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THE SABBATH RECORDER.

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HIS AND OURS.

With silence as their only benediction,
God's angels come
Where in the shadow of a great affliction
The soul sits dumb.

God calls our loved ones, but we lose not wholly
What He hath given,
They live on earth in thought and deed as truly
As in His heaven.

—Foxcroft.

PRESIDENT MAIN delivered an address last Thursday, at the University Convocation in the Senate Chamber, at Albany, on the Educational value of the study of the English Bible.

THE UNIVERSITY Y. W. C. A. is represented this month at the Northfield Conference of Christian Young Women by Miss Eva Merritt; and the Y. M. C. A. at the Conference of Christian Young Men by Mr. Orra S. Rogers, both graduates this year.

A NEW experience for the Christian Endeavorers at Montreal last Sabbath was an attack upon the great Convention by a mob of 5,000 hooting, yelling, insulting Catholics. Fifty arrests were made, and with much difficulty the mob was dispersed.

MUCH is being done in the work of "Prison Reform." Many wholesome plans are in operation for proper management and for educational and religious influences among convicts. But it sometimes happens that the institutions themselves need reforming as well as their inmates. For instance, in a certain penitentiary professing to be a reform prison, a convict whose crime was stealing, is compelled to labor at cutting out pieces of pasteboard which are put between the outer and inner soles of shoes and sold for solid leather!

DR. L. A. PLATTS has been released from his acceptance of the call to the Missionary Secretaryship, and will remain in the Chair of Church History and Homiletics in the University. He will also teach English Literature and Rhetoric. It is reported that Rev. O. U. Whitford has been called to the Missionary Secretaryship. Bro. Whitford has many excellent qualifications for that position. He is scholarly, thoroughly conscientious, a hard worker, and well acquainted with and deeply interested in our Home and Foreign Mission work. We bid him God speed in his enlarged field, and bespeak for him the hearty sympathy, support and co-operation of all our people.

Now is the time to send in your large contributions for the Tract Society's work. You will remember that at the beginning of this Conference year the Tract Board found it necessary to enter upon a course of retrenchments. Money for the work did not come in, and yet as soon as the people learned that it was deemed necessary to stop, or diminish some of our advance work, regrets were expressed, and some said they would much prefer to increase their contributions. Well, then, why don't you do it? Send in your gifts at once to Treasurer Hubbard, Plainfield, N. J., who will be only too happy to apply the same to the liquidation of the debt already incurred by your encouragements.

SOME of the RECORDER readers are sending back the *Evangel and Sabbath Outlook*, indicating that they do not wish to take it. Brethren, sisters, friends, you know not what you are doing. This little paper is a messenger of good to you. Its beautiful messages of practical truth should be carefully read by every one. We can hardly comprehend the necessity or the spirit that induces a Seventh-day Baptist to refuse to read this paper. It ought to be taken and read by every true Seventh-day Baptist and then passed on to his First-day neighbor. It is not forced upon any one. No one receiving it, who has not subscribed, will be required to pay for it. Do not be so afraid of your best friends.

READ carefully the article of H. D. Clarke in this issue concerning proposed changes in Sabbath-school Bible study. Mr. Clarke appears to think the demand for a change is not as general as a few are trying to make out. A thorough acquaintance with the facts in the case would probably modify his opinion on that point. In speaking, hitherto, of a widespread dissatisfaction with the International System, we had reference to the various denominations who have been pursuing the International for many years and have expressed their desire for a change. Our remarks on this point were not confined to the smaller circle of our own schools. Again he seems to be misled in supposing that any one is even suggesting the use of the Sunday helps without being changed as to dates, the use of the term Sunday for Sabbath, and any other objectionable features. The thing advocated thus far has been the general system—not the objectionable points that could be easily eliminated.

But every phase of the case should be considered; the possibility of extra cost, the time required in study, and the advantages to be derived. People are ready to pay \$10 a term of a few weeks for instructions in music; the same amount or more for a few lessons in penmanship and book-keeping; thirty to fifty dollars for one year's tuition in the high-school or college; but for the study of the Bible, the most important of all studies, 40 cents or more appears like an extravagant outlay! It is true, however, that

we must take the case as it is, and not as we would like to have it, in making our estimate of the practicability of any proposed change. We ought to be competent to publish any and all the helps needful in our schools. We should have a Sabbath-school Board whose duty should be to arrange for all necessary helps, issued from our own house. Can we hope for such encouragement from the people as to warrant us in undertaking the work? Even should it be deemed best to adhere to the International System as hitherto, it still remains a fact that we should greatly enlarge our plans and helps. We should have graded helps—primary, intermediate, and advanced. The additional cost is nothing compared with the increased advantages, the satisfactory results. We should be glad to have every person interested in this discussion write us briefly expressing an opinion for or against the change, not necessarily for publication, but that we may have the general sense of our people before Conference.

