

# The Sabbath Recorder.

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## THE SABBATH RECORDER.

REV. L. E. LIVERMORE, EDITOR.  
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THE religious awakening in the two Alfred Churches of the past two months has resulted, thus far, in the baptism of 143 candidates. Others are ready to go forward in this ordinance, which will probably be administered again in the First Alfred Church next Friday evening.

PRESIDENT MAIN has been appointed to represent Alfred University at the World's Educational Congress in Chicago, commencing July 17th. All other professors or students of the University who attend said Congress are requested to register as its representatives. Also at the Convocation of the Regents in Albany, this week, President Main and Professors A. B. Kenyon and E. M. Tomlinson are in attendance. Prof. Kenyon will remain a month in the service and employ of the Regents.

THE value and power of the service of song as a christianizing agency is often overlooked. In a revival meeting recently in New York City, prayers were asked for a man who said, that while on his way to a gambling party he was attracted by the music of the religious meeting and came in the preceding evening. After this request was made a fine looking gentleman arose, and saying that he was the man, came forward and gave himself to God. He was one of five gamblers converted in that series of meetings.

THE average daily attendance at the World's Fair for the month of June was 80,000. About 2,400,000 adults and children paid the regular admission fees during the month. The greatest Sunday attendance was 71,213, and the smallest 56,000. The remaining months must make a better showing than this if the floating debt of \$6,500,000 is paid from the proceeds.

AN extra session of Congress has been called by President Cleveland to convene August 7th, "To the end that the people may be relieved through legislation from present and impending danger and distress." Whether the assembling of Congress a month hence will result in prompt and satisfactory legislation that will materially improve the financial situation remains to be seen. This call for an extra session comes in response to a very general and urgent petition from merchants, manufacturers, bankers, Boards of Trade and public and private men of eminent business ability and interests.

ALL church and society, as well as executive Board officials upon whom devolves the duty of making reports to our coming Conference in August should begin the work very soon. All reports should end with July, and should be promptly forwarded to the respective secretaries from whom blanks are received. Do not lay these blanks aside to receive attention at a more convenient time. They will in many instances be forgotten and the report will not be made, or, at a late day, the secretary will be under the necessity of sending another blank and be delayed in his work. Please be prompt. Let every church be represented by report, at least, at the General Conference in Milton, Wis., commencing August 23, 1893.

A FEARFUL disaster at sea resulting in the loss of the British battleship *Victoria*, off Tripoli, Syria, recently occurred. Over four hundred men went down to a watery grave by the sudden sinking of this great vessel. The *Victoria* was a steel turret ship, launched in 1887, with steel side armour 18 inches in thickness and carried two 111-ton guns, one twenty-nine-ton gun, and twelve five-ton guns. Its speed was seventeen knots per hour. The *Victoria* was one of the British Mediterranean squadron, consisting of sixteen vessels, and was the flag ship of Vice-admiral Sir George Tryon. In this unfortunate maneuvering it collided with the steel barbett ship *Camperdown*, and went down before the life boats could be lowered. The Vice-admiral was among the lost.

CHRISTIANS should never be looking for discouragements or defeat. It is questionable policy even to speak in a public way, at least, of our discouragements. It is to the minds of many an evidence of weakening and a prophecy of failure. It encourages the enemy, and causes the weaker ones in the faith to falter. Courage is as essential to the success of the Christian soldier as it is to those who wield carnal weapons. The Duke of Wellington never made any provisions for defeat. He said, "Go and capture that hill from the French;" or, "Go and drive the enemy from that house;" and he never told them what to do if they failed. Napoleon asked his scout, who had been sent on to find a way through which the army could scale the Alps, "is it possible?" "Barely possible," replied the scout. "Then advance," was the prompt command, and his forces swooped down upon Italy like the vulture upon its unsuspecting prey.

Parents, pastors, people, "Be sure you're right, then go ahead." Do not stop long enough to speak of defeat, or discouragements. Do not speak of a small denomination, barely holding its own, as a source of discouragement. Christ and his disciples had all of that to face. The Christian martyrs were a small minority in the eyes of men, and could not "hold their own." But "the blood of the martyrs was the seed of the church." It is enough to be reasonably

sure that we are in possession of the truth and therefore in alliance with the God of battles, in whom we conquer.

Two theories are put forth in reference to the church of the future, which from their general character might be called the pessimistic and the optimistic theories. The one prophesies that the church will continue to grow more and more corrupt by its contact with the world, until the second advent of our Saviour who shall come to purge it of its offensiveness and reward the faithful. The other theory maintains that the church, being founded by Christ and his apostles, and having the assurance that the "gates of hell shall not prevail against it," will continue to become more and more pure, until, like the symbol of the leaven in three measures of meal, it will conquer all enemies. We freely admit our belief in the latter theory. Our faith in the power of the gospel and its ultimate victory through the divinely established agency, Christ's own church, will not admit of the adoption of the pessimistic theory. Neither do we think the church of the future will be easier of access than the church of the present, but on the contrary, becoming more and more Christ-like, freed from many corrupt practices now existing, requiring closer conformity to the Word, its higher type of Christian faith and practice will not greatly facilitate the entrance of the masses, except as they become qualified to live holier lives than the masses of those now in the church. The ideal church of the future must far transcend that of the present in genuine holiness and in the continued presence and power of the Holy Spirit.

### "ARE WE ALL UNIVERSALISTS?"

This is the query of a good, sound, orthodox brother, addressed to the editor after reading an editorial item in the RECORDER of June 22d, in which these words occur: "The miseries of hell begin here and they may continue hereafter or they may not." Thinking that some other person may possibly misapprehend the real thought intended to be expressed, we ask a re-reading of said item in the light of the following explanation. The article was written mainly to emphasize the value of personal piety in the light of its direct present rewards. Thinking of man as a sinner, exposed to shame, suffering, and remorse (the miseries of hell) in the present life, and the possibility of conversion, remission of sin, and therefore the discontinuance of their miseries hereafter we said, "They may continue hereafter or they may not." The continuance or discontinuance depends upon the sinner's acceptance or rejection of the conditions upon which remission of sins is based. We know of no scriptural authority for the doctrine that those who die impenitent, rejecting proffered mercy through faith in Jesus Christ, will have a second probation. We think our good brother will have no difficulty in understanding our position this time.

[From L. C. Randolph.]

—FOURTEEN years ago my father took three of the finest elm trees from his nursery and set them out in a row about twenty feet from the south porch of the house. They were splendid fellows, two inches in diameter. They were dug and set out with the greatest care. The boy was very much interested in watching the process. He had heard a good deal about elm trees, to what size they grow, stretching out their magnificent arms to shelter scores of people. Father and mother had spoken of the great elms in New Jersey, and he had seen the patriarchs at Milton, under which some of us have since stood and received the parchment from the hands of the "Elder." And so he looked forward in imagination to the time when he could step out through his little bed-room window upon the piazza roof and sit under the shade of the elm boughs, perhaps pull himself up among them.

But it was very discouraging. The first year the trees seemed to grow scarcely any. They were healing their wounds, adjusting themselves to their surroundings, and sending out the tender rootlets. Day by day as the boy passed to and from the house he anxiously watched the buds and shoots. Year by year he compared the relative signs of the spreading branches and thickening trunks. In despair he finally gave it up.

A few weeks ago I was at the old home. It is a pleasure to see how sturdy the trees have become. The bark is roughened, the branches lengthened. But not until I become a gray-haired man shall I see the elm branches spreading out over the piazza roof. The heart's desire which I cherished in my boyish dreams must delay its fulfillment yet many years.

The best and highest and noblest things grow slowly. A boy can make a bridge when it is only a plank thrown across a stream; but what genius and toil and infinite care were put into the Brooklyn Bridge. Spiritual things are highest of all. They often grow the most slowly. We must do our work and then wait.

The man who planted the elm trees, and the woman who looked on with loving eyes, are gone. But other men and women will, by and by, sit under their grateful shade; other children will climb the rugged trunks, and other birds will nest amid the fluttering leaves, and the world shall be widely blessed by the simple labor quietly performed so long ago.

It is easy to work when results are immediate and the fruit ripens under our hand. It is a pleasure to go after a friend in the time of a great revival, when a single word may save him. But to try to help some wayward boy or girl when they seem to grow worse in spite of all you can do; to teach a mission class of Arabs who turn all your words into ridicule; to work in a church which is losing ground; to be a part of a denomination which seems to be barely holding its own—that is discouraging. But Paul said, "Having done all, to stand." Stand in the place where God has put you. Your work "shall not return unto you void." Whether or not you live to see it, it shall bring forth fruit in God's own time, to the honor and glory of his name.

NEVER was a faithful prayer lost. Some have a longer voyage than others, but they come back with richer lading.—Gurnall.

THE McAll Mission in New York City was established 21 years ago. It now has 135 mission halls, 3,000 children in Sabbath school, and 23,000 meetings were held during the year.

## A LOST ART.

BY HENRY M. MAXSON.

"One cause greater than any other that leads to prison is disobedience in the family." Such is the verdict of the warden of one of New York's great prisons. No one knows the truth of this statement better than the schoolmaster who has to pass in review, from year to year, throngs of children from families of all classes and conditions of life. When a pupil commits a flagrant offense, when there is a case of stubborn defiance of authority, when a child is caught in truancy, the parent, if she tells the truth, usually makes the sad and shameful confession, "I can't do anything with him at home," until it seems sometimes as if the art of bringing up a child "in the way he should go" were in danger of becoming one of the lost arts. This is, indeed, emphatically the age of the young. Never was childhood so carefully studied, never has the defencelessness of children been so carefully protected by law and by societies, never has the child been so conspicuous and important in public and in private. In this there is distinct gain for mankind, but at the same time it is accompanied by certain dangers, reverence for authority, obedience to law, respect for age seem to be vanishing virtues.

That this growing disregard for authority is a necessary accompaniment of the change no teacher will admit. Increased public enlightenment has greatly modified the severity of family discipline, while the spirit of the times has increased the self-importance of the child. There is necessity, therefore, for the parent to maintain even more watchful training of his children than in the days when discipline consisted of "a word and a blow."

Not every willful, disobedient school-boy becomes a criminal; but most youthful criminals, if they have been pupils at all, have been defiant of authority, and when the causes were traced back, they were found to originate in lack of parental control in the home. When the teacher sadly gives up in despair the solution of the problem that the careless or selfish parent has thrust into his hand,—how to reform a character that the parent has allowed to become deformed,—it is too often the case, that he simply resigns the problem to the State, the child that defied the authority of both parent and teacher, soon learning to defy that of the State.

If Warden Brush's statement be true, there rests upon parents a responsibility of which few of them have any conception, the responsibility of so training their children to prompt obedience that they shall be safe from joining the criminal ranks when they come to maturity. No one would advocate going back to the old time severe use of the rod, but there is no question that in dropping its use most parents have not substituted anything adequate to secure the discipline the child needs to confirm him in respect for authority.

The great need is for parents that are unselfish enough to attend to their child's training and firm enough to carry it out even though it does bring to child and parent present discomfort. Beginning at an early age the child should be taught, by as gentle means as is practicable, but thoroughly, to obey those in authority, and the habit of obedience once established will prove an important foundation stone in his character that will make home life much pleasanter, will make his school life much more profitable, and secure peace of mind for his parents when he arrives at maturity.

One who studies the prison reports is com-

pelled, using the word chasten in its broad sense of discipline, to echo the words of Solomon, "Chasten thy son while there is hope and let not thy soul spare for his crying."

## SOME HINTS ON CHURCH MUSIC.

BY GEORGE G. DALAND.

II.

## CHANTING.

There is an increasing tendency in our denomination toward more variety in the musical service. It is felt that, although hymn tunes are the foundation for church music, there should be something more, to meet the demands of the age and to keep pace with the spread and development of musical learning. As a consequence, two additional forms of music have arisen; choir anthems and organ voluntaries. Of these I shall speak more particularly in my next article, but would now simply say that they are inadequate to meet the demand; for they are rendered by a very limited number of persons, while the congregation gains nothing in its efficiency in the acts of musical praise. Chanting is just adapted to fill the want. It may seem strange to suggest this oldest of all known musical forms as a means of making our services more in keeping with modern ideas. But we should not reject that which is good because of its antiquity any more than we should retain that which is not good for the same reason; and chanting has been developed with the development of musical art. If the old monks who once occupied Westminster Abbey could be permitted once more to visit their ancient monastery, they would not be more surprised at the costumes of the nineteenth century congregation than at the chanting of the modern English choir.

This form of praise has been regarded as the peculiar property of the more ritualistic denominations; but no one has the right in fee-simple to any musical form; nor should we fear to be called copyists because we adopt a good thing when we are not the authors of it. Why should not the Christian church unite in chanting to God the words of the Psalmist, and the other inspired hymns of the Holy Scriptures? Now that the metrical versions of the Psalms have ceased to be used in most churches, chanting is needed to supply the deficiency, as a means for singing the scriptural hymns. These were originally written to be sung, and we can best fulfill the purpose of their authors by setting them to suitable music, which will add emphasis to the divine truths they contain, and impress them upon our memories, and will give us a noble addition to our present service of praise.

A chant is a form of music used in singing a non-metrical hymn. On the first note of each division of the chant an irregular number of syllables is sung, varying with the length of the verse, while to the other notes belong a regular, definite number of syllables, constituting the last few of each portion of the verse. The traditional theory seems to be that chanting is simply reading aloud, to music. Practically, however, this is impossible when several persons are chanting. Some more or less regular rhythm is needed to enable the singers to keep exactly together. Such a rhythm is universally used in the case of the last few notes of each portion of the verse, which are always sung in a perfectly regular, metrical time. There is, however, a more modern system of chanting, which only a few churches have as yet adopted. It divides the entire chant into regular, musical measures, so that a conductor could beat time from the beginning to the end of the chant. The number of beats in a measure varies, but the tempo of the beats remains always the same. It is possible so to point—that is, divide up—the words of any chant, that it can be rendered in that manner.

In the great majority of churches where chanting is used, the syllables which belong to the first note of each division of the verse are sung in imitation of reading, in which case precision in the concerted singing is impossible, or else certain syllables are greatly prolonged; and form rallying points where all may come together and take a fresh start, thereby often



destroying the sense of the words. Neither of these methods is in harmony with modern musical ideas, for they lack in regular rhythmic flow. Many persons of good taste, perceiving this, have considered it an unanswerable objection to chanting. But the system previously described more completely adapts the rendering of the chant to the present methods of rendering other musical compositions. It takes the crude form, handed down the ages from the time when the art of music was in its infancy, and transforms it into a symmetrical and beautiful work of art, giving to Christians a suitable medium for voicing their praises to God.

