. L. F. Skaggs. Hammond, La.—Rev. G. W. Lewis. Nortonville, Kan.—O. W. Babcock. North Loup, Neb.—Rev. Oscar Babcock. Humboldt, Neb.—Joshua G. Babcock. Smyth, Dak.—W. N. Burdick. Fayetteville, N. C.—Rev. D. N. Newton. Attalla, Ala.—Rev. R. S. Willson.

BUSINESS DIRECTORY.

It is desired to make this as complete a directory as possible, so that it may become a DENOMINATIONAL DIRECTORY. Price of Cards (8 lines), per annum, \$3.

Alfred Centre, N. Y.

ALFRED CENTRE STEAM LAUNDRY, T. B. TITSWORTH, Proprietor. Satisfaction guaranteed on all work.

A. A. SHAW, JEWELER AND GRADUATE OPTICIAN, Complete Test Lenses for fitting difficult cases, accurately.

UNIVERSITY BANK, ALFRED CENTRE, N. Y. E. S. Bliss, President, WILL H. CRANDALL, Vice President, E. E. HAMILTON, Cashier.

This Institution offers to the public absolute security, is prepared to do a general banking business, and invites accounts from all desiring such accommodations. New York correspondent, Importers and Traders National Bank.

ALFRED UNIVERSITY, ALFRED CENTRE, N. Y. Equal privileges for Gentlemen and Ladies. Fall term begins, Tuesday, Sept. 5, 1893. ARTHUR E. MAIN, D. D., PRESIDENT. E. M. TOMLINSON, A. M., Secretary.

W. W. COON, D. D. S., ALFRED CENTRE, DENTIST. Office Hours.—9 A. M. to 12 M.; 1 to 4 P. M.

BURDICK AND GREEN, Manufacturers of Tinware, and Dealers in Stoves, Agricultural Implements, and Hardware.

THE ALFRED SUN, Published at Alfred Centre, Allegany County, N. Y. Devoted to University and local news. Terms, \$1 00 per year. Address John M. Mosher, Business Manager.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY. L. A. PLATTIS, President, Alfred Centre, N. Y. WM. C. WHITFORD, Corresponding Secretary, Milton, Wis. T. M. DAVIS, Recording Secretary, Alfred Centre, N. Y. A. B. KENYON, Treasurer, Alfred Centre, N. Y. Regular quarterly meetings in February, May, August, and November, at the call of the president.

SABBATH-SCHOOL BOARD OF GENERAL CONFERENCE. E. M. TOMLINSON, President, Alfred Centre, N. Y. CHAS. STILLMAN, Cor. Sec., Alfred Centre, N. Y. E. S. BLISS, Treasurer, Alfred Centre, N. Y.

New York City.

POTTER PRINTING PRESS, CO. 12 & 14 Spruce St. C. POTTER, JR., H. W. FISH, JOS. M. TITSWORTH, D. E. TITSWORTH.

THE BABCOCK & WILCOX CO. Patent Water-tube Steam Boilers. G. M. H. BABCOCK, Pres. 80 Cortlandt St.

Leonardsville, N. Y.

THE OTSEGO FURNACE CO. Warm Air Furnaces. Sanitary heating a specialty. A. W. DAGGETT, Pres. I. A. CRANDALL, Sec. & Treas. H. D. BABCOCK, V. Pres. G. C. ROGERS, Mgr.

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD. C. POTTER, Pres., J. F. HUBBARD, Treas., A. L. TITSWORTH, Sec., L. E. LIVERMORE, Cor. Sec., Plainfield, N. J. Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 P. M.

THE SEVENTH-DAY BAPTIST MEMORIAL BOARD. CHAS. POTTER, President, Plainfield, N. J. R. B. POPP, Treasurer, Plainfield, N. J. J. F. HUBBARD, Secretary, Plainfield, N. J. Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

POTTER PRESS WORKS. Builders of Printing Presses. C. POTTER, JR., & Co., Proprietors.