IN MEMORIAM.

Phineas Adelbert Burdick, son of Albert and Eunetia Burdick, deceased, was born in DeRuyter, Madison County, N. Y., September 7, 1847, and died in Alfred Centre, July 3, 1893, in the 46th year of his age. He was brought up on a farm which is now owned by his youngest brother, and which has been in that family for ninety-nine years.

His early life was passed in the usual round of home duties and common school opportunities such as most farmers' boys experience in that beautiful and fertile valley. The DeRuyter Institute was in the days of its prosperity and wholesome influence in all that vicinity as Mr. Burdick was verging from childhood to early manhood. He had a strong desire for knowledge and had planned to enter Hamilton College before his elder brother, now Prof. F. M. Burdick, of Columbia College, New York, had completed his course. But a serious illness caused a delay in carrying out his plans and he never realized his cherished hopes of a college education. However, he continued his studies in DeRuyter Institute until he completed the classic course, graduating with honors in June 1869.

After this he taught school a term or two, and finally studied law and was admitted to the Bar in this State, in 1872. He continued in that profession four or five years. While thus engaged he fell in with the social customs of his companions to such an extent that he became alarmed for his own safety and that of his loved family; for in 1872 he was married to Ella, the second daughter of Rev. Joshua Clarke. In the providence of God he became interested in the great temperance revival, which swept through DeRuyter in 1876-7, and resolved to make an effort to reform.

Very many who will read this brief sketch have heard the account of his reformation from his own lips, and will never forget with what pathetic power his story was told. For the past

sixteen years he has devoted himself exclusively to the work of saving men from this great rum curse. Soon after entering the field as a temperance lecturer it was discovered that he was a man of remarkable powers as a public speaker. His command of language, his keen insight into human nature, his impassioned eloquence, and greater than all else, his own deep Christian experience and love for perishing souls, at once placed him foremost in the ranks of reformers. He was sought after by temperance organizations and individuals interested in the suppression of the rum traffic, far and near. He became identified with the Prohibition movement and was fearless in his advocacy of the principles of the third party, and yet people of all shades of political belief united in calling him to villages and cities, and heartily maintained him in his unselfish and extremely efficient work.

In 1887 he removed his family to Alfred Centre, where he could have the advantages offered by the University for the education of his children. Here he built a beautiful home and endeared himself to the people who admired his manliness, generosity and genuine worth as a citizen, friend and neighbor; a large share of his time, however, was spent away from home in his chosen work. For several years he has suffered much inconvenience and an untold amount of pain from a fever sore resulting from an accident in 1882.

His courage and fortitude in pursuing his life work so continuously, were marvelous. He was often advised to take time for rest, but the calls were so numerous and pressing that he could not heed the warning. His great energy and endurance were the wonder and admiration of all who knew him. He seemed to realize that the work to be done was great and that he must be about his Master's business, for the time with him was short and uncertain. His ability to go into any city and lecture to the same audience for thirty, sixty, or even ninety consecutive nights with constantly increasing interest was unequalled in the history of the temperance reformation.

He was a terror to evil doers and many times has he been "shadowed" by those whose craft was in danger. Threatening letters have been received, and even men have started for him with the full intention of doing him bodily harm. But he never feared them. His courage, tact, and great loving heart always conquered. He was in the highest sense an evangelist. He preached Christ Jesus as the only power to save. Indeed he was licensed to preach by the First Alfred Church, of which he was a faithful and beloved member.

His funeral services took place in his own beautiful home at 3 P. M. on Friday, July 7th, attended by a large number of sorrowing friends. His heart-broken wife, his two affectionate sons, his sister, two brothers, and other relatives sat around the beautiful casket literally covered with roses and other choice flowers.

The following was the order of service:

Singing, "Rock of Ages," Quartet.

Scripture Reading, Rev. B. C. Davis.

Prayer, Rev. Dr. Platts.

Singing, "Go Spirit of the Sainted Dead."

Sketch of His Life, L. E. Livermore.

Mr. Burdick as a Reformer, Rev. Mr. Teller, Owego.