The most perfect illustration of the modern developments of the art of chanting which I ever witnessed was in Temple church, of London, England. The organist, Dr. Edward J. Hopkins, compiled a hymn and service book for the use of the choir and congregation, in the preface of which is a complete explanation of this system, which would be useful to any one who desires further information. The mention of the name of Dr. Hopkins is enough to prove the excellence of this method of chanting, which has been dwelt upon at length in order that churches, taking up this line of work for the first time, might do so under the best possible conditions to secure success; for it is a method which greatly lessens the difficulty of learning to chant well.

#### THE WORDS.

A complete list of the scriptural hymns, suitable for use in the services, would be here inappropriate; and it is sufficient to say, by way of illustration, that almost all of the Psalms can be used, and also Matt. 5 : 3-12; Luke 1 : 46-55; Luke 1 : 68-79; and Luke 2 : 29-32. But it is advisable to repeat the same words frequently, in order that they may be thoroughly learned. Any of the numerous translations of the Bible may easily be pointed for chanting; therefore, no church need be compelled to use a version to which it has any objection.

It is my hope that many churches may see and grasp the benefits to be derived from this form of praise; and it is my prayer that the Giver of every good and perfect gift may bless this one to his own honor and glory.

ELIZABETH, N. J.

#### THE CHURCH OF GOD

BY REV. L. C. ROGERS.

A paper read before the Seventh-day Baptist Western Association, at Nile, N. Y., June 16, 1893, and by vote of the Association requested for publication in the SABBATH RECORDER.

There are four primary forms of social organization. These are the Family, the Church, the State, and the School. The family relation, based on the divine institution of marriage, is designed to emphasize the elements of purity, social order, and affection. The home is the paradise of the conjugal graces; it is a little heaven on earth, it contains the germs of all other social forms. The head of the family was anciently a patriarch, a priest, a prince, and a pedagogue. The family is, of all social compacts, the first in origin, and perhaps also in importance. It is the unit of measure; the church, the state, and the school are pervaded with the spirit of the family institution.

Next to the family stands the church. Founded by the covenant-keeping Jehovah, God of Israel, the church emphasizes the teachings of revealed religion as received by faith. She is also the proper administrator of religious rites and ordinances, and is light-bearer to a dark and desolate world.

The State is also a divinely appointed institution. "The powers that be are ordained of God." The magistrate is God's "minister." By its arm of governmental power it is the province of the state to protect its citizens in their civil and political rights; to defend their persons and their property, and to maintain order

against domestic violence and foreign invasion.

Last in the order named, last but not least, is the school. The province of the school is to emphasize intelligence, and culture, and to develop true nobility of nature and bearing. The everlasting covenant between God and his people provides for the education of the children. "And these words which I command thee this day, shall be in thine heart, and thou shalt teach them diligently unto thy children." Deut. 6 : 6, 7. "Train up a child in the way he should go." Prov. 22 : 6. The school educates the youth to fill with ability and faithfulness the various social relations.

The topic assigned for present consideration is, The Church—the church of God. The word church as used in the New Testament is from the Greek, *ecclesia*, meaning a people called out and called together—an assembly. The church of God is then that people whom God has called out from the world of mankind and separated unto himself; it is his congregation; his well ordered and well organized assembly. God is the author and organizer of this body; hence it is called the church of God. It is, too, Christ's church. "Upon this rock will I build my church." It is Christ's, because he "loved the church and gave himself for it." Christ does not here say upon this rock he will build *the church*, but, upon this rock I will build *my church*. It is not your church, it is not mine, it is Christ's; and Christ is "the head over all things to the church." Hence Paul says (Rom. 16 : 16), in closing his epistle to the Romans, "The churches of Christ salute you." When, let us first inquire, was the church of God organized and founded? The word church is not found in the English Old Testament Scriptures, either in the accepted version or in the late revision; but we read in Acts 7 : 38 that Moses said unto the children of Israel, "A prophet shall God raise up unto you from among your brethren, like unto me." This is he that was in the church in the wilderness, that is the wilderness of Sinai; the word here rendered church being *ecclesia* and answering to the Hebrew *Kahal*, employed in the Old Testament for the great assembly, or whole congregation of Israel—God's covenant people. We have this Scripture warrant for calling God's organized people of Israel the church of God. As in New Testament, so also in Old Testament times, the church was organized with baptized persons, that is of persons immersed in water. "All our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea. 1 Cor. 10 : 1, 2. They are described farther as partaking of the Holy Supper; "for they did all eat the same spiritual meat, and did all drink the same spiritual drink, for they drank of that spiritual rock that followed them, and that rock was Christ." "But," it is added, with many of them God was not well pleased;" and this was true of the church under the New Testament. Thus we may see that when God called his people out of Egypt, and gave them these two initiatory ordinances, he organized and established his congregation, his assembly, the church of God. God had a people, it is true, before this; but they were not an organized assembly—they were not a church. God has always had a people; but he did not constitute them an organized body until he called them out of Egypt, took them by the hand and led them out, and organized them into visible ecclesiastical forms, richly endowed with prophetic and other theocratic gifts. This Old Testament church continued, though in the last four hun-

dred years of the Old times much decayed and broken, and almost wholly wanting in extraordinary gifts, till the outpouring of the Holy Spirit on the day of the great pentecost revived it, and increased its numbers and graces, both with Jewish and Gentile converts; as we read in Acts 15 : 16, 17, "After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up." The New Testament church was then the building again of the tabernacle of David, and not a wholly new and independent structure, on the old foundations, the old covenant mercies. God set up the fallen-down tabernacle, and built again the ruins thereof. In this rebuilding much was rejected and much retained. That the New Testament church was built on the foundations of the old—a kind of survival of the fittest, is evident from what the Apostle Paul says and argues in Rom. 11, "If the root be holy so are the branches. And if some of the branches be broken off, and thou, (that is Gentile believers) being a wild olive tree, wert grafted in among them (the Jewish believers), and with them partakers of the root and fatness of the olive tree, boast not against the branches." Thus the Old Testament church is the stalk from off which the unbelieving Jews were broken, the believing Jews remaining, into which and among which the believing Gentiles were grafted; and, some sweet day, the then unbelieving Jews will be restored to their old place in the church, having come to faith and repentance; for then the Sabbathless Gentiles will be broken off to make room for Sabbath-keeping Jews, "for this is my covenant unto them when I shall take away their sins." Isa. 66 : 22, 23. We have observed already that the church of God under the Old Testament was theocratic, possessed of prophetic and other extraordinary gifts of the Holy Spirit. If now the church of God under the New Testament is a rebuilding of the old, then the New Testament church should have gifts of the spirit, and it has. The apostles were thus endowed, and the membership partook in measure, "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers;" after that miracles, then gifts of healing, helps, governments, diversities of tongues.

Thus the church of God under the Old and New Testament is one church. "There is one body." "There shall be one fold and one shepherd." "For by one spirit are we all baptized into one body."

But what has become of this church of God with its theocratic gifts? Where are the men of God with prophetic and apostolic powers? The twelfth chapter of Revelation answers these questions. A great sign here appears in the apocalyptic heaven. It is the Old Testament theocratic church symbolized by a woman clothed with the sun, and the moon beneath her feet, and upon her head a crown of twelve stars, representing the twelve tribes of Israel. She is the mother of the man child, who is to rule all nations with a rod of iron, and the child is caught up unto God, and to his throne, away from the destructive wrath of the great red dragon, that old serpent called the devil, and Satan. And this woman is represented as fleeing into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days, that is 1,260 years. 12 : 6. And again, still later, to this woman are given two

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## SABBATH REFORM.

### SUNDAY OPENING IN LONDON.

The Convocation of Canterbury, at its late session, received an elaborate report upon "Sunday Opening of Museums." This report is before us, in the *Guardian* of May 31, 1893. Much valuable information is contained in the report, which will come up for consideration in the discussion, the report of which has not yet reached us. The bicycle seems to have introduced a new era in Sunday desecration in England, as it is doing in America. While no other action has been taken on the report, the *Guardian* informs us that the resolutions to be moved when this report is discussed are as follows:

1. That this House desires again to press upon the clergy the duty of warning the rich and leisured classes against the increasing misuse of Sunday for purposes of mere amusement, as (a) tending to impair, both for themselves and others, the sacred character and distinctive value of the Lord's-day, and (b) involving addition to the Sunday labor of those who are called upon to minister to such amusement.

2. That it is the duty of the Church to remind the people of England that the foremost privilege of the Lord's-day is the privilege and responsibility of worship, and that this must be safeguarded at whatever cost.

3. That since it is evident that an increasing number of persons, for whom Sunday is the only day of leisure, find the reasonable use of libraries, picture-galleries, and museums on that day to be wholesome and profitable, it is necessary, in the highest interest both of visitors and attendants, that such Sunday opening should be carefully guarded against unfairness or misuse.

That in no circumstances ought any library, institution, gallery, or recreative resort to be permitted to be open on Sundays for payment.

That, if these conditions be observed, the cause of true religion has, in the opinion of this House, nothing to fear from the reasonable and careful extension of the system of Sunday opening described in the report.

Should the foregoing resolutions, or any similar thereto be adopted by the Convocation it will turn the scale in favor of "Sunday Opening" as few things could do. Viewed from any standpoint, the duty of Christians to make better provisions for the elevation of the masses during times of periodic leisure, is clear and imperative. These provisions should meet all demands, as far as possible, of mind, body and spirit. A museum or library is a far better place in which to spend Sunday, than a comfortless home, or a liquor saloon. We shall look with interest for the final action of the Convocation on this interesting report.—*Evangel and Sabbath Outlook.*

### BOYCOTTING THE FAIR.

The sober second thought of the friends of Sunday concerning the call for a "Boycott," if the World's Fair remains open on Sunday, finds expression in the *Christian Intelligencer*, New York, as follows:

It seems to the *Intelligencer* that it is unwise for churches or Christian Endeavor Societies to refuse to visit the Fair, even though it be open on Sunday. The protest has been made, and has put the Christian community on record, and if, notwithstanding all, the gates are open, there seems no greater need to refuse to reap the benefit of a remarkable educational opportunity, than to refuse to patronize a railroad because it runs trains on Sunday. One can protest against Sunday-opening of the Metropolitan Museum of Art, or the Sunday newspaper, without refusing to avail one's self of the advantages they offer on other days of the week. Each one must be fully persuaded in his own mind.

That is well and wisely said. Christianity does not make its way by weapons forged in the fires of bitterness and disappointment. Truth triumphs by better means. The unseemly struggle and the questionable "politics" which unwise defenders of Sunday have already adopted, have weakened the cause of Christianity and true reform. Like unwise and worldly Peter, they have taken the sword and much good has been slain thereby.

Organized "Boycott" would slay much more. Such a course is unwise, un-Christian, and if adopted it would prove ineffectual, as a means of advancing truth.—*Evangel and Sabbath Outlook.*

### SUNDAY-CLOSING BY ARMED MEN.

The intemperance of fanatical zeal has seldom been so exemplified and so foolishly exhibited as it was in the telegram sent on the 27th of May, 1893, to the President of the United States, by Joseph Cook, W. F. Crafts and A. H. Plumb. Read it:

Milchrist's suspicious delays and excuses for inaction for fifteen days after the official decision for Sunday-opening, if not overruled to-day, will dishonor the nation and administration. When an injunction was wanted against railroad men, a judge was obtained by telegraph and a special train. If temporary injunction is impossible to-day let proclamation and troops hold the gate closed until it is obtained. Sunday-closing is the law of the land until the federal courts decide otherwise. Shall national law be nullified meanwhile?

The tone and spirit of this [Christian (?) ] message to the chief executive is more nearly allied to the "Spanish Inquisition" than it is to Christ's Spirit or to the Gospel of Peace. It sounds like the insane raving of men, who, having played a loosing game, reach for their "hip pockets" for arguments. It is well if Christianity can be saved from such defenders. When "Sunday-closing," or any measure which Christians urge in the name of religion, must be attained at the point of the bayonet, Christ and the gospel of peace are relegated to a far-distant "back seat."—*Evangel and Sabbath Outlook.*

### SEVEN QUESTIONS FOR BAPTISTS.

BY CHAS. E. STURDEVANT.

Dear Brethren:—Allow me, a converted Methodist, to call your attention by the following questions, to some important points in your history, which it seems to me logically call upon you to keep pace still with the advancing light:

1. Whom did God especially raise up to herald the first coming of our dear Saviour?—John the Baptist.

2. Whom has God especially used to hold up the light of truth on Bible baptism, from the days of John the Baptist to our own?—The Baptists.

3. Whom did God bring to America in 1631, and who for daring to advocate true Christianity and religious freedom, was banished from the colonies in 1636, and afterward died in Rhode Island about 1683, a holy man and a Christian patriot?—A Baptist, Roger Williams.

4. What body of Christians did God especially use to introduce the first amendment to our world-honored national Constitution, which amendment has secured to us the precious religious liberty enjoyed by us, and by the people of all nations who have sailed to our shores?—The Baptists.

5. Who was it, that, in 1844, God especially used to herald the great proclamation of the second coming of our Saviour, which message powerfully shook America from ocean to ocean, and Europe also from empire to empire (for there was not a missionary station on the globe where the second coming of Christ was not preached)?—A Baptist farmer, William Miller.

6. What Christian body has God especially used for more than one thousand eight hundred years of the history of the Christian Church,—yea, from the cross of Calvary to the present hour, to hold up before the God-forgotten world the light on the question of the Bible Sabbath?—The Sabbath-keeping Baptists.

7. Finally, whom does God especially call to-day to stand in the gap, teaching the commandments of God and the faith of Jesus, and restoring to its God-appointed place the hallowed day of his own rest?—You, the Baptists.

Dear brethren, are we able to drink of the cup, and be baptized with the baptism?

"War lifts its helmet to its brow;  
O God, protect thy people now."

"All power is given unto me in heaven and in earth. Go ye therefore, . . . and, lo, I am with you alway, even unto the end of the world." Thanks be to God for Jesus Christ. Amen.

### CORRESPONDENCE.

Mr. Editor:—As I have seen nothing in the RECORDER from this portion of the country for a long time, if it is not intruding on your columns I will give you a few simple facts for the pastime of whoever may enjoy them. As it is well known by your readers that the Missionary Board employed our beloved and highly esteemed brother, Eld. L. F. Skaggs, to travel and preach in Southern Missouri, it is needful first to say that he has faithfully performed his duty. The field is so large, however, that it is impossible for any one man to labor at every point where labor is required. He held a series of meetings at Summerville, which were well attended, and where he gained the esteem of all who heard him. . . .

In answer to continual, earnest prayer for many months, a door was open to the unworthy writer, in the wicked village of Summerville, and he has kept up regular Sabbath and Sunday exercises by Bible reading, prayer, and public speaking, for several weeks. Thank God! a respectable audience give their attention except on the Sabbath. The Christian brethren (Campbellite) hold regular Sunday-school, and five of their ministers take it by turn and confront me on Sundays. . . .