W. M. STILLMAN, ATTORNEY AT LAW, Supreme Court Commissioner, etc. Westerly, R. I.

E. N. DENISON & CO., JEWELERS. RELIABLE GOODS AT FAIR PRICES. Finest Repairing Solicited. Please try us.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY. WM. L. CLARK, President, Ashaway, R. I. W. C. DALAND, Recording Secretary, Westerly, R. I. A. E. MAIN, Corresponding Secretary, Ashaway, R. I. ALBERT L. CHESTER, Treasurer, Westerly, R. I. The regular meetings of the Board of Managers occur the third Wednesday in January, April, July, and October.

Hope Valley, R. I.

E. GREENE, REGISTERED PHARMACIST, Hope Valley, R. I.

Chicago, Ill.

ORDWAY & CO., MERCHANT TAILORS, 205 West Madison St.

C. B. COTRELL & SONS, CYLINDER PRINTING PRESSES, for Hand and Steam Power. Factory at Westerly, R. I. 112 Monroe St.

Milton, Wis.

YOUNG PEOPLE'S BOARD OF THE GENERAL CONFERENCE. E. B. SAUNDERS, President, Milton, Wis. EDNA L. CRANDALL, Secretary. IRA MAXSON, Treasurer, Nortonville, Kan.

ASSOCIATIONAL SECRETARIES.—Elbert W. Clarke, Westerly, R. I.; Edna Bliss, Alfred Centre, N. Y.; Geo. Shaw, Milton, Wis.; Fred Prentice, Adams Centre, N. Y.; Ernest Handolph, Salem, W. Va.; Miss Bertha Irish, Hammond, La.

MILTON COLLEGE, Milton, Wis. Spring Term opens Mar. 15, 1893. Rev. W. C. WHITFORD, D. D., President.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE. President, Mrs. Euphemia A. Whitford, Milton, Wis. Cor. Sec., Mrs. W. H. Ingham. Rec. Sec., Mrs. E. M. Dunn, Milton, Wis. Secretary, Eastern Association, Mrs. Agnes Daland, Westerly, R. I.

South-Eastern Association, Miss Elsie Bond, Salem, W. Va. Central Association, Mrs. A. B. Prentice, Adams Centre, N. Y. Western Association, Mrs. Byron J. Whitford, Nile, N. Y. North-Western Association, Mrs. Harriet Clark, Milton, Wis. South-Western, Mrs. A. H. Booth, Hammond, La.

Milton Junction, Wis.

T. ROGERS, Notary Public, and Conveyancer. Office at residence, Milton Junction, Wis.

CATALOGUE OF PUBLICATIONS

BY THE AMERICAN SABBATH TRACT SOCIETY, ROOM 100, BIBLE HOUSE, NEW YORK CITY, OR ALFRED CENTRE, N. Y. BOOKS.

THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. M., D. D. Part First, Argument, Part Second, History. 18mo., 268 pp. Fine Cloth, \$1 25.

This volume is an earnest and able presentation of the Sabbath question, argumentatively and historically. This edition of this work is nearly exhausted; but it has been revised and enlarged by the author, and is published in three volumes, as follows:

VOL. I.—BIBLICAL TEACHINGS CONCERNING THE SABBATH AND THE SUNDAY. Second Edition, Revised. Bound in fine muslin, 144 pages. Price, 50 cents.

VOL. II.—A CRITICAL HISTORY OF THE SABBATH AND THE SUNDAY IN THE CHRISTIAN CHURCH. Price, in muslin, \$1 25. Twenty-five per cent discount to clergymen. 688 pages.

VOL. III.—A CRITICAL HISTORY OF SUNDAY LEGISLATION, FROM A. D. 321 to 1888. 12mo., cloth. Price, \$1 25. Published by D. Appleton & Co., New York.