Mr. Burdick as an Evangelist, Rev. Dr. Coit, Rochester.

Singing, "Tell it Again."

Mr. Burdick's Interest in the Young, Samuel H. Davis.

Poem read by Rev. B. C. Davis.

Prayer by Rev. L. C. Rogers.

Singing, "Abide With Me."

Then, following these services, in harmony with a suggestion of Rev. Dr. Coit, and encouraged by some of the friends, all those taking part in the services, except the singers, surrounded the casket and in a prayer of touching tenderness by Rev. Mr. Teller, pledged themselves to a new consecration to this great work to which our noble brother had given his life.

It is given to few men in this world to earn the distinguished honor of being first in their special line of work. There are many eminent men in every department of wholesome human effort and philanthropic labors; but only one, in any of these lines of work can be pointed out as the first. Of P. A. Burdick it was frequently and freely said, by his most distinguished co-laborers, that he stood without a peer. This has not been spoken carelessly, or by those who would stoop to flattery, but as a just acknowledgement of his superior power over men. This power and this distinction he held with modesty, always giving God the praise for every victory over sin and the arch enemy of our race. "When a good man dies the people mourn."

[From L. C. Randolph.]

—It was a pleasant thought which came to the mind of the Western Editor many times on Independence Day at Jackson Park. Patriotism is not dead. Everywhere the bands played, the crowds gathered, and patriotic airs were the favorites. In Festival Hall the thousands sat under the spell of the magnificent orchestral music liberally appending the different selections; but when the cornets and violins swung into the familiar measures of the "Star Spangled Banner," enthusiasm reigned, and the pent up patriotism burst forth in cheers. The electric current of sympathy inspired the musicians to play as they never played before, and when they sounded the opening bars of "My Country, 'tis of Thee," the great audience rose as one man and drum and tuba were lost in the mighty roar of five thousand voices.

The foreigners at the Fair showed as much enthusiasm in celebrating as any one. The Midway Plaisance was covered with bunting. It was Independence Day not only for America, but for the world. Columbus and Washington were names to be held in honor, not only in America, but wherever freedom and manhood are loved. Some thoughts like these must have been in the minds of the two hundred thousand people who, as the daylight began to fade, massed together in the open area on the lake front to see the fireworks. We sang "My Country 'tis of Thee," "Marching through Georgia," and the other songs which are dear to the heart. Then at nine o'clock a silver balloon floated out over the lake in the glare of the search light. From it unfolded a banner of fire red, white and blue—the stars and stripes. Your Western Editor believes that that flag is as dear to-day as it was in 1861, and that, if occasion should require, there are millions who would fight to maintain its honor. Long may it wave.

We commend to our readers the words of one of the orators of Independence Day, Mr. James S. Norton. As a preface to the reading of the Declaration of Independence at Jackson Park, he pointed out that the only enemies the nation has to fear are internal, the jaded, unpatriotic rich, and the sullen, despairing, poor and proceeded:

This problem is to be solved by the average citizen—that plain, sturdy, self-reliant, ambitious man who is known as the typical American; and he will do it, not by attempting to reconcile the inveterate foes of our institutions, but by sustaining those institutions without regard to captious criticism or sentimental protests. To

such men the declaration solemnly made by the early patriots, that all men are created with equal rights to life, liberty and the pursuit of happiness, means something definite and practical. To them patriotism means something real to be applied to every act of citizenship, and pride of country is a natural instinct. To them even the noisy fervor of this day possesses a clear and deep significance.

The lion is long suffering—not through cowardice, but because he is conscious of his strength. We believe with Mr. Norton that the sober common sense of the American people is to be relied upon, and that in his short preface he gave utterance to the unspoken thought of patriotic thousands.

—AT a corner where two great thoroughfares of the city cross, the streams people on the Fourth of July were arrested by the sight of an immense fire cracker placed on end at the exact centre of the streets' intersection. The fire cracker appeared to be about three feet long, and nearly a foot through. Naturally when the obliging young man in charge of this pyrotechnic prodigy touched a match to the fuse, there was no little scampering on the part of those nervously inclined. Even those claiming some repute for bravery shrank back and held their breath. The fuse sputtered and finally went out. The obliging young man again appeared and ignited the fuse. When nearly a minute had passed without any explosion, a tall countryman took his fingers from his ears and looked suspicious. The obliging young man stepped briskly forward, a gratified smile illuminating his face. Tucking the pasteboard sham lightly under his arm, he went to seek other "green fields."