The Sabbath question is moving mightily the minds of the people here now, and the signs of the times indicate that now is the time when the question—the unadulterated Sabbath—should be poured out without mixture. The field is white; where are the laborers? Who shall thrust in the sickle? Oh God, do thou employ the reapers! Old and feeble, worn out and alone, so far as human agency is concerned, and the day of my departure near at hand, and the hand of no man in these parts ready to thrust in the sickle with me; yet must I consent, can I, to be laid beneath the clods, knowing that one of the grand counsels of God has not been fully declared to the people here? Is there a man anywhere ready to go over to Macedonia and labor? Are there more than one? What has become of the "College Quartet"? Are you engaged? Can you "come over into Macedonia and harvest a few weeks during the season? O that the great God would hear the prayer of his feeble servant and select, equip and send out special laborers into this portion of his vineyard! When the Master said, "Go ye, . . . and preach the gospel," was it to the righteous? or to the rich? or to the king on his throne? or to the great and noble? or to the great cities? Were the sinners, the poor, the needy, the feeble, widows and orphans, the villages and country people, excluded? "Go ye into all the world and preach the gospel to every creature." If any will come let me hear from you.

T. G. HELM.  
SUMMERVILLE, Mo, June, 1893.

Love will rebuke evil, but will not rejoice in it. Love will be impatient of sin, but patient with the sinner. To contract the habit of constantly finding fault is very damaging to spiritual life; it is about the lowest and meanest position a man can take. I never saw a man that was aiming to do the best work, but what there might be some improvement. I never addressed an audience but what I afterward felt I could have done better; and I have often upbraided myself that I had not done better. But to sit down and find fault with other people when we are doing nothing ourselves, not lifting our hands to save a single person, is all wrong, and is the opposite of holy, patient, divine love.—*Moody.*



## MISSIONS.

DR. W. M. JONES, of London, writes: "The brochure-Jubilee Papers is a valuable contribution to our history, and cannot fail to do good. As to our cause here, we are 'faint yet pursuing.'"

### THE OLD NEWPORT CHURCH.

A few good photographs of the old Seventh-day Baptist Meeting-house, Newport, R. I., built in 1729, for sale. Size, 4½ x 8 in. Price, post paid, 40 cents. Address the Missionary Secretary.

FROM L. F. SKAGGS.

Dear Bro. Main:—It has been some time since I have written to you. I see from the RECORDER that you have been called to the Presidency of Alfred University. I congratulate you on being called to a field in which you will, no doubt, have a better opportunity to use your talent, but I feel that I have lost, or will miss, a sympathizing friend on the Missionary Board. You can never know how much inspiration and encouragement I have received from your kind letters and your kindness in rewriting what I have written for the press. May God bless you, and make you as useful in your present field of labor as you have been in the past years as secretary of the Missionary Board. I hope that I shall find in your successor, such a friend as I have found in you. Pray that I may be faithful to the trust reposed in me.

BOAZ, Christian County, Mo.

### CORRESPONDENCE.

You will pardon me for intruding on your attention. Some years ago I advanced to you my views in reference to the young men of the Seventh-day Baptist denomination (who seek its ministry) taking their Theological Course at some one of the non-Sabbath-keeping colleges. It seems to me as if no argument, however specious and subtle, could justify the action.

In some instances, the teachings of such institutions are diametrically opposed to the teachings and practice of the church in which these very young men were reared, and who run great risks of being influenced by some of the latter's peculiar theological views. At all events, it creates a suspicion and cloud on the colleges and university of their own denomination. Methinks the General Conference should take this matter into serious consideration, making a compulsory law that all young men of the Seventh-day Baptist Church, seeking its ministry, be required to take their theological teachings in some one of its colleges. With few exceptions, if any, all other Christian denominations require their students for the ministry to do so. Why, then, should the Seventh-day Baptist denomination allow the exception? No student should be allowed to *preach* to a public congregation without a license from the church or college of which he is a member.

R. TREWARTHA, D. D.

MILTON, Wis.

We believe that students for the Seventh-day Baptist ministry should attend our denominational schools; but we do not favor a "compulsory law."

A. E. M.

### EXTRACTS FROM MR. BAKKER'S LETTER TO DR. WARDNER.

We all live in the ever sure hope and true promise that after our struggle is over, our fight

is fought, we shall receive our reward, not only I believe for what we have done and worked for the good Master, but also for all we did leave, give up in self-denying and sacrifices for the truth, even for the Sabbath. As soon as religious people, or Christians in general, learn that we are Sabbatharians, then some of them will become afraid, almost as if a viper did hurt them; others will be angry and try to carry us out of every circle and association of good Christian and social work. And was it not for the ever sure and certain promises of the everlasting Word of God, we should stop the work; but however unfit the soil and rocky, and the leaders may scoff and laugh at us, we shall try to stand steady and proclaim the truth everywhere, praying our God to bless it. Therefore I was much cheered by your kind words: "Your reports are cheering to the friends, not altogether on account of results realized, but also because of the efforts you are putting forth, which we know cannot be in vain in the Lord. God is too deeply interested in the redemption of the world to allow his word to all return void."

ROTTERDAM (Wollefappenstr 11), Holland.

BRO. BAKKER then speaks of his usual work, such as preaching, visiting ships and lodging houses, and tract distribution, and mentions the particular instance of writing a letter to a sick lady, rich in earthly but poor in heavenly things. She read the letter several times, and on the very day of her death, by her request, three times was it read to her, bringing, as he hopes, blessing to her soul.

FROM D. H. DAVIS.

THE REV. A. B. SIMPSON, OF NEW YORK CITY, IN SHANGHAI.

A reception was given to this distinguished Christian worker, by the missionaries of Shanghai, on last Tuesday, May 9th, at 5 o'clock P. M., at the premises of the China Inland Mission. After an hour of social intercourse, in which refreshments were served, the Rev. Mr. Simpson favored the gathering with a very interesting address, in which he set forth the organization of the International Missionary Society, its growth and plan of work.

In his opening remarks he expressed his hearty appreciation of the cordial welcome that had been extended to him by the missionaries of this city. The introduction of new organizations, with new plans, usually requires much explanation in order to receive the favor and fellowship of others. He had supposed it would be necessary for him to make many explanations, but he had been pleased to find a hearty welcome on almost every field. He related an incident of a traveler on the mountains of Switzerland, who saw amid the mists of those craggy heights an object which filled him with terror because the power of his vision was not strong enough to penetrate the misty clouds about him, but when he himself had ascended higher into clearer region, he found to his amazement that the object he had seen was his own brother.

We are often terrified by the position others take, but when we rise into the higher atmosphere of Christian life and work, each recognizes in the other a brother. We are all brethren engaged in a common cause.

He then spoke of the increase of the missionary spirit in America. In the case of his own society, the interest began with city mission work in seeking to gather in non-church goers. There are millions of people in America that do not attend church. Many have been gathered in who desire to engaged in evangelistic

work. A large number of these were from the lower walks of life, and often not qualified for efficient work. This led to the establishment of a college where a three years' course of training could be given in Bible study, and methods of evangelistic work. The men thus secured are ready men, although they have not enjoyed the broadest culture. Upon sending these men out to work it was found that an organization was needed to render support and sympathy. The work steadily increased and crystalized, until there was a demand to engage in foreign mission work. He had come to feel there ought not to be any such distinction made as a home and foreign side in God's work. "Indeed how can there be if God is the Father of all."

He said the sustainers of the missionary work are those who believe in it; persons who have been baptized with the Holy Spirit's power; but there are a million and a half of communicants in American churches that give absolutely nothing for missions. We want consecrated money for missionary work as well as consecrated missionaries.

In their work they do not wholly depend on ordained workers, but also send out many lay workers. They seek to occupy the unoccupied fields in foreign lands. Their work is a sort of emergency work, they feel that the command has been laid upon them and they believe that if they do their part well, God will do exceedingly abundantly. God will carry them much farther than they can see, if they exercise faith in him and his promises. It has taken the church 1800 years to carry the gospel to a very small portion of India; but the government is able to take the census of every living soul in three months or less. He said it is a very easy matter to get money for colleges and universities in America, but some of these institutions have not a single Christian professor in the faculty.

Evangelization is the pressing work of the Christian church. God has planted the church, not that it may simply be a self-supporting institution, but that it may benefit the world. His own church gives five times as much for missions as it gives for its own support. They have two hundred men each supporting a missionary on the foreign field. They have thirty missionaries on the Congo, twenty in West London, forty-three in India, nine in Japan, fifteen in China, some in Mexico and South America. They place the urgent demands of their work before the people, but depend wholly upon God to move the hearts to liberality. Their Board is composed of thirty members who hold weekly meetings to consider and pray for the work and the workers. God has certainly graciously blessed their earnest efforts as he will any people who are like consecrated to the interests of God's cause.

May we as a people learn from the work of this Missionary Alliance how to devote ourselves more perfectly to the interests of evangelistic work. May the zeal of God's love in our hearts urge us out from our churches to save the lost at home. When this is done we shall feel that the command has been laid upon us to publish the glad tidings of salvation in regions beyond.

The North Presbyterian Mission has been holding their synod recently, in Shanghai. This brought together workers from various parts of the empire. It was my pleasure to attend one of their sessions. The reports given were exceedingly encouraging. The Rev. Mr. Corbet said that when he came to China, some thirty years ago, there were less than twenty converts in Shan Tong, now there were above 8,000.

Perhaps one of the most important advance steps taken by this synod, was the organization of a native Missionary Society to be supported and under the direct management of the native church. They are full of hope respecting this new enterprise.

## EDUCATION.

### WALWORTH HIGH-SCHOOL.

The Commencement Exercises of the Walworth High-school took place in Academy Hall on the evening after the Sabbath, June 24th, in the presence of a large and appreciative audience. Long before the hour of beginning the residents of village and country began to assemble, and continued to come until the hall was literally packed. The following programme was presented:

Male Quartet,—“Star of the Evening.”  
Prayer, Rev. S. H. Babcock.  
Duet,—“In Meadows Green.”  
Oration, Idleness, Myrtle Holston.  
Ladies' Double Quartet—“The College Bell.”  
Oration, Merit or Luck, Wardner Davis.  
Male Quartet—“The Willow Tree.”  
Oration and Valedictory, America's Progress—1492-1892, Mamie Crumb.  
Duet—“Fly Away, Birdling.”  
Class Prophecy, Mabel Walters.  
Ladies' Double Quartet—“The Moonlight from Heaven is Falling.”  
Address, Rev. Mr. Sunderland.  
Class Song, Parting Words, The Class.  
Presentation of Diplomas, Prof. Severance.  
Male Quartet—“Sad Hour of Parting.”

The speakers did themselves much credit, both as to the merit of their orations and manner of delivery. There were three in the graduating class, Myrtle Holston, Wardner Davis, and Mamie Crumb, all residents here. The school is doing a noble work for our young people, and we hope for added prosperity in the future. Teachers have been secured for the coming year. S. H. B.

### COMMENCEMENT WEEK AT MILTON.

Never before has Milton seen such delightful weather, extending over eight days, in connection with the closing exercises of the College. Thursday, June 22d, was occupied by the students in field games on the public square. Prizes were won in races, running, jumping, throwing, walking, lawn tennis, and base ball. An excellent spirit and fine manners were displayed in all these exercises.

On Friday evening, June 23d, Rev. E. A. Witter, of Albion, Wis., presented an earnest and warm-hearted sermon before the Christian Association of the College. His subject was, “Man's Soul is a Temple of the Lord.” This Association has been very active the past year, and has witnessed many conversions among those attending its meetings. Several of its number, both young ladies and gentlemen, have assisted in three or four revival efforts made in the neighborhood the past winter and spring.

The sessions of the Literary Societies were of a higher merit than usual. They were largely attended. That of the Philomatheans came on Sabbath-day evening, June 24th, and presented the following programme, after prayer by Rev. Mr. Summers, pastor of the Methodist Church of the place:

Recitation, College Oil Cans, C. Elfred Perry, Nortonville, Kansas.  
Oration, The Surrender of Burgoyne at Saratoga, Fred E. Whitford, Milton.  
Address, The Negro in Politics, Prof. Edwin Shaw, Milton.  
Recitation, A Fire Brand, Frank L. Shaw, Milton.  
Paper, The Philomathean Weekly, David C. Ring, Big Springs, S. Dak.  
Oration, The Study of Nature, Wm. R. Brown, Milton.  
Chalk Talk, The presentation of a Chandelier to the College Chapel, Dighton W. Shaw, Milton.

The music was furnished by Geo. O. Sayre, Nortonville, Kansas; Byron E. Coon, Milton;

Chas. S. Sayre, Welton, Iowa, Fred E. Whitford, Milton; Eli F. Loofboro and Alva M. Van Horn, both of Welton, Iowa. The last four constitute the male quartet of the College. The present to the chapel is a very beautiful and much needed article for lighting the room.

On Monday evening, June 26th, the Iduna Society presented, after prayer by Rev. O. U. Whitford, Milton, the following exercises:

Oration, The Question of Woman's Wages, I. Lillian Rood, Milton.  
Greek Symposium, by nine young ladies.  
Oration, “Evangeline,” Mamie Whitford, Milton.  
Paper, Iduna Waste Basket, Helen F. Holmes, Milton.  
Recitation, “To-morrow at Ten,” Jennie A. Dunn, Milton.  
Shadow Pantomime, “Mary Jane.”

The Symposium was under the direction of Mrs. W. D. Thomas; and the Pantomime, of Elizabeth A. Steer. The orations and the recitation were heartily applauded. Music was furnished by the lady quartet, the glee club of the Idunas, S. Birdie Davis, Milton, and Elin V. Palmberg, Peoria, Ill. The last two ladies rendered a whistling duet.

Tuesday evening, June 27th, was assigned to the programme of the Orophiliana Lyceum, as follows:

Prayer, Rev. E. M. Dunn, Milton.  
Oration, Power of Example, M. L. Brown, Milton.  
Address, Poems as Factors in Reform, R. J. Greenman, Esq., Milton Junction.  
Recitation, Count Candespina's Standard, Danoni E. Brown, Milton.  
Paper, Orophiliana Standard, J. S. Fetherson, Rock Prairie.  
Essay, Autobiography, Stephen Relyea, Harmony.  
Oration, The Dissatisfied Farmers of Nebraska, Wm. W. Campbell, Harvard, Neb.  
Tableau, Scenic Wedding.

The Milton brass band and a male quartet furnished the principal music. The band was led by Evan Davis, Milton, and the quartet by Frank L. Burdick, Milton Junction.