SABBATH COMMENTARY. A Scriptural exegesis of all the passages in the Bible that relate, or are supposed to relate, in any way, to the Sabbath doctrine; by Rev. James Bailey. This Commentary fills a place which has hitherto been left vacant in the literature of the Sabbath question. 5x7 inches; 216 pp.; fine muslin binding. Price 50 cents.

THOUGHTS SUGGESTED BY THE FUSION OF GILFILLAN AND OTHER AUTHORS ON THE SABBATH. By the late Rev. Thos. B. Brown. Second Edition, Fine Cloth, 125 pp. 85 cents. Paper, 64, 10 cents. This book is a careful review of the arguments in favor of Sunday, and especially of the work of James Gilfillan, of Scotland, which has been widely circulated among the clergymen of America.

SEVENTH-DAY BAPTIST HAND BOOK.—Containing a History of the Seventh-day Baptists; a view of their Church Policy; their Missionary, Educational and Publishing interests, and of Sabbath Reform. 64 pp. Bound in paper, 15 cents.

WHY I AM A SEVENTH-DAY BAPTIST. By Rev. A. H. Lewis, D. D. Reprinted from the New York Press. 22 pp. Price 5 cents.

LAW OF MOSES, LAW OF GOD, NO-LAW, AND THE SABBATH. By Rev. E. H. Socwell. 28 pp. Price 5 cents.

TESTS OF TRUTH. By Rev. H. B. Maurer, with introduction by Rev. E. T. Hiscox, D. D. 50 pp. Price 5 cents.

SEVENTH-DAY ADVENTISM: SOME OF ITS ERRORS AND DELUSIONS. By Rev. A. McLearn. 26 pp. Paper, 5 cents.

PASSOVER EVENTS. A narration of events occurring during the Feast of Passover. Written by Rev. Ch. Th. Lucky, in the Hebrew, and translated into English by the author; with an introduction by Rev. W. C. Daland. 23 pp. Price 5c.

BAPTIST CONSISTENCY ON THE SABBATH. A concise statement of the Baptist doctrine of the "Bible and the Bible only, as our rule of faith and practice," applied to the Sabbath question. by Rev. H. B. Maurer. 24 pp. Price, 5 cents.

COMMUNION OR LORD'S SUPPER. A Sermon delivered at Milton Junction, Wis., June 15, 1876. By Rev. N. Wardner, D. D. 20 pp.

THE SABBATH QUESTION CONSIDERED. A review of a series of articles in the American Baptist Flag. By Rev. S. B. Wheeler. A. M. 32 pp. 7 cents.

A PASTOR'S LETTER TO AN ABSENT MEMBER, ON THE ABROGATION OF THE MORAL LAW. By Rev. Nathan Wardner, D. D. 8 pp. 2 cents.

THE BIBLE AND THE SABBATH, containing Scripture passages bearing on the Sabbath. Price 2 cents; 50 or more copies at the rate of \$1 50 per hundred. "SABBATH," "NO-SABBATH," "FIRST-DAY OF THE WEEK," AND "THE PERPETUAL LAW," IN THE BIBLE. By Rev. Jos. W. Morton. 40 pp. An Appeal for the Restoration of the Bible Sabbath. 40 pp.

The True Sabbath Embraced and Observed. 15 pp. TOPICAL SERMONS.—By Rev. James Bailey.—No. 1. My Holy Day, 28 pp.; No. 2. The Moral Law, 22 pp.; No. 3. The Sabbath under Christ, 18 pp.; No. 4. The Sabbath under the Apostles, 12 pp.; No. 5. Time of Commencing the Sabbath, 4 pp.; No. 6. The Sanctification of the Sabbath, 20 pp.; No. 7. The Day of the Sabbath, 24 pp.

Why Sunday is observed as the Sabbath. By D. Potter, M. D., 4 pp. Apostolic Examples. By G. D. Potter, M. D., 4 pp.