There is a moral to be had even from a trivial bit of boy's play. Fate is always trying to make sport of us. We daily see before our eyes the burning fuse of some impending calamity which, in fact, never comes. Like little children in the dark we make horrid monsters from the shades on the wall, only to find, when daylight comes, that they are the common garments of our every day life. It was what men call a heathen who said: "No real harm can befall a good man whether he be living or dead." It certainly is the Christian's privilege to say that with confidence. He may walk the earth in peace and with courage, no matter what coming days may appear to have in store for him. "Thou wilt keep him in perfect peace whose mind is stayed on thee."

—WHILE our sense of love was still fresh at the death in the past few months of several who were intimately associated with the Seventh-day Baptist name and institutions, the summons has come to two others whom we have loved, and in the success of whose work we have rejoiced. Two more standard bearers have fallen.

The history of the Woman's Board must always have associated with it the name of Mary F. Bailey. She created and organized its work. She gave her heart and strength to it when as yet it was nothing. In the days of its later success her work will be gratefully remembered. Those who attended the Conference at Shiloh will not forget that address loaded with facts, backed by a mighty feeling of their importance, and how it moved the hearts of all. Her works do follow her. As one who was her neighbor for many years, and owes to her that debt of gratitude which a young man owes to a wise and loving counselor, we beg the privilege of placing beside the flowers which loving women's hands have laid upon the freshly sodded mound a wreath of immortelles.

Brother P. A. Burdick has gone. And there is sorrow not only in Seventh-day Baptist

homes, but at all the fire sides of the nation where the temperance cause is dear. Many a mother's heart has a sudden sense of fear for her boys because this man, who loved the boys and did so much to save them, has passed away. What tact, what courtesy, what rare humor, what quick resource, what a royal spirit! You cannot reckon up his work in statistics. In his last temperance campaign, the one upon the West side in Chicago, it was my privilege one evening to sit where I could watch the audience as he played like a master musician upon their heart-strings. Some quaint, homely expression putting the mirror up to nature and a roar of laughter swept the house,—and then a tender story told so simply, but some strange power gripped your emotions and you looked up through the mist in your eyes to see the great audience in tears. It was a God-given power—granted to but the few—and he used it for God and humanity. Great, but simple-hearted; praised and worshiped as few men are, but unspoiled and unassuming; head and shoulders above his fellows, yet the common people recognized him as one of them, and “heard him gladly” as they did his Master 1800 years ago. Thousands upon thousands to-day feel a personal loss. Our tears fall together; but a rainbow shines through them over his grave in old Allegany, and in the rainbow we can read, “They that turn many to righteousness shall shine as the stars forever and ever.”

Close up the ranks! It is no time for idle grieving. God's work remains to be done. The example of those who are gone calls us to take it up with the greater earnestness. Instead of grieving that they are dead, thank God that they lived and enriched the world by their lives. Their memory—cherished in the inner shrine of our heart—shall grow more sweet and inspiring with the years. Their work falls to us, and we can only ask God for the grace to do it. We will stand like Elisha going up into heaven, praying for a double portion of the spirit of Elijah. God's work is not dependent on any man or woman. If you and I do not do it, God will find some one else who will. The work itself will go on. It will grow, and prosper and triumph. Shall you and I join in the song of victory? Close up the ranks.

OBITUARY.

Miss Mary F., daughter of Rev. James F. and Tacy Bailey, was born in DeRuyter, N. Y., July 10, 1846, and died of *acute myocorditis*, in Chicago, June 22, 1893.

At seven years of age, with the family, she went to reside in Plainfield, N. J. She received a liberal education at Plainfield, N. J., Alfred University and Oberlin College, Ohio.

When about eighteen she came to Milton, Wis., which for the most part was her home until her death. She made a profession of Christianity in her early youth and became an active Christian worker in many of the departments of Christian service.

For three years she was a successful teacher in Milton College. She was active in the organization of the Young People's Denominational Board, and also a faithful member of the local Y. P. S. C. E. connected with the Milton Church, of which she was a member. She organized the little folks of our church society into an organization called the “Busy Bees.” She also organized the Society of “King's Daughters” of Milton, and was the chief adviser of the younger members. Time, and time again has my daughter come home and said, “Mary thinks of things and suggests methods of doing them that no one else would ever think of.”

She will be missed in the Benevolent Society where she was especially helpful in turning the thoughts of the members to the great work of missions at home and abroad. She was an active member of the W. C. T. U., indeed it is impossible to think of any line of Christian work which did not receive her support.