The Alumni Association held their annual meeting during the forenoon and afternoon of Wednesday, June 28th, Prof. Edwin Shaw presided. On taking the chair he made a brief and most happy address, reviewing some conditions of the college during the past twelve years. The regular address for the occasion was presented by Arthur A. Miller, Esq., Crookston, Minn. The subject was “The Coming Man in America,” which was treated in a very hopeful and forcible way. He was followed in most interesting speeches by Major S. S. Rockwood, recently of Washington, D. C., and President Albert Salisbury, of the Whitewater Normal School. The former entered the college thirty-eight years ago, and the latter, thirty-two, and gave many interesting reminiscences of their school-days. The music was excellent, as furnished by the Male Quartette of the college. The officers for next year are these: Prof. James B. Borden, Principal of the High School at Milton Junction was chosen President; Rev. O. U. Whitford, Milton, Vice President; and Mrs. W. D. Thomas, Secretary and Treasurer. A goodly number of the graduates and other old students were in attendance, and all contributed to make the meeting most enjoyable.

The Annual Address before the Literary Societies was given by Prof. Edwin H. Lewis, of Chicago University. His subject was, “How to See Europe on Nothing a Day.” The condition of the lower working people on the continent was described in very felicitous words and charming delivery.

On Thursday forenoon, June 29th, in place of the usual exercises of the graduating classes, six students entered an oratorical contest for a

prize, consisting of a splendid edition of Shakespeare. The following were their subjects and their names:

We've All Our Angel Side, Nellie R. Campbell, Janesville.  
Liberty the Outgrowth of Despotism, Horace M. Davis, North Loup, Neb.  
Is Labor Helpless? Joseph Palmer, Harmony.  
Our Responsibility in Dealing with Children, Elin V. Palmberg, Peoria, Ill.  
Mystery Helpful to Research, Dighton W. Shaw, Milton.  
What Constitutes True Success, Allan C. Whitford, Milton.

These exercises were held in the Seventh-day Baptist church, which was crowded to its utmost capacity. The college choir, under the direction of Prof. J. M. Stillman, supplied the music. The judges, consisting of J. B. Tracy, Milton; Rev. Richard Miller, pastor of the Milton Congregational Church, and Rev. Nathan Wardner, Milton Junction, awarded the prize for thought, composition and delivery, to Miss Nellie R. Campbell.

After the contest the President of the college, Rev. W. C. Whitford, conferred, in behalf of the Faculty and the Trustees, the following degrees:

Bachelor of Science upon Prof. Merwin H. Jackson, Columbus; Bachelor of Philosophy upon Prof. George C. Shutts, of Whitewater; Master of Science upon A. Lovello Burdick, M. D., Chicago; and Master of Arts upon Rev. Willard D. Burdick, Jackson Centre, Ohio, and Rev. Theodore J. VanHorn, Stone Fort, Ill.

In the evening of this day, June 29th, the Annual Concert of the music classes was given in the church to a large and delighted audience. These classes have been under the instruction of Prof. Jarius M. Stillman, and in their chorus singing surpassed any effort of the kind heretofore presented by the College. He was assisted very ably by the Milton Junction Orchestra, and M. Alice Tomkins, Milton, accompanist.

MILTON, Wis., June 30, 1893.

### UNIVERSITY CITY NEW YORK.

The University of the City of New York is about to acquire possession of fifteen acres of land, in addition to the property already purchased by it for its new home on the northerly shore of the Harlem River.

### SYRACUSE UNIVERSITY.

The trustees of Syracuse University held their annual meeting, June 27th. Many improvements in the curriculum were sanctioned. The election of a Chancellor to succeed C. N. Sims occupied considerable of the time of the trustees, and Dr. Sims' re-election was almost unanimously voted. The trustees labored until 10 o'clock at night with the Chancellor, trying to induce him to abandon his intention of refusing a re-election. No conclusion was arrived at, and the trustees adjourned their meeting, allowing the Chancellor some time for consideration.

### OTTAWA UNIVERSITY.

The first year of the administration of Prof. F. W. Colegrove as president of Ottawa University has just closed. It has been a good year. Never before were so many students enrolled. Never was the average attendance so large. The receipts from all sources, tuition, endowment, farm, and contributions from churches aggregated more than ever before.

The fruitage of many years of persistent, unflinching service by others is now being gathered. President Colegrove, during the past year, has shown that he is wise enough to reap the harvest of past efforts and to plan broadly for the future. A new departure is seen in the recognition of new departments, in the form of the new catalogue and in the arrangement of the commencement exercises. The new presi-



dent is evidently regarded as the head of the institution, and his administration the past year has given large hopes for the future.

## UNIVERSITY OF ROCHESTER.

The Forty-third Commencement of the University of Rochester was the most notable in the history of that institution. The alumni gathered in greater numbers than ever before, and they came together with a determination not only to enjoy the hospitalities of their alma mater but to discuss plans for her advancement and to organize themselves thoroughly for work. A large number of the alumni visited the University for the first time since their graduation, and expressed great surprise at the changes which had taken place. Especially were they surprised when they strolled about the campus, which in these perfect June days rivals the beauties of our Central Park. The unbounded enthusiasm and great hopefulness manifested on every hand by alumni and friends, promise grand results in the near future. Another year should see at least some of the promises realized.

## COLGATE UNIVERSITY.

The Seventy-third Commencement of Colgate University began with the Baccalaureate Sermon preached Sunday morning, June 18th, by Dr. N. L. Andrews, Dean of the College Faculty.

The opening prayer was made by Rev. L. W. Cronkhite, of Bassein, Burma. Dr. Andrews took as his text, Romans 12 : 2, "Be ye transformed by the renewing of your mind, that ye may prove what is the will of God, that which is good and well pleasing and perfect." It was fitting that Dr. Andrews, who has been a teacher of philosophy in connection with the Greek department, should preach a sermon aimed to bring out the superiority of Christianity to all philosophical systems, and show that something higher and better than speculation is needed to transform character, for life is the test of all ethical principles.

## WOMAN'S WORK.

## ALWAYS SOME ONE BELOW.

On the lowest round of the ladder  
I firmly planted my feet,  
And looked up at the dim, vast distance  
That made my future so sweet.

I climbed till my vision grew weary,  
I climbed till my brain was on fire  
I planted each footstep with wisdom—  
Yet I never seemed to get higher.

For this round was glazed with indifference,  
And that one was gilded with scorn,  
And when I grasped firmly another  
I found, under velvet, a thorn.

Till my brain grew weary of planning,  
And my heart strength began to fail,  
And the flush of the morning's excitement  
Ere even commenced to pale.

But just as my hands were unclasping  
Their hold on the last gained round,  
When my hopes coming back from the future  
Were sinking again to the ground—

One who had climbed near the summit  
Reached backward a helping hand;  
And refreshed, encouraged, and strengthened  
I took once again my stand.

And I wish—oh, I wish—that the climbers  
Would never forget as they go,  
That, though weary may seem their climbing,  
There is always some one below.

—Ella Higginson.

WE bid our beloved Dr. Swinney a hearty welcome to the home land. It is our hope and desire that she may find that rest she so much needs, and sweet communion with her own family friends till Conference time, when we shall all be delighted to give our personal greetings and hear of her work.

## MARY F. BAILEY.

Our noble leader has fallen! To those most familiar with her physical condition her death was a great surprise, what a shock it must have been to those who have known little or nothing of the weeks and months of weakness and suffering!

Perhaps many of her friends may not know that on account of ill health she went to Hariman, Tenn., late in November to spend the winter. She wrote very few letters and said very little of herself, but we have learned that she gained in strength and greatly enjoyed the climate.

In the early spring she had a severe illness, which for some days she expected would terminate fatally. But she rallied and gradually gained strength, so that she went to Chicago, June 6th, where she spent two weeks with her brother, in whom her life and love completely centered.

Hopeful and cheerful, she was planning to return to Milton in a few days, where her many friends were anxiously awaiting her coming. She was again prostrated with heart trouble, suffering greatly for three days, when on June 22d, her worn spirit quietly, in a moment, passed from earth to the happy home where there is no pain or sorrow and where idolized father and mother must have given their devoted daughter a glad welcome.

Her funeral was largely attended from the home on that beautiful Sabbath afternoon. All that kind and loving hands could do made the home look as if Mary had arranged everything in its accustomed place. Beautiful flowers and ferns were everywhere, covering her casket, her desk and vacant chair around which in heartfelt sorrow sat her co-laborers, the members of the Woman's Board. Her true worth was known, and she was loved most deeply and tenderly by those who knew her best.

It is not the time and place for a proper tribute to her memory, but we are sure scores of loving friends will gladly learn some facts concerning her last illness and death. Crippled by ill health for many years as she has been, she has done such work as only one so gifted by natural ability and culture, so true and loyal, so faithful and devoted, could do.

"Rest weary heart!  
From all thy silent griefs and secret pain,  
Thy profitless regrets and longings vain,  
Wisdom and love have ordered all the past,  
And shall be blessedness and bright at last.  
Cast off the cares that have so long oppressed.  
Rest, sweetly rest!"

"Rest, spirit rest!  
In the green pastures of the heavenly shore  
Where sin and sorrow can approach no more,  
With all the flock by the good Shepherd fed,  
Beside the streams of life eternal led,  
Forever with thy God and Saviour blest.  
Rest, sweetly rest!"

## PEN PICTURES OF CHRISTIAN CHINESE WOMEN.\*

Having been asked to tell you something of our work and workers in China, I have thought it eminently fitting to introduce to you some of our Chinese sisters. You will not find them just like the ladies you are accustomed to see. Their faces are not quite the same, they dress their hair much smoother, their clothing is different and their food is not the same. But those of whom I shall tell you are much the same in heart. They love the same God, trust in the same Saviour, and, like you, are trying to live Christian lives.

We will first call on Mrs. Kie, who lives perhaps three-fourths of a mile from the mission home at Shanghai; and if you do not mind we will walk, that I may tell you something of her

\*A paper read during the Woman's Hour of the Seventh-day Baptist Western Association held at Nile, N. Y., June 15-18, 1893, by Mrs. G. H. F. Randolph, and requested for publication.

history on the way. I first became interested in her through reading Dr. Swinney's letters telling of her trials, her desire to become a Christian, and the opposition of her people. It was not long after our arrival in China that her husband gave his consent that she might offer herself for baptism, and she was indeed happy the Sabbath that Mr. Davis wrote her name as one on probation. That afternoon as several were visiting in Dr. Swinney's room she slipped out, and upon some one going to look for her, she was found on her knees in the hall thanking God that her name was written. She seems to find great comfort in prayer, and often on going into a room where she was alone I have found her praying. The first time I saw her after my illness last winter, she said: "Oh, Mrs. Randolph! I have been so anxious about you that I could not sleep nights, and I would get up and pray, and pray unto death, that the heavenly Father would heal you." Dear old soul! I could but laugh at her simple expressions, though I did it with tears of gratitude in my eyes.

She has much trouble; her only son is a gambler and a wine-bibber, causing his wife and aged parents untold sorrow. The days on which they worship their ancestors are days of trial to her. Then is prepared a nice variety of food, and after placing it on the table and offering it to the dead, the family take it and have a feast. But to her it is a day of fasting, unless, as is sometimes the case, she comes to spend the day at the mission. She is very regular in attendance at the Sabbath services, often coming early in the morning and staying all day. These are very happy days for her, for the girls of the boarding-school take great pains to teach her. Her eye-sight is so poor she cannot learn to read, so she memorizes many passages of scripture and hymns.

We now approach the house which speaks as plainly as words, of poverty and an endless struggle to keep the wolf from the door. Entering the small, unkept yard we find the three little grandsons playing about the door, while standing in the door-way, shading her dim eyes with her hand, the grandmother waits to receive her guests. The others are all in the field at work. Entering the small, dingy room we see at the left of the door a bed, at the foot of the bed a brick stove for cooking, on the other side of the room a table and a few benches, while in the peak of the room is a shelf with a cotton mattress on it—the bed on which Mrs. Kie sleeps. Opening out of this room is another, containing a bed, a loom, and other implements used in converting cotten into cloth. But we must hasten on, and can only wait to take a sip of tea, speak a few words of cheer to the old lady and receive her thanks for calling.

We will next visit Mrs. Lee, the widow of Erlow, one of our preachers who died over two years ago. Something over a year before Erlow's death they came to take charge of our boys' boarding-school, he to teach, she to take charge of the cooking and washing. She is not a strong woman, and well do I remember being called to her room one morning to find her in spasms, Dr. Swinney was soon there and it was not long until she became conscious. As soon as she could speak she begged us to be kind to her husband and children when she was gone, as she thought her heavenly Father was calling her. But not so, she slowly regained her usual health and a few months later was called to mourn the death of her husband. This sorrow she bore with beautiful submission to the Lord's will and trust in his love, and through the years

since she has shown the same loving-trustfulness.

She and her only son, a boy of fourteen, are now living with her married daughter; this daughter, though not a Christian, is a very nice woman and kind to her mother; the other daughter is a lovely Christian girl of eighteen, the eldest scholar in Miss Burdick's school. It is very trying for Mrs. Lee to be a burden to any one, and she tries to support herself and son by helping her daughter in the care of her two little girls; and besides this, doing sewing for others. In this I have tried to help her, giving her sewing from my family and the school.

Perhaps we will now go back to Dr. Swinney's hospital and visit two ladies there whom you will be glad to see, for they are the Doctor's helpers, and I suppose you are helping pay their wages. They are such loving true friends that they are often called David and Johnathan by those around them; and they are both great friends of Dr. Swinney and her work.

Let me first introduce you to Mrs. Ng, a large noble looking woman, who meets you leaning on her cane, and extends her left hand, greeting you with a pleasant—"How do you do"—for she can speak English. Mrs. Ng is a widow and a sister of Erlow's. She has long been a Christian, and for years has lived as ladies' maid in a foreign family who respected her Sabbath views and allowed her to keep it. She had long been interested in Dr. Swinney's work and had told her whenever she had a hospital and needed more helpers she wanted to assist her. But two years ago this summer she was stricken down with paralysis, and a great blow it was to all our hopes. Dr. Swinney and Miss Burdick were away at the time, and I had not the courage to write and tell them of her illness. Her mistress called their family physician and did all possible for her health and comfort. Some weeks later when the family were returning to England Mrs. Ng was brought to a vacant room in Dr. Swinney's dispensary. Since that time she has been under Dr. Swinney's care and has recovered to a great degree. Although it was hard for her and us all to become reconciled to her helpless condition, it has been a great spiritual blessing. She has grown in faith and patience, and her hours of enforced idleness have been used in studying the Bible. She is a great help to Dr. Swinney, being a good manager and looking after everything about the hospital as though it was her own.