GERMAN TRACTS.—By Rev. N. Wardner, D. D. 1. The Sabbath: A Seventh Day or The Seventh Day; Which? 2. The Lord's-day, or Christian Sabbath. 3. Did Christ or his Apostles Change the Sabbath from the Seventh Day to the First Day of the Week? 4. Constantine and the Sunday. 5. The New Testament Sabbath. 6. Did Christ Abolish the Sabbath of the Decalogue? 7. Are the Ten Commandments binding alike upon Jew and Gentile? 8. Which Day of the Week did Christian Keep as the Sabbath during 200 years after Christ.

EVANGELICAL TRACTS.—"God's Love," 8 pp. "The Birth From Above," 7 pp. "Sanctification," 7 pp. "Repentance," 5 pp. "Salvation by Faith," 5 pp. "Time Enough Yet," 5 pp. "Following Jesus," 5 pp. "Will You Begin Now?" 5 pp. "Salvation Free," 7 pp. "A Change of Citizenship," 5 pp. Price 5 cents per hundred pages.

Tracts are sent by mail postpaid at the rate of 800 pages for \$1. Annual members of the Tract Society are entitled to tracts equal in value to one-half the amount of their annual contributions to the Society. Life Members are entitled to 1,000 pages annually. Sample packages will be sent, on application, to all who wish to investigate the subject.

PERIODICALS.

"THE PECULIAR PEOPLE," A CHRISTIAN MONTHLY DEVOTED TO JEWISH INTERESTS. Founded by the late Rev. H. Friedlander and M. Ch. Th. Lucky.

Domestic subscriptions (per annum)..... 35 cents Foreign Single copies (Domestic)..... 5 " (Foreign)..... 5 "

Rev. WILLIAM C. DALAND, Editor, ADDRESS. All business communications should be addressed to the Publishers. All communications for the Editor should be addressed to Rev. William C. Daland Westerly, R. I.

"DE BOODSCHAPPER," A SIXTEEN-PAGE RELIGIOUS MONTHLY IN THE HOLLAND LANGUAGE. Subscription price..... 75 cents per year PUBLISHED BY

G. VELTHUYSEN, HAARLEM, HOLLAND Dr. BOODSCHAPPER (The Messenger) is an able exponent of the Bible Sabbath (the Seventh-day), Baptism, Temperance, etc., and is an excellent paper to place in the hands of Hollanders in this country, to call their attention to these important truths.

"HELPING HAND" IN BIBLE SCHOOL WORK. A quarterly, containing carefully prepared helps on the International Lessons. Conducted by L. E. Livermore. Price 25 cents a copy per year; 7 cents a quarter.

"OUR SABBATH VISITOR," Published weekly under the auspices of the Sabbath-school Board, at ALFRED CENTRE, N. Y. TERMS. Single copies per year..... \$ 80 Ten copies or upwards, per copy..... 50

COMMUNICATIONS relating to business should be addressed to E. S. Bliss, Business Manager. Communications relating to literary matter should be addressed to Edna A. Bliss, Editor.

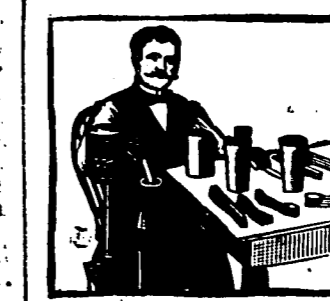
"THE SABBATH OUTPOST," A family and religious paper, devoted to Bible Studies, Mission Work, and to Sabbath Reform. PUBLISHED MONTHLY

By the South-Western Seventh-Day Baptist Publication Society. TERMS. Single Copies per year..... \$ 50 Ten copies to one address..... 4 00 ADDRESS: THE SABBATH OUTPOST, FOUKE, ARK.

PATENTS

and Reissues obtained, Caveats filed, Trade Marks registered, Interferences and Appeals prosecuted in the Patent Office, and suits prosecuted and defended in the Courts. FEES MODERATED. I was for several years Principal Examiner in the Patent Office and since resigning to go into Private business, have given exclusive attention to patent matters. Correspondents may be assured that I will give personal attention to the careful and prompt prosecution of applications and to all other patent business put in my hands. Upon receipt of model or sketch of invention I advise as to patentability free of charge. "Your learning and great experience will enable you to render the highest order of service to your clients."—Benj. Butterworth, ex-Commissioner of Patents. "Your good work and faithfulness have many times been spoken of to me."—M. V. Montgomery, ex-Commissioner of Patents. "I advise my friends and clients to correspond with him in patent matters."—Schuyler Durycce, ex-Chief Clerk of Patent Office. BENJ. R. CATLIN, ATLANTIC BUILDING, WASHINGTON, D. C. Mention this paper.

PATENTS OBTAINED. Terms Easy. Thirty-five years' experience. Examinations and Reports free. Prompt attention. Send Drawing and Description to L. BAGGERS & CO., Atty's, Washington, D.C.



\$25 to \$50 per week. Agents, Ladies or Gentlemen, using or selling "Old Reliable Plater." Only practical way to replate rusty and worn knives, forks, spoons, etc., quickly done by dipping in melted metal. No experience, polishing, or machinery. Thick plate at one operation; lasts 5 to 10 years; fine finish when taken from the plater. Every family has plates to do. Plater sells readily. Profits large. W. F. Harrison & Co. Columbus, O.

THE CINCINNATI BELL FOUNDRY CO. CINCINNATI, OHIO. Sole Makers of the BLYMYER BELLS FOR CHURCH SCHOOL FIRE ALARM &c. Catalogue with 2500 testimonials. Prices and terms FREE.

8% GUARANTEED by a leading Trust Company is offered at par. Suitable for large and small investments. Full information furnished by W. E. Lowe, Mills Building, New York.

CONTENTS.

EDITORIALS:—Paragraphs; The Western Association... 401
The Finance of the Sabbath-school; The Church of the Future... 403
Yes, "Stay Away"... 404
SABBATH REFORM:—Sunday Law in Maine; Lord's-day is not Sunday; A Maryland Judas... 404
MISSIONS—Paragraph; From Dr. Swinney; From China... 405
Some Hints on Church Music... 405
EDUCATION.—Salem College... 406
WOMAN'S WORK:—A Dirge—Poetry; Paragraphs Central Association... 406
Life's River—Poetry; Semi-Annual Meeting; Washington Letter... 408
Correspondence; Mother Taught Me to Pray—Poetry; Report of Committee on Resolutions; Reform after Marriage... 409
YOUNG PEOPLE'S WORK:—Paragraphs; A Cyclone of Sympathy; Christian Endeavor Convention of Louisiana; Our Mirror—President's Letter; Paragraphs... 410
Billy; Ignoramuses; Gen. Howard and the Beggar... 411
The First United States Flag; Good Temper in Traveling... 412
SABBATH-SCHOOL:—Lesson; Christian Endeavor Topic; Paragraphs... 412
HOME NEWS:—Richburg, N. Y.; DeRuyter, N. Y.; Scott, N. Y... 413
News from Dr. Ella F. Swinney... 413
When he Comes—Poetry... 414
TEMPERANCE... 414
Adventure in a Balloon... 414
SPECIAL NOTICES... 414
BUSINESS DIRECTORY... 415
CATALOGUE OF PUBLICATIONS... 415
CONDENSED NEWS... 416
MARRIAGES AND DEATHS... 416

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.

SPENCER.—Job Spencer, son of Deacon Silas Spencer, of Brookfield, N. Y., was born in Sangerfield, Oneida county, N. Y., in October, 1809, and died in Little Genesee, N. Y., June 18, 1893.