Mrs. Tong, the tall, slender lady who has just entered is the friend of whom I spoke. She was led to her Saviour through Mrs. Ng, and this, perhaps, strengthens the tie of friendship between them. She was baptized by Mr. Davis soon after his arrival in China, and has ever proved a faithful Christian. She asks us to look over the hospital to which we gladly assent, and are led from the little sitting room at the head of the stairs where we have been sitting, into the long general ward, filled with iron beds, with wire springs, and tidily spread in the Chinese manner. Below this is another large room which the doctor hopes to furnish sometime when she has the means and another doctor to help her in the work. We are shown into a room of which you will doubtless ask the use, unless you judge by the extra large windows in the north side, for it is devoid of furniture. The doctor is only waiting means to furnish it for an operating room. We find the bath rooms nearly as devoid of furniture and for the same reason. The kitchen is a large airy room well furnished with Chinese cooking stove and utensils. We take a peep at the assistants' well kept rooms, the doc-

tor's room where she spends many of her nights, private ward for patients who desire to pay for it, and passing over a covered bridge reaching from the upper porch to the building in front, enter the upper story of the dispensary building. Here we find special wards, furnished with Chinese wooden beds, and smaller rooms which may be used for private wards, or rooms for nurses as necessity requires. Below are the rooms where medicine is dispensed, and in front of these the room where the blind preacher talks to the people while waiting. Opening out of this is a small room which Mrs. Tong hopes to use in her Bible work, but now it has no furniture. It will need at least a table and some chairs before it can be used.

Mrs. Tong finds great comfort in her Saviour's love and joy in telling of this love to others; and she hopes to make this her work in connection with the hospital. Mrs. Sung, one of the ladies baptized by Mr. Randolph last winter, was led to Christ through her, and she seems to be always thus trying to win souls for him. But we cannot tarry longer with these interesting women, and must hasten on, resolving, I trust, in our hearts that we will make some sacrifice, if necessary, that we may help to get the necessary furniture for the hospital.

A visit to Mrs. Dzau, the wife of Tsung Lau, will be a pleasant trip. We will call a houseboat for the journey. A ride of a few hours brings us to our destination, and as our boat stops within a few steps of the pleasant country home, a pretty little woman of about forty years comes down the path, with a bright smile of welcome. Following slowly, and with apparent weakness, comes the husband, one much loved and respected, Dzau Tsung Lau. He has had a cough for a long time, and it has seemed for several years as though each would be his last on earth; but he is still spared to his family and our little church. Mrs. Dzau is his second wife, and the step-mother of his six children. She went into his family when most of them were young and hastened to be a faithful mother to them. She has long been interested in Christianity and almost persuaded to be a Christian, but not until last winter did she fully decide for Christ and become baptized.

Although farmers, these children, both boys and girls, have received good education, and the five now living are most promising young men and women. The eldest living son and the two daughters are Christians. We are cordially greeted by both husband and wife, and invited into the large reception room, or ancestral hall. Here we are royally served to the best the house affords. The evidences of a Christian family are marked. Kitchen gods and other things pertaining to heathen worship are absent, and in their place you see the Bible and other religious books, the quiet dignity with which one and all help to entertain their guests indicate a Christian home culture, and as we see them all gather round the family altar, hear the scripture read, and the earnest prayer by the aged father, we know the source of it all.

This, my sisters, is a view of this Christian home as I saw it in our visit to them last Fall, and it is a fair example of many homes in China. Can any one doubt the propriety of sending the gospel message into heathen lands, or the efficiency of Christ's gospel to lift men up out of darkness into his marvelous light?

The younger daughter of this family was married over a year ago, the account of which, written by Miss Burdick, appeared in a recent number of the SABBATH RECORDER. We also visited her in her new home last Fall. She lives

twelve miles from her father's, the only Christian in all that neighborhood. It was, indeed, a sad day to her when she left her father's home to enter one she never knew. I can still feel the warm hand clasp and see the glad light in her eyes, as she came to the boat to welcome to her home the first Christian friends, outside her own family, to visit her. The family is "well to do," and her husband is a fine looking young man, only needing the love of Jesus in his heart to make a most suitable companion for Mamie, and as I was alone with her for a few minutes and heard her express her great desire that he should become a Christian, I could not doubt but that in time her prayers will be answered. I was glad to see the evident love and good understanding existing between them, and the respect with which the whole family regarded her was very gratifying. Before visiting her, I felt quite rebellious that she should have to go into a heathen home for I feared she would lead a miserable life and be dragged down to their level. But when I saw how bravely she accepted her lot, and how faithfully she was trying to live the Christian life, I was satisfied to leave her in the hands of the Lord, and I feel sure he will use her to glorify his name in that family.

Mothers will you not sometimes think of this dear young girl, cut off from all Christian intercourse and fellowship, trying to live a Christian life? and will you not pray for her that she may resist temptation, and may be the means of leading those around her to Christ?

My dear sisters, I have thus hurriedly attempted to give you a glimpse into the homes and lives and hearts of some of those in China whom I love so dearly. There are many others just as worthy of mention and of whom I would gladly tell you if time would permit. In all this I would seek to enlist your sympathy and prayers for them in their work, their sufferings, their poverty, their temptations, and in their struggles for the higher life; and also enlist a deeper interest in *our work* there, that you may give more liberally to support and *increase the efficiency* of the different departments so that many more may be brought from darkness into the light of His love.

#### BEAUTIFUL ANGELS.

BY ALIX.

By the permission of a kind old friend, I will repeat, for the readers of the *Advocate*, a little incident she is fond of relating.

A mother sat in the twilight, with her baby boy upon her lap. All through the afternoon the little one had been happily playing by the seaside, and now she emptied the sand from the little shoes and stockings, and folded the dainty garments, as she prepared him for his rest. Taking the white-robed figure in her arms, she began to sing to him the well-known hymn:

"I want to be an angel."

But the little fellow interrupted her with a decided "No, no."

"Must not mamma sing that?" she queried, "Does not Willie want to be a beautiful angel in the sky where the little stars live?" and she pointed to one, set like a jewel amid the fleecy clouds.

"No, no, he cried again, "Willie wants to be a beautiful angel down in the dirt."

Dear friends, can we not find in the child's answer, a text for a thought?

Careworn mother, weighed down under your many responsibilities, feeling sometimes that, were it not for those so dependent upon you, you would gladly lay down the weary burden of life; disheartened, discouraged, as you feel your very faith failing under the many difficulties that assail you, just in this very place of discouragement, God will give you the power to become "a beautiful angel down in the dirt." And those to whom life's best promises have



failed, deserted by friends in the hour of need, meeting coldness and injustice as the reward of patient endeavor, just here, also, the friend who is above all others, whispers, "Thou, too, mayst be a beautiful angel down in the dirt."

Dear laborer in the Lord's vineyard, thou who laying aside thy life of ease, hast without money and without price devoted thyself to the service of thy kind, whose soul is chilled by the stolid indifference, and the base ingratitude of those among whom thou hast spent thy best efforts; turn not away hopelessly from thy heaven appointed task, but determine, by the grace of him who sent thee forth, to be "his beautiful angel down in the dirt."

And thou, hopeless one, whose wrong-doing has crushed thee into the blackness of despair, to thee too may the message be given. At the feet of the crucified thy polluted life shall fall from thee like a garment, and the immortal germ bound by thy sin arise "a beautiful angel," to sing forever the praises of him by whom it has been forgiven and redeemed.—*Advocate and Guardian.*

## HOME NEWS.

New York.

INDEPENDENCE.—Like many other places, Independence is now clothed in its best summer suit. The crops are growing finely, and judging from their present condition there will be an abundant harvest. The few houses at "The Corners" make a very pretty appearance nestled among the trees. Especially does this hold true in regard to the church, which has recently received a fresh coat of white paint. The people seem to be rejoicing—not only over their crops and the newly painted church—but what is far better, in the conversion of souls to Christ. Many reports have gone out of the blessed influence of the Holy Spirit at Alfred and vicinity. This influence has reached here. Sabbath-day, June 24, five souls were baptized and received into the church by Eld. Jared Kenyon. Others are persuaded and still others almost persuaded.

Eld. Madison Harry is here and will remain some time. May God bless him and his labors with this dear people who have been so kind in every way to me during the three months in which I have labored among them. There will always be a warm place in my heart for them. May God bless them and grant that they may work unceasingly for the conversion of the unconverted in their midst, for each other's welfare, and for the advancement of the cause of Christ in all the world. MARTIN SINDALL.

Delaware.

SMYRNA.—Well do we know the need of rest after a day's journey to the city, after the busy shopping and return home—how fatigued—but when one crosses the continent, with weeks on the ocean, and spends ten years of time in the trying labor of the East, and then tossed again for weeks on the bosom of the deep on the homeward journey, doubly important is the need of absolute rest. Dr. Ella F. Swinney really is resting at home, with her aged mother, where her active medical work began. As soon as her arrival became known, her quiet rest was disturbed by calls from her friends. So a time was appointed for a general reception given by her two nieces, Grace and Eva Swinney. The Chinese curiosities were arranged in spacious parlors by willing hands. The evening came, June 29th, though dull and rainy; yet before the appointed hour Dr. Ella's acquaintances began to arrive, and for two hours she was kept busy shaking hands with scores and scores of her many friends. Her name sends a thrill through this community; her presence has brought comfort and restfulness

to many households in this vicinity. Many thought she had gone never to return, and to really see her once more was a surprise and pleasure to all. When she was asked to speak about her foreign work she spoke to the attentive listeners for about half an hour, after which refreshments were served with China tea. One of the nieces received the friends, while the other niece, dressed in Chinese costume, served the tea. The evening was pleasantly and profitably spent, and will long be remembered in this community by all, and especially by our aged mother.

C. O. SWINNEY.

JUNE 30, 1893.

### IN MEMORIAM.

DR. THOMAS R. WILLIAMS, MARCH 5, 1893.

A country hillslope cool with dews  
And green with shadowy branches low;  
"Here his long rest," they say "is sweet  
With all the wilding flowers that blow!"

Not he—not anything of his,  
Embalmed beneath this dust doth lie  
As passionless as earth itself  
Beneath the splendor of the sky.

Here weeping with bewildering grief  
Or silent in their tearless pain,  
Beneath the cold and dreary sky  
Once-gathered close the funeral train.

They bore a little dust, perfumed  
With life's immortal sweetness yet,—  
The mask that hid a tender soul,—  
And laid it here in vain regret.

Brave, patient lips that cried aloud  
Where many mocked, where few believed,  
The message by the Master sent;—  
Like the great Master, unreceived!

Free, faithful hands outreached to tear  
The world's hard bonds from captive hands,  
They were sore smitten by the slaves  
Who loved their captor and his bands!

Dear tender heart!—ah me, ah me!—  
Thus did they with the Prophets old:  
They vainly fancy that this dust  
Can hide him in its prison hold!

The Lord hath called him. Millions pass  
Through a low portal in the sod,—  
Unto a chosen few he saith,  
"Well done, ye servants of our God."

Once, those pure hands held fast my hands  
And that sweet voice once counseled me;  
I keep, O friend! through darkening years,  
The white star of thy memory.

M. E. H. EVERETT.

JUNE 18, 1893.

### CORRESPONDENCE.

SIX MONTHS IN KANSAS CITY.

In accordance with what I had been planning all the previous summer, I started from Waukegan, Ill., to go to Kansas City, on the last day of Oct., 1892. I left the former place at about 9 A. M., and made the run to Chicago in about an hour, on a train of the Chicago and North-Western Railroad, and as a train did not leave for Kansas City until 6 P. M., I had several hours to spend in the city of the Great Columbian Fair before leaving, so I spent the time in visiting two special places of interest to me. The first was the office of the paper published by the Free Methodist Church, the paper of which had been coming to me weekly all summer, through the kindness and generosity of some undown friend. I remained here till afternoon, meeting a F. M. preacher, whose acquaintance I had formed in 1868, and several others whom I knew through the paper, but whom I had never met before. After I had remained here as long as I wished, I wended my way to 205 West Madison street, where "Ordway & Co's" place of business is located. I wished to form the acquaintance of Ira Ordway, of whose existence I had known, through the RECORDER, for many years. On entering the store, he approached me and after introducing myself I had a very pleasant interview with him, in which I learned many things respecting himself, and the Seventh-day Baptist Church located in Chicago. I had seen him at the

North-Western Association, in June previous, the annual meeting of which was at Milton, Wis. It rained nearly all the time of my stay in Chicago, and the streets and sidewalks were very sloppy and muddy, indeed.

At 6 P. M. I took my seat in a reclining chair car of the Chicago and Alton Railroad for Kansas City, and the next morning at 8 o'clock arrived at the Union Depot in the latter place, where I was soon met by my eldest son, and after a ride of nearly two miles on the cars of the 9th St. Cable Road, found myself at his very comfortable residence at 2004 E. 9th street, where I was very cordially welcomed by a daughter-in-law and three beautiful little girls—grandchildren,—none of whom I had ever seen before, and I was soon installed in a very pleasant room in the chamber where I made my home during the time of my stay in the city.

Not knowing of any Sabbath-keepers in the city I spent my first Sabbath at home, but during the following week I learned of a Jewish congregation, who met for worship in a large temple built of a reddish brown stone, so I concluded to spend a part of my second Sabbath in that place of worship. It was partly a matter of curiosity, for I had never attended a religious meeting of that ancient people of God. It was located more than a mile from my home, and not far from the business portion of the city. I arrived at the temple early, and there was scarcely any one in the body of the house, but when it was time for the public service to begin I found there was a large Sabbath-school in operation in a room in the upper part of the house, for they all descended to the audience room, and took their places in the central seats in front of the platform, filling all the seats full more than half way to the vestibule next the street. All the children remained to the public service and took a responsive part in it. I do not think one of them went home till the service ended.

When I entered the temple I expected to be shown to a seat by an usher, the same as in other places of worship, but I soon found that the place had no such appendage. I waited at the back seats for a long time, people kept coming in, but not one of them took any notice of "the stranger within their gates," though they passed close to me, so I soon concluded to wait on myself, and therefore deliberately walked down the aisle to the right side of the platform where I seated myself. Not far from me sat an old man engaged in reading a paper, and when the service was about to begin he made motions, very significantly with his head, as though he did not wish me to remain there, but I thought I would not leave unless some more decided demonstrations were made, so I kept my position. Perhaps he thought I would defile him or the sanctuary, by my presence, being a Gentile. The preliminary services were performed by the pastor, but the sermon was preached by a stranger rabbi, who came from the West somewhere to preach a trial sermon, with the view of taking the place of the old rabbi who intended to leave for some other synagogue. I did not understand much of the discourse for the speaker seemed to have a stronger regard for the occupants of the seats in the opposite corner, for he kept his head turned in that direction most of the time. There was no one in the corner seats where I was but myself. The congregation was composed of aged men, women and children, very few young men being present. Probably they were in their places of business, making the shekels they have the reputation of loving so well. The singing was led by a single lady away up in the gallery, accompanied by an organ operated by a man. More anon.

J. T. HAMILTON.

WAUKEGAN, ILL., JUNE 28, 1893.



## YOUNG PEOPLE'S WORK.

EVERY one who can should attend the General Conference. We call your attention to the following points:

1. The representative men and women and the leaders of the denomination will attend the General Conference. We ought to see the faces and hear the voices of these men and women; for it will arouse our interest in them, in their literary productions, and in the fields which they represent.

2. In no other way can interest so effectually be aroused in our Evangelical, Tract, Missionary, and Educational enterprises as by hearing the living speaker set forth the trials, the experiences, the needs, and the successes in their respective fields of labor.

3. By attending this meeting we shall become acquainted, personally, with the older people, the older people with us, and we with each other, thus promoting mutual interest in the causes so dear to us all.

4. We can fill our places in the church best by growing into them. Attendance at the Conference will materially aid and strengthen this growth by reviving us spiritually, making us acquainted with the methods of other Christian laborers, and teaching us how the business of our denomination is transacted.

5. Young people, Come! Come, to give, to receive, to take home. What? Interest, courage, enthusiasm, enterprise, fellowship, power, Christian love. You will be heartily welcomed, hospitably entertained, amply repaid.

6. The Conference meets this year with the church at Milton, Wis., Aug. 23-28. Now is the time to begin making preparations; to lay by a few dollars for traveling expenses.

7. Information in regard to reduced rates on the railroads will in due time without doubt, appear in the RECORDER.

8. Young friends, to the end that God's Spirit may be richly present and his power felt in this coming meeting, let us work earnestly with our prayers and if possible with our presence.

### DODGE CENTRE, MINN.

Our Society of Christian Endeavor is composed of thirty-one active and ten associate members. The active membership consists of those who have taken the Christian Endeavor pledge, and I think one-half of the associate members are also members of the church, but do not see fit to take the pledge for fear that they cannot keep it. We have the regular quota of officers and committees, with perhaps the addition of a Junior Committee which consists of five members. Rev. H. D. Clarke is superintendent of the Junior work, with Jennie Burdick, Phoebe J. Olive, Annie Ayars and Anna Wells as associates, and a visiting committee whose duty it is to visit the sick and alleviate suffering in any form. This, we think, is a good work, and we can heartily recommend it to our sister societies.

Eld. Clarke is a fine black-boardist and he makes the Junior Endeavor meetings very interesting to both old and young by illustrated lessons with colored crayons upon the black-board. We have a committee for the distribution of Sabbath literature. This committee has done some work in that line and it hopes to do more in the future.

Eld. Clarke has thousands of pages of tracts which he has invited us to assist in mailing. We shall probably meet at his house soon, as a committee of the whole, and send some tracts as

white-winged messengers upon their mission. At our last business meeting our constitution was amended by adding a corresponding secretary to our list of officers, and Miss Mabel Clarke was elected to fill this office.

The church having lately purchased a parsonage the young people are trying to raise money for paint. At an auction social held a short time ago a part of the money for this purpose was raised. At our regular monthly business meetings, which occur the last Sabbath night in each month, we endeavor to have a paper read by some one of the members on such subjects as "The Duties of the Lookout Committee," "The Duties of Prayer-meeting Committee," etc. These to be followed by discussions. They help to make the business meetings of more interest.

We also ask each committee to report in writing at our monthly sessions the work they have done in the last month. We think this gives them more interest in their work, for they wish to make a respectable report.

Our pastor, with some half dozen of the laity has just returned from the Semi-Annual meeting of the Minnesota churches which convened with the church at New Auburn. Rev. O. U. Whitford came with them and preached an excellent sermon to us Sabbath-day, June 17th. He also spoke to the young people in the afternoon.

We understand that the Holy Spirit manifested itself at New Auburn. E.

### A FEW THOUGHTS.

As from my eastern window, I, this morning, enjoyed a more than usually beautiful sunrise, my favorite poem kept repeating itself over and over again to me until its beauty, combined with that of the sky, so grew upon me, that I was impressed with the thought that perhaps some of our young people would like to share my treasure. The poem is by Lucy E. Tilley, and was published in a *Chautauquan* a few years since. It refers of course to the Eastern land where our Saviour was born; but the eastern sky at sunrise always brings it to my mind:

#### FROM OUT THE EAST.

Above the Orient, God must have stayed  
His hand in passing, for her borders bear  
The impress of His gracious giving; there  
Dawn fires were kindled, there the wind was made  
Fragrant with spices, while pomegranates drew  
Within their veined hearts the dawn's red light.  
His giving ceased not, 'twas an Eastern night  
That held the glory of the Star and knew  
The birth-hour of the King; an Eastern day  
That saw Death conquered. In life's morning men  
Bend eager faces toward the West; but when,  
As even cometh, with tired eyes they  
Turn for their last earth sleep, strange Eastern balm  
Smites their worn faces into sudden calm.

"Well, what do you find in that?" I hear some one ask. Look again at the first lines. Imagine if you can the Holy Land. Its beautiful hills and vales; their richness, the variety and quantity of pleasant fruits, and all the temporal blessings which the ancient Jews received so freely from the heavenly Father whenever they were obedient to his will. Surely God stayed his hand in passing and showered most gracious gifts on them.

Look into the sky as the morning light grows brighter above the eastern hills. Can you not, even with only beauty-loving eyes, see the imprint of the Father's hand in the rich coloring and the ever-changing shapes of the clouds? "There dawn fires were kindled." See them starting up, their bright rays mounting swiftly from cloud to cloud. "Do they speak to us of the coming of the sun?" Yes, and much more. To the soul they not only tell that the darkness of the night is passing away, but that the dark-

ness of sin and sorrow that hangs over the world, which at times we feel so sorely as individuals, is being lighted up and cleared away by the coming of Christ, the Son of Righteousness. "There the wind was made fragrant with spices." How pleasant to the senses to breathe those fragrant breezes. The Bible has in it so many references to sweet smelling trees and plants whose perfume filled the air. The Song of Solomon is rich in poetic allusion to spices and fragrant trees and herbs. He calls upon the north wind and the south wind to come and blow over his garden and cause it to give forth its pleasant smell. So the Spirit of God breathes upon our hearts, causing us to give forth our offerings of prayer and praise as sweet-smelling incense before God. As the "pomegranates drew within their veined hearts the dawn's red light," thus attaining perfection of form, color and sweetness, so into our hearts should come the light of God's word; causing us to bring forth abundantly the fruits of the Spirit, which are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance."

But I need not follow out farther the separate clauses of the poem. If you catch its spirit at all you will dwell upon it until you feel the depth and sweetness conveyed in the last lines.

ABBIE M. MILLARD.

## OUR MIRROR.

### PRESIDENT'S LETTER.

I saw the other day a beautiful picture card, and on it was printed these words, "Can I dance if I join the church?" I then looked for a companion piece which should read, "Can I play cards if I join the church?" The thought which came to me was, what do people join the church for? I had always supposed that this union was formed to combine our strength for good; and that we might do anything for which we find an example in the early church, or which will make us better followers of Christ. Think of Christ dancing or playing cards. If doing these things will make us better, it would have made him better; then do them; but it should not offend. If you are a friend of these things you will say, "Is it wicked? What is the harm? You must expect young people to sow their wild oats." The more we learn of the world the more we expect it, they are sowing them, not expecting to reap a harvest of what they sow. The granary is the prison. How delightful sowing to the wind not expecting to reap to the whirlwind. My dear young people I have one reason why you should not do these things which is sufficient to settle this question right. It is this. The devil wants you to do them. He uses bad people and companions to get you to do them, and to do other things of like and even more questionable character. You lose your influence for good. Those who persuade you to join them in these so-called sports will have no respect for you or your religion if you consent; they, behind your back, will herald it to your detriment and shame, "I told you so." They are saying it now. You deserve this for you know when you do it, the use which will finally be made of it.

Where these things are done to much extent though secretly, the church is dead. Where they are done openly to much extent the church is rotten. They are the half-way houses between the open saloon and the darker den. Where these things are going on among our people we are losing more of our young, not alone from the Sabbath, but from honest thrift,



than in other places of like numbers. If you have an honest doubt of the truthfulness of what I say, I will gladly send you the figures. I tell you frankly where these things are going on there is that which, if good people knew, would curdle their blood, and which the doers would not have publicly known for the world. You may try to mix these things with Christian activity, one or the other will very soon go, and if you persist you will go down, you will not be needed in the church and yet you will be about as valuable there as in the store, bank or business world. They do not mix more than oil and water. A very wicked man the other day asked, what the harm would be in closing a card party with Bible-reading and prayer. I, a Yankee, asked him if he ever in his long experience had tried it. He confessed that while he had so spent many of his nights for years with young men, he never had, neither did he think it would be right to do so, and then to prove he was reforming his life, said, "Within a week he had refused to continue this use of his nights," and he not pretending to live a Christian life. I once knew of secret gatherings of this kind during a series of revival meetings, some attending, passing themselves for active Christians, yet the exposure of their names to the public would have made them very angry. I say to you get off of the devil's ground. Anything which will make us better and will stand the light of the Son of God is all right.

E. B. SAUNDERS.

—THE Young People's Hour in the late North-Western Association held at Farina, was a very interesting and profitable session. A warm interest was shown in the Junior work. The Question-box was both spicy and instructive. But little time was left after the programme, which we give below, to be used in consecration service, and yet a warm, earnest spirit of consecration to the work of the next year prevailed the hour. The central thought seemed to be the relation of the Christian Endeavor societies of the North-Western Association to the hungry multitude of the North-west during the coming year.

Singing.

Prayer, Dr. L. A. Platts.

Solo, "In the Secret of His Presence," Rev. J. A. Platts.

Paper, Ansel Crouch.

Music, Farina Quartette.

Paper on Junior Work, Miss Inez Burdick.

Music, The Juniors.

Discussion of Junior Work.

Question Box, conducted by J. A. Platts.

Music, Farina Quartette.

—CHILDREN'S Day was observed at Walworth, June 19th, with the following programme:

Singing by the Sabbath-school.

Prayer.

Scripture reading about the child Jesus.

Song by three little girls.

Class Song by five little girls.

Recitations.

Address by Rev. S. H. Babcock.

Collection for Tract cause to the amount of five dollars.

The church was decorated with beautiful flowers from gardens and woods, arranged with such care as to brighten the church and cheer the hearts of those who had the privilege of looking upon God's handiwork.

—IN answer to a letter of inquiry, an appeal comes to our President from Nortonville, asking that the Quartette accompanied by himself, shall spend a portion of August in evangelistic work there. They feel the need of a thorough revival influence and are anxious that arrangements may be made to help them.

## 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 III.—PAUL AT ATHENS.

For Sabbath-day, July 15, 1893.

SCRIPTURE LESSON.—Acts. 17 : 22-31.

GOLDEN TEXT.—God is a Spirit: and they that worship him must worship him in spirit and in truth.—John 4 : 24.

INTRODUCTION.—The gospel was next preached at Thessalonica, and "as his manner was," Paul reasoned out of the Scriptures, "three Sabbath-days." Here persecutions awaited him. From thence the missionaries went to Berea where the people heard with more readiness and "searched the Scriptures daily." Silas and Timothy remaining at Berea, Paul goes to the great city of literature and art, Athens. While waiting for his companions to join him there, his spirit was stirred in him seeing the city full of idols. He began public discussions with the great and learned men of the city. Our lesson is one of these master sermons or addresses of the apostle.

EXPLANATORY NOTES.—v. 22. "Mars' hill." On the summit of which was a platform where assembled the leading philosophers, politicians, orators, from time to time for debates, holding of court. Here Socrates was condemned for his religion. Here Paul stood in the presence of the greatest court of the world. "Ye men of Athens." Paul was both courteous in his introduction and throughout his address. "Too superstitious." The meaning seems rather to be "very religious." There were thousands of gods, and they surpassed all others in the honors paid to them. Religious festivals were very many. He appeals to their interest in religious subjects. v. 23. "Passed by." Passed along wandering about the beautiful city. "Your devotions." Your idols and objects of worship. "An altar." This was on the road to their seaport. "TO THE UNKNOWN GOD." An unknown god. To propitiate all the gods, and fearing they might overlook some important one, they erected altars to the "unknown." Yet unrevealed. "Ignorantly worship." Not knowing its name or nature. "Declare I unto you." The God whom ye know not is holy, infinite, full of love, whom you unconsciously long for and need, him I set forth. Paul escapes death for introducing a foreign god by using this inscription on the altar, and with great tact and wisdom sets forth JEHOVAH, makes him known. v. 24. "God that made the world." Not a dumb idol, but the great Creator, the one true God. "Lord of heaven." With power and authority over all. "Not in temples." No hand-made building can hold him. He is far above all statues. v. 25. "Worshipped." Served, taken care of with the hands as they carefully handled these dumb idols, supplying their supposed wants. "Seeing he giveth to all." God it is that gives us all things. We can give him nothing but our affection and heartfelt service or obedience. v. 26. "Hath made of one." Of one ancestor or family. Adam. "All nations." If God created and rules all, then the Athenian belief in many gods is wrong. The Athenians believed that their origin was different from other people. They declared themselves as springing from the soil. All this belief among the heathen made them hostile and boastful. Heathenism destroys common brotherhood and creates caste. "Determined the times." Appointed seasons, extent of power among the nations. He sets up one and puts down another. v. 27. "Should seek the Lord." Obtain for themselves and impart to others the saving knowledge of God. "Feel after him." In spiritual blindness they must feel after the object of the soul's desire. "Be not far." He is not withdrawn from us, but he may be hard to find because we separate ourselves from him by our sins. v. 28. "Live, move, and have our being." God creates,

sustains us. Supplies our spiritual wants. "Certain . . . poets." Aratus, for one, had used this language over two hundred years before this. Cleanthes also. v. 29. "Forasmuch." It follows from what has been said "We ought not to think" that such a God is like unto gold and human devices. That idea degrades God. "Godhead." The Father, Son, and Spirit. v. 30. "Times of ignorance." They may not have been altogether to blame for their former education and views. God overlooks much of their ignorance. Yet they had some light which was not improved and therefore they were guilty. And now since Jesus is preached unto you God "commandeth repentance." All have sinned. Turn now from idolatry, from selfish living. v. 31. "Appointed a day." There is a fixed judgment in the future in which God "will judge the world in righteousness." God's judgment will be correct. No false witnesses can thwart justice, no bribes turn him from his holy purpose. "Man . . . ordained." The God-man, Christ Jesus. He will be the judge of the living and the dead. "Given assurance." Confirmed it, faith may rest upon it. "Raised him from the dead." Paul always made prominent the resurrection which assures the judgment and the resurrection of the dead. This was a proof of his Sonship, divinity. The resurrection was the most startling doctrine of all to the Athenians. Some mocked, others were led to believe. They saw here doctrines that satisfied the longing of the hungry soul.