In 1839 he was married to Welthy E. Lewis, who, together with the six children born to them, and an adopted daughter, survive to mourn their loss. He was a man of industrious and domestic habits, seldom being absent from home. In early manhood he experienced religion, but he neglected to make a public profession of his faith. During his sickness, which was long and severe, he often expressed deep regret and sorrow that he had not spent his life in the Master's service. Although he furnished three sons to the late war, whose aggregate service was about nine years, two of them being in twenty-eight engagements, and two of them wounded, still until now death has never entered the family circle. He was tenderly cared for by wife and children, three of whom, with the adopted daughter, still live at home. For several weeks he had been ready and waiting for the summons to depart. G. W. B.

WILLIAMS.—In Buffalo, N. Y., May 14, 1893, Mrs. Phoebe A. Williams, wife of Edsil P. Williams, aged 72 years and 5 months.

Mrs. Williams was born in Hertfordshire, Eng., and came to this country about 45 years ago, and married and settled in Darien, Genesee Co., N. Y. She became a Christian when quite young and united with the First-day Baptist Church in England. After removing to Alden, N. Y., she had the privilege of listening to a sermon preached at that place by Dr. A. H. Lewis, on the Sabbath question, and became convinced that the Sabbath had never been changed. Since then until her death she has kept that day amidst all of the difficulties that one would experience who is alone and has no church of that faith to attend.

WEEDEN.—In Jamestown, R. I., June 14, 1893, Mr. George Wager Weeden, aged 71 years, 1 month and 9 days.

Brother Weeden was the son of Wm. Augustus and Catherine Gorton Weeden, and was one of seven children, only two of whom survive him. On Feb. 28, 1816, he was united in marriage to Sarah Thurston Congdon. Two daughters, Miss Lucy A. and Mrs. Elizabeth C. Weeden Barber, blessed this happy union, both of whom are living. In the winter of 1845, he and his wife became subjects of saving grace and were baptized by Eld. Lucius Crandall, uniting with the Seventh-day Baptist Church in Newport, which connection he maintained faithfully and honorably till his death. He was a man much beloved by his neighbors on account of his neighborly kindness and pure and upright life. He was a model husband and father, was prominent in all the reforms of the day, and has left to his children the priceless legacy of an unstained record. His death leaves but two remaining members of this historic old church—Bro. John Congdon, of Newport, and Bro. Barker, of Noank. His death was a marked example of the power of saving grace. A. M. C. L.

Rowe.—In Dodge Centre, Minn., June 17, 1893, of meningitis, Chancy, son of Mr. and Mrs. C. K. Rowe, aged 2 years and 9 months.

Little Chancy was a sweet child, but the Saviour wanted him in the streets of that city that shall "be full of boys and girls playing in the streets thereof." Services conducted by the writer. H. D. C.

BAILEY.—In Chicago, June 22, 1893, of acute myo carditis, at the rooms occupied by her brother, Dr. E. S. Bailey, Miss Mary F. Bailey, aged 47 years.

The remains were embalmed and taken to Milton, Wis., for interment, where the funeral services were held on Sabbath afternoon from her former residence. A suitable obituary will be furnished for the RECORDER. E. M. D.

For Seasickness

Use Horsford's Acid Phosphate,

Dr. J. Fourness-Brice, of S. S. Teutonic, says: "I have prescribed it in my practice among the passengers travelling to and from Europe, in this steamer, and the result has satisfied me that if taken in time it will, in a great many cases, prevent seasickness."

Literary Notes.

Worthington's Literary Magazine, Hartford, Conn., for July, begins the second volume of a periodical that has been exceptionally fortunate and successful. Each number has steadily gained in attractiveness and value, and this latest issue, while very bright and entertaining for summer reading, has still sufficient solidity to recommend it to readers in search of the practical and useful, and to those who most enjoy significant thought and enlarged views expressed in graceful and polished sentences.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder ABSOLUTELY PURE

Harper's Bazar for June 24th will contain a bright summer story by Martha McCulloch Williams, called "A Vagrant Rose;" a timely and practical article, "On the Veranda," by Christine Terhune Herrick; and a new department, "En Passant," in which a society man will give every week society and fashion notes for men.

The celebrities represented in the "Human Documents" series in McClure's Magazine, which presents portraits of distinguished people at different periods of their lives, will include in the July number Edward Everett Hale, M. de Blowitz, Thomas A. Edison, and the Franco-Spanish artist, Daniel Vierge, the foremost illustrator of the world.

"Uncle Tom's Cabin" has certainly "broke loose"! The copyright on this most famous of American novels, by Mrs. Stowe, has recently expired, which frees its publication from the monopoly of high-priced publishers, and though in anticipation of this fact they have within a few months greatly reduced its price, now that it is really "unchained" the consequences are something surprising. John B. Alden, Publisher, of New York, issues several editions, selling them only direct (not through agents or book sellers); one in good type, paper covers, for 5 cents, sent post-paid, or the same bound in cloth for 10 cents with postage 7 cents extra; also an excellent large-type edition, on fine paper, handsomely bound in cloth for the price of 25 cents, postage 10 cents. Surely a copy of "Uncle Tom's Cabin" will soon be found in every home where it is not already. Mr. Alden sends a 32-page pamphlet describing many of his publications free, or a catalogue of 128 pages of choice books, a veritable "literary gold mine" for book lovers, for 2 cents. Address John B. Alden, Publisher, 57 Rose St., New York.

"Josiah Allen's Wife" has visited Chicago, and will give the results of her observations in a book entitled, "Samantha at the World's Fair," the early publication of which is announced by Funk & Wagnall's Company. There can be no doubt that the impressions of the unsophisticated but irrepressible Samantha in regard to Christopher Columbus and his nineteenth century admirers will be exceedingly rich reading. Samantha went to Chicago with authority to tender the freedom of Jonesville to the Duke of Veragua, but why he has not seen fit to accept doth not yet appear. Possibly Josiah can explain on the ground that his too fastidious spouse wouldn't allow him to arrange a bull-fight in the back meadow for the duke's entertainment. Chicago presents a large field for Samantha's genius to caper in. Her encounters with the Infanta, Mayor Harrison, Paderewski, and other "features" of the Fair are most laughable. Her trip through the Midway Plaisance, and her comments on the sedan chairs, the gondolas, the cave of the Cliff-dwellers, the Eskimo village, etc., are side-splitting. The volume, which will, of course, be illustrated, is to be issued in September, and will be a much-prized souvenir of the Fair, both by those who have been there and seen the sights described by the inimitable Samantha, and also for those who were not so fortunate.



None Such CONDENSED Mince Meat Contains No Alcoholic Liquors. Makes an every-day convenience of an old-time luxury. PURE and wholesome. Prepared with scrupulous care. Highest award at all Pure Food Expositions. Each package makes two large pies. Avoid imitations—always insist on having the NONE SUCH brand. If your grocer does not keep it, send 20c. (or stamps) for full size package by mail, prepaid. MERRELL & SOULE, Syracuse, N. Y.

For Sale.

A well-established Business College, in a growing city. Well equipped, good attendance, income from \$3,000 to \$3,500 per year, running expenses about \$1,200. Seventh-day Baptist Church in the city. Preaching and Sabbath-school every Sabbath. A rare chance for a young man wishing to go into business and keep the Sabbath. For further information address H. C. Ford, Hornellsville, N. Y.

To Rent or For Sale.

House to rent entire or in suits of rooms, or house and lot for sale on easy terms, inquire of A. A. Shaw, at Jewelry Store, Alfred Centre, N. Y.

FAT PEOPLE

To reduce your weight SURELY use Willard's Obesity Pills and lose 15 pounds a month. No injury to the health. No interference with business or pleasure. NO STARVING. They build up and improve the general health, beautify the complexion and leave NO WRINKLES. Lucy Anderson, 84 Auburn St., Cambridge, Mass., writes: "Three bottles of your Obesity Pills reduced my weight from 225 pounds to 190 and I never felt better in all my life. I am much pleased with the result, and shall do all I can to help you." Our patrons include Physicians, Bankers, Lawyers, and leaders of Society. Our goods are not sold in drug stores; all orders are supplied direct from our office. Price per package, \$2, or three packages for \$5, by mail prepaid. Particulars (sealed) 4cts. All correspondence Confidential. WILLARD REMEDY CO., Boston, Mass.