LEADING THOUGHT.—There is one true and only God, and all men are brothers.

### CHRISTIAN ENDEAVOR TOPIC.

(For week beginning July 9th.)

GOD'S GREAT COMMAND. Acts 17 : 30, Luke 13 : 1-5.

We are responsible according to the light we have or may have by the improvement of present opportunities. Ignorance excuses no one if it be willing ignorance or willful ignorance. God may wink at the ignorance of a poor, illiterate person, who has lived from infancy in an immoral atmosphere and known no difference, but the moment one is convinced that a certain statement needs intelligent consideration and a little light has dawned upon him, he is responsible for following up the thought and finding the whole truth of the matter.

God, now, with the accumulated light of centuries, commands all men everywhere to turn from sin and error, and seek, find and walk in the truth. Great light has been shed upon the Sabbath question during these years. Whoso now turns an indifferent ear to this question and wants no light on it, nothing that might disturb conscience or reveal an error, such an one can plead no ignorance at the bar of God. The time was when rum, beer, tobacco, etc., were used in all good conscience, and considered by many good people a necessity, but scientific instruction, religious instruction, has been given, and great light and experience have come. God commands all men to consider these things and turn from evil. The day, in this country, at least, has passed when men can manufacture, buy, sell, raise, and use, any of these harmful things as they are generally used, and be ignorant of the results or blameless in so doing. Great light has come; increased is our responsibility. "God commandeth all men everywhere to repent."

REFERENCES.—Acts 14 : 15-18, Rom. 3 : 21-25, Luke 24 : 46-48, Titus 2 : 11, 12, 1 Pet. 1 : 13-15; 4 : 2, 3.

### REPENTANCE. RECEIVING CHRIST. REDEMPTION.

—THESE are the days of Sabbath-school picnics. How the children love the groves, woods, swings, baskets of good things, and the music! How much better than the circus! When I was a boy how I joyfully anticipated the pleasures of the Sabbath-school picnic; and for weeks afterward it furnished pleasant memories. The boys who went were not for a half year mimicking the circus clown, but were filled with happy thoughts and the Sabbath-school was dearer than ever.

—AND yet many a moral and religious father will put fifty cents into his boy's hand to attend some clownish affair, who will not give a half-day to blessing his children in good company, and excuses himself with the plea that he cannot afford the time. But the truth is, he cannot afford to neglect his children this way and leave the world to furnish them their amuse-

ments. It is both money and morals out of pocket in the end.

—But some Sabbath-schools have unnecessary jangles in arranging for their picnics. Bro. A. moves that we have one. Sister B. says it is too much work. Mr. C. moves the appointment of committees. Mr. D. inquires as to the time and place. Mrs. E. objects to that time, and F. to the place. G. will have nothing to do with it. H. says that if we do not furnish the children some amusement and pleasure they will find it elsewhere. Various opinions are expressed. Some sharp points are made. Some are uncomfortably agitated. The Sabbath-school adjourns and all feel that the Sabbath has not been very well kept. "Feelings" are wrought up and a few say, "Let's have no more of this picnicing business." Well, don't; in that way, at least. There's no sense in it.

—How to do it. When you elect your officers for the year, elect a special committee, or appoint the Superintendent "with power." Let that committee consult outside of the Sabbath-school and arrange for the happy time, and then let all who can attend. All you will hear of it on the Sabbath is the notice from the pulpit of the picnic, time and place.

#### THE CHURCH FOR GOD.

(Continued from page 419.)

wings of a great eagle, that she might fly still farther into the wilderness, into her place, where she is nourished for a time, and times, and half a time, that is, for 1,260 years. 12:14. This last division of time has evidently not yet expired, and the church of God is still in her wilderness state, divested of all apostolical or other extraordinary powers; divested of her original organic unity. She is broken up into local assemblies, and denominations; thus she is waiting for the manifestation of the sons of God—for the glory which shall be revealed; when she shall be delivered from the bondage of corruption—no longer subject to vanity. See Romans eighth chapter.

Thus the New Testament church was "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building, fitly framed, together, groweth unto an holy temple in the Lord." Eph. 2:20, 21. In visible organic unity the church of God is now no longer one; but in spiritual grace and power she is as she ever has been, one body, "having this seal, The Lord knoweth them that are his;" hence the foundation of God, that is, of his church standeth sure. It is evidently better for the time being, and for the ends and aims accomplished thereby, that the church should be as it is, broken up into local assemblies with the loss of all her theocratic gifts. This was foretold, 1 Cor. 13:8, "Charity never faileth; whether there be prophecies, they shall fail; whether there be tongues, they shall cease, whether there be knowledge, it shall vanish away." The apostles died and left no successors; and God provided none.

What now, let us ask, in the second place, are the Scriptural marks which distinguish the church of God from all false claimants? The question is a pertinent one. There are false claimants. Christ says (Rev. 2:9), "I know the blasphemy of them which say they are Jews and are not, but are the synagogues of Satan." 3:9. Satan has his church and ministers. "And no marvel; for Satan himself is transformed into an angel of light." "Therefore it is no great thing if his ministers are transformed as the

ministers of righteousness." 2 Cor. 11:14, 15. Satan has too, his communion table; and it is open communion against which the restricted apostolical fellowship stands opposed. "Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table and the table of devils." 1 Cor. 10:21. "I would not that ye should have fellowship with devils." Thus, it is evident that Satan's church is a cunning counterfeit of Christ's church. It goes by the name of a Christian church. They say they are Jews, that is the people of God, Christians, and are not, but do lie. Rev. 3:9. They will yet exercise the Satanic power of miracles to deceive." They are described (Rev. 15:14), as "the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world. Rev. 16:14. That many of the visible churches of Christ throughout the Christian age may be often largely composed of nominal Christians is evident from the description given of the seven churches of Asia.

Of the church in Sardis, being the sixth church addressed by the Revelator, it is said: "I know thy works, that thou hast a name, that thou livest, and art dead." But it is added, "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white, for they are worthy." The church in Sardis evidently had in it fewer saints than sinners, and yet it was recognized as a church for the few faithful ones. And the church in Laodicea is worse yet. It was a lukewarm church; neither cold nor hot, and the divine threatening is, "I will spue thee out of my mouth." "Be zealous, therefore, and repent." The gospel net gathers fish of various kinds; some are good, and some worthless. The wheat has some tares in it, and both grow together till the harvest, when a complete and final separation between the wheat and the tares will take place.

There must then be a scripturally true and living church of God, as a right and correct standard of measurement, after which every local church of Christ is to pattern; and there is evidently also a church of Satan after which all false and counterfeit churches pattern; and this Satanic church is seemingly what Christ calls "the gates of hell;" that is, the church of hell; the gates of the church being taken, by figure of speech, for the church itself. "Upon this rock I will build my church, and the gates [that is the church] of hell shall not prevail against it." Matt. 16:18. The two are here brought to view in close connection. The church of Christ is built on the rock of mutual confession—the disciple by grace divine confessing Christ, and Christ by power divine confessing the disciple. Peter here says, "Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Christ adds, "And I say also unto thee, that thou art Peter," that is, thou art only a stone, but "upon this rock," that is, this rock of mutual confession between Christ and his disciples, "I will build my church; and the gates of hell shall not prevail against it."

The original Greek word for "rock" is here *petra*, and the original Greek, translated Peter, is *petros*. The church of Christ is built upon *petra*, a rock; the church of anti-christ claims to be built upon *petros*, a stone. There is here only the difference of two Greek endings, but representing different genders; and yet how great this difference. *Petra* is a mountain

ledge of rock; but *petros*, is chip, a fragment of rock; a mere *lithos*, or stone. The church of Christ is thus built upon the rock of mutual confession between Christ and his disciples; the church of Satan is built upon Peter, for so the church of Rome claims to be founded, *viz.*, in the primacy of Peter, and in a literal and lineal succession from him of divinely consecrated Roman bishops; a claim based upon human tradition, and without support of scripture. Here then we begin to distinguish between the true church and the false.

The church of God, as we see, builds upon the word of God, and that word only; but the counterfeit church makes human tradition of equal authority with sacred Scripture. Again, the church of God builds upon a full confession of Christ by the disciple, and of the disciple by Christ; but the counterfeit church builds upon a pretended apostolic succession, and not in personal faith, and obedience to God; thus trampling upon Christ's last great commission: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo! I am with you alway, even unto the end of the world." Matt. 28:19, 20. So when Peter preached on the day of Pentecost they that gladly received God's word were baptized; and what is more, they continued steadfastly in the apostles doctrine and fellowship, and in breaking of bread, and in prayer; and the Lord added to the church daily such as should be saved. Acts 2:41-47. This was the old mother church of Jerusalem; it was the true church of God, with its ordinary and extraordinary ministers, and the two ordinances, baptism and the breaking of bread, with steadfast continuance in the doctrine and fellowship of the apostles, and in prayers.

In Hebrews 12:23 this church is called "the general assembly and church of the first-born, which are written, that is, enrolled, 'in heaven.'" The names of its members are in "the Lamb's book of life." In 1 Peter 2:9, they are described as "a chosen generation, a royal priesthood, an holy nation, a peculiar people." They are also regenerated persons: "Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever." 1 Peter 1:23. They are obedient and loving: "As obedient children;" "seeing ye have purified your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren." 1 Peter 1:22. They are also in a state of progressive sanctification: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man." Eph. 4:12, 13. "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7:1.

So, also, the members of the church of God are one in the Father and the Son. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." John 17:21. These, too, so believe and receive Christ, as that they become sons of God. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John 1:13. They are also workers for the Master. "Steadfast, unmoveable, always abounding in the work of the Lord." So, too, they watch and wait. "Like unto men that wait for their Lord." "Blessed are those servants, whom the Lord when he



cometh shall find watching." Luke 12: 37, 38. They are a little flock, to whom it is the Father's good pleasure to give the kingdom (v. 32). They are, too, often persecuted, but patient keepers of the commandments of God, and the faith of Jesus." Rev. 14: 12. "All that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3: 12. They are, too, the light of the world. "For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4: 6.

They bring forth the fruits of the Holy Spirit's indwelling and power: "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Eph. 5: 22, 23. They also walk, not after the flesh, but after the spirit; for the law of the spirit of life in Christ Jesus hath made them free from the law of sin and death; there is therefore now no condemnation to them. Rom. 8: 1, 2.

They are God's elect: "elect according to the foreknowledge of God, the Father, through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ." 1 Pet. 1: 2. They are heirs "to an inheritance incorruptible, and undefiled, and that fadeth not away." v. 4. Finally; they are overcomers: "For whatsoever is born of God overcometh the world." 1 John 5: 4. "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." Rev. 2: 17. For such, Christ has gone to prepare a place, and will come again and receive them unto himself. John 14: 1-3. "And unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9: 28. Then the ransomed church of God, flying the banner of the cross, shall march on the plains of glory, and march along the battlements of heaven, shouting the coronation song, "Worthy is the lamb that died to redeem us;" then will the love of Christ for his church come to its glorious climax; "for Christ loved the church and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5: 25-27. Thus may we say,

"I love thy kingdom, Lord,  
The house of thine abode,  
The church our blessed Redeemer saved  
With his own precious blood.

"For her my tears shall fall,  
For her my prayers ascend,  
For her my toils and cares be given,  
Till toils and cares shall end."

T. H. TUCKER.

At his home in Boulder, Colo., of stomach and bowel disease, June 22, 1893, Thomas Henry Tucker, died in the 67th year of his age.

Brother Tucker was born in Saratoga Co., N. Y., Aug. 12, 1826. His father was a Baptist minister, and some sixty years ago, under the direction of a Baptist Missionary Association, went into the Indian Territory to preach the gospel to the Indians. Thus in early life our deceased brother became familiar with the wild scenes of the wild West, as it most surely was at that time. He loved the West and nearly all his life was spent west of the Mississippi River, and much of the time he was far west of the Missouri River. He was especially fond of the mining regions of Colorado and became espe-

cially attached to Boulder City. Some nine years ago he came here the last time to spend his remaining years. It is matter of great sadness to us all that those years were so few. Brother Tucker had many thrilling adventures, some remarkable escapes and many humorous experiences. He enlisted for the Mexican War, but according to orders his regiment served in the mountainous regions farther north to look after the Indians. Thus trained he made a good scout in the time of the Rebellion. He was a bold, patriotic citizen. He despised the system of American slavery as he saw it in Texas, Arkansas and Missouri. In his voting precinct in Missouri in 1860 the judge in charge made especial announcement that any one voting for Abraham Lincoln that day would not see the light of the next morning. Brother Tucker immediately stepped forward and asked the judge if he meant to say that such would be his fate. "Yes, Henry, and I advise you not to do it." At once Henry said, "Well, judge, I cast my vote for Abraham Lincoln." Two others followed his example. The next morning one of the two was lying in the muddy road foully murdered, the other barely escaped the mob by strategy and fled to Illinois in the night. For some reason the murderous band only left warning on the door of our brother's house. The gun and courage to use it held them in check.

Brother Tucker was a man of keen perceptions, good judgment, good taste, a close observer of nature and actively industrious. This was evident to all who talked with him, looked upon his splendid collection of minerals, his neat home surroundings, and were familiar with his constant activity. He was twice married. First to Priscilla A. Whitelock, March 7, 1850. She died October 24, 1857, leaving two little girls and one little boy. Mrs. Simpson and Milliard live in Boulder and watched the father by day and by night with the utmost solicitude and care as he passed down to and through the portals of death. Mrs. Stevens lives in Missouri, and with her family of children could not possibly be present. The present Mrs. Tucker—Josephene, daughter of Joshua Lamphier, deacon of the Baptist Church in Stephentown, N. Y., became the wife Oct. 9, 1858. She cared for the three motherless children and they think of her and love her as a mother. She now sits a widow with great sorrow of heart.

Brother Tucker became a Christian in early life, was baptized by his father and united with a Baptist church. Some twenty years ago he accepted the Sabbath of the fourth commandment, and was ever after in earnest to promulgate that truth. There is something peculiarly sad and touching about this death. It fell to my lot while in missionary work some ten years ago to spend two or three weeks with Brother Tucker in Missouri. That visit caused a lasting attachment between us. It was largely through his efforts that I came to organize the church and stay with it to build it up. Brother Tucker has been anticipating very much for the last half year. He worked altogether too hard for months to get our home ready for us, nor did he fail. We found a good house just finished. On Sabbath, May 20th, the Seventh-day Baptist Church, of Boulder, Colo., was organized with fifteen members. That was his last Sabbath of public worship. The next day we held a church business meeting at his house. He had done much writing to bring about this organization and had already set himself to find a place on which to build a house of worship. Therefore very properly he was chosen clerk of

the church and chairman of committee on church lot. But he was then sick unto death. His work ceased. He was never able to write to the churches that gave letters to the constituent members of the church. He bore his great sufferings with Christian fortitude. He recognized the hand of God and awaited results with assurance that all would be well.

The brave yet genial man, the industrious and obliging neighbor, the patriotic citizen, the hater of evil ways and practices, the staunch temperance man, the loving husband and good father, the Christian soldier, has passed on to the unseen realm and the mourners go about the streets. Dear brother in Christ, it is so hard to give thee up. But farewell till we meet again. The burial took place on Sabbath, June 24, 1893, in the presence of a large company of relatives, friends and citizens.

PASTOR S. R. WHEELER.

BOULDER, Colo.

WHO DESERVED THE WHIPPING?

In a recent magazine article, Mrs. Henry Ward Beecher cites an actual case of a father's interference with the mother's government of their child, and shows the pernicious effect upon their offspring.

When parents seriously differ on these matters, there should be some compromise among themselves whereby unity may be preserved in the presence of their children.

The following dialogue has its counterpart in too many families:

"Mamma, please give me another piece of pie?"

"No, darling, one piece is enough."

"Half a piece—please, mamma?"

"No, Freddie, no more!"

"Just a very little piece, mamma, dear?"

"No, Freddie, no!"

"Do give the child a piece," says the husband.

"I'll risk its hurting him."

And the mother gave it! What else could she do?

"Mamma, may I go out to play?"

"Its very chilly and you have a cold. I do not think it is best."

"Bundle me up warm, mamma, and I won't take any cold."

"I fear you will. You must play indoors to-day."

"Just a little while—please, mamma?"

"No, Freddie, you must not go out to-day."

"Do let the child go. What a girl you are making of him! Dress him warm and let him go. It will do him good."

And Freddie went out!

"May I have my blocks in the parlor, mamma?"

"No Willie, make your block house in the dining-room. Miss L. is an invalid and I want the parlor very quiet."

"I will be very quiet."

"You will intend to be, but you cannot help making some noise, and as Miss L. very rarely goes anywhere; I fear she will be very tired at best—so be a good little boy and play in the dining-room this afternoon."

"I won't make a bit of noise or tire her one speck."

"You must play in the dining-room, Willie, and not say any more about it."

"Nonsense! It will do her good to see a happy little face, and give her something beside her own pains and aches to think of. Let him bring his blocks into the parlor."

And he brought them in!

"What a torment that boy has got to be!" says the father, later on. "It's tease, tease, tease, from morning till night. It's enough to wear out the patience of Job! If you won't whip him, I will."

And he whipped him!

Query: Who ought to have been whipped?

TEMPERANCE.

THE saloon is no worse now than before it wrecked those three houses at Muscatine. It has always been a murderer both in fact and intent.

RUINED BY HER TEACHER'S WINE GLASS.—In the course of our pastoral work we had occasion a short time ago to visit one of our benevolent institutions for the unfortunate. There we found a young girl in the last stages of disease. Still in her teens, she had led for two years a life of dissipation and crime. Hers was the old story of seduction and abandonment. When we asked what was the first step taken in the path of vice, she replied, "A glass of wine," and that because she saw her Sabbath-school teacher take one. She soon began to like it, and, thrown into society, the way for her downfall was easy.

DR. CUYLER CALLS THE CHURCH TO ACTION.—It seems to me that Christ's church is as clearly bound to fight drunkenness and the customs which lead to drunkenness as it is to fight paganism, or infidelity, or Sabbath-breaking, or any other soul-destroying evil. It is not merely a bodily disease, but a soul-damning sin that we are to contend against. And in this warfare against the bottle there is a safe ground, and a broad common ground, on which all ministers and churches ought to be able to stand together. The church of Christ should antagonize not only the dramshop, but the dram; not only the saloon, but the social glass. The enemy is at our own doors. It lies in wait for your sons and daughters. It is destroying more souls than any other single evil in the land.

"An old story," do you say? Yes, it is, and so is every sin and every sorrow. The remedy, too, is an old remedy, but no better has been discovered. The church of God has got to take God's weapons—gospel truth, solid argument, loving personal effort, and the power of a clean example, and use them fearlessly and faithfully. In every prayer-meeting this enterprise ought to be remembered as earnestly as the sacred cause of missions. If Christians sulk away before this gigantic sin and curse, they brand themselves as cowards.

At the close of a charity sermon from the text, "He that giveth to the poor lendeth to the Lord," Dean Swift once said, "If you like the security, down with the dust," and may we say of this gospel temperance work (for the unsought as well as the unsaved), if you accept its credentials present them at once in the "Court of the King." This work cannot be done by proxy nor at arms length. A minister once said in my hearing, "Salvation by tongs is a failure." The grip of our own hands can alone convey the unbeliever's hand to the firm and tender clasp of the hand once pierced for us and him.

Young man, put no confidence in your friend who tells you there is no danger in an occasional social glass.

You are now at the entrance of two roads—ponder well before choosing the pathway which you shall henceforth travel in, for your entrance on habits of indulgence and dissipation will begin with—now and then a social drink with a friend or two.

Now, your life and hopes are bright, but should you listen to that deluded friend, at last they will be clouded with gloom and despair.

In the heyday of youthful hilarity you now think you enjoy life to the full. At last you will sink in despondency and horror.

Now it may be but a draught of exhilaration in your hand, a thoughtless youth. But at last it will prove to be a cup of wrath from an offended God. Now you may "look upon the wine when it is red," in company with gay and pleasant fellowship; but as the end draweth nigh it "biteth like a serpent and stingeth like an adder."

Now, the pleasant excitement of an evening. At last the terrible awakening in an endless eternity.

Now, only the pastime of an hour. At last the worm that never dies.

Now, the ruddy glow of youthful blood. At last the fire that can never be quenched.

Now, perhaps, only a courteous response to the invitation of a friend to "take something with him," but at last the terrible wail, "Send Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame."—Bangor Christian Journal.

It never takes the devil very long to find a job that will just suit the man who isn't busy.

BROUGHT HERSELF.

A minister had preached a simple sermon from the text, "And they brought him to Jesus." As he was going home, his little daughter, walking beside him, said, "Papa, I like that sermon very much." "Well," inquired her father, "whom are you going to bring to Jesus?" She thought a moment, and then said, "I will bring myself." Have you brought yourself to Jesus?

I FREELY confess to you that I would rather, when I am laid down in the grave, some one in his manhood would stand over me and say, "There lies one who was a real friend to me, and privately warned me of the dangers of the young; no one knew it, but he aided me in the time of need. I owe what I am to him." Or would rather have some widow, with choking utterance, telling her children "There is your friend and mine. He visited me in my affliction, and found you, my son, an employer, and you, my daughter, a happy home in a virtuous family." I say I would rather that such persons would stand at my grave than to have erected over it the most beautiful sculptured monument of Parisian or Italian marble. The heart's broken utterance of reflections of past kindness, and the tears of grateful memory shed upon the grave, are more valuable in my estimation than the most costly cenotaph ever reared.—Dr. Sharp.

THE devil never has much trouble with people who get rich in a hurry.

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 101 West 93d 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.

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

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MARRIED.

HOOD—SEVERANCE.—At Smythe, South Dakota, June 24, 1893, by the Rev. D. K. Davis, Mr. Walter S. Hood, of Alfred, N. Y., and Miss Gertrude A. Severance, of Smythe.

SEVERANCE—PERKINS.—At Smythe, South Dakota, June 28, 1893, by the Rev. D. K. Davis, Mr. W. H. Severance, of Flandreau S. D., and Miss Lillian F. Perkins, of Alexandria, Minn.

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.

CRUMB.—In New Bremen, Lewis Co., N. Y., June 25, 1893, Byron D., son of Wm. and Phebe Crumb, in the 37th year of his age.

He had been subject to epileptic fits from early life, and evidently died in one of them, as he was found dead in his bed in the morning. Funeral services at the house of his parents, June 28th, conducted by the writer. Interment at Watson.

H. B. L.

STILLMAN.—David E. Stillman, son of Deacon George and Sarah Maxson Stillman, was born in Berlin, N. Y., June 25, 1807, and died at his home in Albion, Wis., June 26, 1893, having just passed his 86th birthday.

Bro. Stillman was converted in early life and united with the First Alfred Church. He was married Jan. 1, 1827, to Maranda Coon. Three daughters were born to this couple, all of whom died in early or middle life. Bro. Stillman came to Albion with its first settlers in 1841. He made this his home, and was one of the constituent members of this church, of which he continued a faithful member through its fifty years of existence. The church has lost a life-long friend, and the community one who was always interested in its welfare. Burial took place from the church, June 28th.

E. A. W.

STILLMAN.—At Westerly, R. I., after a long illness June 24, 1893, Daniel Stillman, in the 84th year of his age.

Mr. Stillman was born in Westerly, March 10, 1810. He was a long and much respected resident at Potter Hill, R. I., and his memory is cherished by many of our people. Funeral services were held at the home of Mr. Joseph G. Pendleton, June 27th, conducted by the Rev. S. H. Woodrow, assisted by the pastor of the Pawcatuck Seventh-day Baptist Church. Interment in the First Hopkinton Cemetery.

W. C. D.

Literary Notes.

THE *Treasury of Religious Thought* for July is full of good things. The articles are always prepared and selected with great care to meet the timely necessities of preachers and others. There is an excellent sermon by the Moravian pastor, Rev. C. E. Eberman, and also one on A Lazy Church, by a Baptist pastor, Rev. F. M. Goodchild. Leading Thoughts of Sermons are by the noted preachers, Dr. A. Maclaren and Dr. G. Lorimer. An Independence Day Service on George Washington: His Life and its Lessons, by David Gregg, D. D., is worthy of all praise. The Living Issue is on Honesty in the Pulpit and is admirably discussed by Rev. A. Z. Conrad, D. D. Attacks on the Bible is the Question of the Day which is treated with great ability. The Founder of the McAll Mission with His Funeral, shows how much good one man can do. The Editorials are full of common sense on

Stifling Scholarship, Nipping Evil in the Bud, Providing for Aged Pastors, Efficiency in the Pulpit, Tempering Zeal, Christian Endeavor Convention. All other departments are well filled. Yearly subscription, \$2 50; Clergymen, \$2; Single copies, 25 cents. E. B. TREAT, Publisher, 5 Cooper Union, New York.

THE forthcoming number of the *Quarterly Illustrator* will be a special summer issue, and will contain over 200 superb illustrations by 110 well-known artists. This exceptionally large number of illustrations, and the unusual interest of the articles which they accompany, make the third issue of this popular magazine the finest single publication of any art journal ever put forth in this country. The size has been increased to 104 pages of reading matter, and among the eminent painters and illustrators whose productions are found in the contents of the *Quarterly Illustrator* are: C. S. Reinhart, J. Carroll Beckwith, H. Siddons Mowbray, Julian Riggs, C. D. Gibson, Hughson Hawley, William Sargeant Kendall, Alice Barber Stevens, Victor Perard, R. F. Zogbaum, Wilson de Meza, Joseph Lauber, Marie Guise Newcomb, and many others. Such well-known writers as F. Hopkinson Smith, Charles de Kay, Alexander Black, Frank Fowler, Frederick W. Webster, and Periton Maxwell, have furnished the text, a novel attraction of which is an article on the summer studios of most of our leading artists, with numerous drawings of their warm weather ateliers, made especially for this number of the *Quarterly Illustrator* by the artists themselves. This notable issue will make its appearance about July 5th. *The Quarterly Illustrator*, published by Harry C. Jones, 92-96 Fifth Ave., New York.

WORLD'S FAIR COMPLETE.—The World's Columbian Exposition is one of the most complete and attractive exhibitions ever given since time began. As the warm, balmy days of summer make a visit to this great show a pleasure, hundreds of thousands of people are feasting their eyes on its beauties.

In order to prepare the great mass of humanity to better understand and appreciate the Exposition, the *World's Columbian Exposition Illustrated*, in its mid-summer or July number, has made a new departure in the character and class of its illustrations. In this issue especial attention has been given to illustrations of the exhibits.

Beginning with a full page frontispiece of P. de Gloukhovskoy, Imperial Commissioner General of Russia to the World's Fair, the other prominent illustrations are full-page reproductions of an exhibit of "Japanese Silk Tapestry," "Agricultural Building," and others. Besides these are the "Lapland Village," "Chinese Theatre," "Walter M. Lowney Company's Chocolate Pavilion," "Reproduction of Farm Scene in Grains in Illinois State Building," "View from Wooded Island," "Model of St. Peter's at Rome," "Illinois and Iowa's Pavilions in Agricultural Building," a beautiful center piece, "The Exposition by Night," "Hide and Seek," "Interior View of Manufactures Building," "California Orange Exhibit," "Central Fountain and Aquariums in Fisheries Building," "Group of Sea Lions in U. S. Government Building," and many others.

Among the leading articles are "Success of the Exposition," "The Opening of World's Congresses," "The Exposition and the Youth," "The Many Attractions of the Exposition," "Realization of Hopes," "Best Time to See the Exposition," and others.

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*Harper's Weekly* for next week will contain a full-page illustration of the celebration of Class Day at Harvard University, a page of bits illustrating Mr. Richard Harding Davis's article on "Cairo as a Show Place," in his series of articles on the "Rulers of the Mediterranean." The number opens with a full-page drawing representing the interior of the Indian building at the Chicago Fair. Another of A. Conan Doyle's famous detective stories, known as the "Adventures of Sherlock Holmes," will also appear in this number. The illustrations are by W. H. Hyde. There will be also a page of bright illustrations showing the life at Peekskill State Camp with the Seventh Regiment, views of the Great Ferris Wheel at the Chicago Fair, and of Lieutenant Perry's Arctic steamer Falcon; also a fine group of portraits of Captain Andersen and his Viking crew, and the other usual timely features of the *Weekly*.

THE LIBBY PRISON WAR MUSEUM.—Of the many attractions outside of the World's Fair in Chicago, there are but few in which there is so much interest centered as there is in the Libby Prison War Museum. In 1889 this celebrated prison was removed from Richmond to Chicago and converted into a War Museum. The project was undertaken by a syndicate of the best known business men of the city, whose enterprise was conceived in a commercial spirit, but has attained a national reputation. A project such as this was never before heard of. To move a brick and stone building the size of Libby more than a thousand miles, across rivers and mountains, was an enterprise that many of the best known contractors in the West refused to undertake at any price. But the move was made with success. Then the famous old structure was filled with war material that represents the work of a lifetime and the expenditure of half a million dollars. The great collection is conceded to be second to none in the country, and includes much of the most valuable material that the greatest civil war the world has ever known has left to posterity. The collection includes thousands and thousands of relics of every description, many of which form important links in the history of the nation. The old building itself is fraught with interesting memories, and the story of the celebrated tunnel escape of Feb. 9, 1864, never fails to interest the visitors. One hundred and nine Union officers made their escape through that tunnel, which formed one of the most thrilling events in the history of the war.

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