SABBATH RECORDER

PUBLISHED WEEKLY

BY THE

AMERICAN SABBATH TRACT SOCIETY

—AT—

ALFRED CENTRE, ALLEGANY CO., N. Y.

TERMS OF SUBSCRIPTION.

Per year, in advance \$2 00 Papers to foreign countries will be charged 50 cents additional, on account of postage.

No paper discontinued until arrearages are paid, except at the option of the publisher.

ADVERTISING DEPARTMENT.

Transient advertisements will be inserted for 75 cents an inch for the first insertion; subsequent insertions in succession, 30 cents per inch. Special contracts made with parties advertising extensively, or for long terms. Legal advertisements inserted at legal rates. Yearly advertisers may have their advertisements changed quarterly without extra charge. No advertisements of objectionable character will be admitted.

ADDRESS.

All communications, whether on business or for publication, should be addressed to "THE SABBATH RECORDER, Alfred Centre, Allegany Co., N. Y."

CONDENSED NEWS.

Mrs. Jefferson Davis, widow of the president of the confederacy, arrived at Cranston-on-Hudson, near West Point, Saturday afternoon, and was received by Mrs. Grant, widow of the Northern general. The two ladies exchanged most cordial greetings.

Los Angeles, Cal., June 24th. The East Side Bank opened its doors this morning. This is the first of the closed banks to resume. A feeling of confidence has returned. The other banks will open on Monday, except the City Bank, which is in the hands of a receiver.

The recent hazing of students at Delaware College has resulted in suits for damages in the common pleas court of Delaware county. On April 20th several of the students were caught by older boys, taken to a private room, and there bound with cords. Some kind of corrosive or caustic was used with which to tattoo the faces. Lines were drawn which made the boys look like Feejee Islanders or American savages. The marks can never be effaced.

The total paid admissions to the Fair, Sunday, June 25th, were 40,000. A statue of William E. Gladstone was unveiled in Donegal castle, at Mrs. Hart's Irish village. Sunday was chosen for the unveiling of the statue as the entire week will be consumed in other matters. Mrs. Hart was of the opinion that many Irishmen who could not absent themselves from their work during the week would avail themselves of the opportunity to be present Sunday. Such proved to be the case and the castle was filled with visitors, among whom were Kate Field, Mrs. Sullivan and others.

MARRIED.

NICHOLS—HUTCHINSON.—At the residence of Mr. A. L. Maxson, in Little Genesee, N. Y., on the evening of June 25, 1893, by the Rev. Geo. W. Bardick, Mr. William L. Nichols and Mrs. Jennie B. Hutchinson, both of Bolivar, N. Y.

COON—KERN.—At the residence of the bride's parents, in DeRuyter, N. Y., June 21, 1893, by the Rev. L. R. Swinney, Mr. Clarence E. Coon, of Syracuse, and Miss Marie A., daughter of Hon. Lambert B. Kern.

DORAN—HALL.—In DeRuyter, N. Y., Dec. 29, 1892, by the Rev. L. R. Swinney, Mr. Silas Doran and Mrs. Francis Hall, both of Cuyler.

BURDICK—POOLE.—At the residence of the bride's parents, in Lincklaen, N. Y., Dec. 14, 1892, by the Rev. L. R. Swinney, Mr. Alfred W. Bardick and Miss I. Vina, daughter of Llewellyn Poole.

RICHMOND—CHIPMAN.—At Hope Valley, R. I., June 22, 1893, by the Rev. William C. Daland, Mr. Charles N. Richmond and Miss S. Frances Chipman, both of Hope Valley.