Those who attended the Conference in 1884, at Lost Creek, W. Va., will remember she was first among the women to lead in organizing the Woman's Board. In 1886 she became its Corresponding Secretary, when she put such life into the enterprise as to make it a grand success, both as to the amount of money she raised, and the missionary spirit and enthusiasm which she aroused in the hearts of the Christian women of our denomination.

She was a natural leader, possessing an organizing mind, gifted in this direction by nature and disciplined by culture. She had also great quickness of perception and could interpret the nicer shades of your thoughts and feelings even before you had given full expression thereof.

There is always some single word which will describe the character of every person better than any other. With Mary it was *helpfulness*. In early life she had an ambition to be a physician, because she thought in that profession she could best serve humanity. But she had not the physical robustness to warrant such an undertaking. She was continually seeking opportunities to do good and did it unostentatiously. Everywhere was she known as a friend of the needy.

True, she was sensitive, and hence often misjudged. But her sensitiveness was not at all, as is often the case, the outgrowth of selfishness, but because her strong mind and active spirit was tabernacled in a body of sensitive nerves which could not endure the strain of the mind's activity. She was independent, and yet dependent on others for sympathy; of such an organization that she needed to feel that her efforts and anxiety to help others were appreciated. A slight expression of sympathy on your part would be abundantly appreciated; a grain of attention on your part would meet with a pound of gratitude and appreciation from her.

If she sometimes manifested impatience that others did not see down into the depths and merits of a cause as she did, she was very patient in leading them into a deeper insight into the nature and breadth of the field which underlay a good cause in which she was interested, and in which she had a right to believe others should be interested, and could be brought to see as she saw it.

She possessed one characteristic which is perhaps more rare than all others in the category of virtues, *to wit*, the ability to ask forgiveness for anything she had said hastily, accompanied with the fullest confession of wrong doing.

We do not claim she was perfect, but we thank God that there was so much that was good and meritorious in her life, that whatever momentary friction that life produced is now all forgotten in the larger and fuller remembrance of her deep and womanly virtues, and in the tender and delicate and sisterly ways in which she was used to express them.

No one could have been taken from us of whom we shall think oftener and miss more, and of whom we could think more pleasantly and sweetly. It was fit that the casket should be strewn with lilies and roses, and that the many sorrowing members of the benevolent organizations should offer as their last offering

the numerous flowers at the grave so symbolic of the fragrance and purity of her life.

It was difficult for her to rise above grief. She took such excellent care of her father, and for so long a time was he dependent upon her that when he came to die, with but short notice, followed by her displacement on the Woman's Board, it was a fearful shock to her nervous system occasioning grief which it was impossible for her to rise above.

She had will enough, independence enough, but for eight years she had served God and the denomination in her position upon that Board so faithfully, and most of the time gratuitously, to be set aside so unceremoniously was a mystery to her, and I must confess it was done with inexcusable thoughtlessness. It seems she might and ought to have staid with us longer.

We shall prize her worth more now that she has gone than we were able to do when she was with us. This is natural and quite usual. The family separated for a short time on earth are being reunited in heaven. There is now a triune magnetic influence in heaven to draw thither the affections of the remaining member of the family, who, but for this, owing to his remarkable success and unavoidable absorption in his profession, might be in peril of forgetting the attractions of heaven through the constant call to administer to the weaknesses, sicknesses and infirmities of earth. God make him abundantly useful while here, and at last find mother, father and sister waiting to welcome him to the inseparable union above. E. M. DUNN.

ADVANCE STEPS IN BIBLE STUDY.

BY ELDER H. D. CLARKE.

Having prepared the most of our Sabbath-school lesson helps for the past three years, it is very natural for the writer to be greatly interested in the discussion now going on relative to a change of methods and studies. It may be that there is a “wide-spread dissatisfaction with the International System,” as the resolution introduced at the late Associations says, though it looks as though a few were trying very hard to *create* that wide-spread dissatisfaction. But the writer does not now intend to make the comparison between that system and the one mostly liked by those who have recently written upon the subject. Both methods or systems we believe to be good and if well used by our people will enable us to grow more than we have in the knowledge of our Lord Jesus Christ. The International System has been abused by those who want everything done for them without effort or study on their part. That class of students will not very readily fall in with the new idea which requires much more time and effort. But the new system, called the “Blakeslee Graded Lessons,” is without doubt a most excellent system, and perhaps much better than the International, though we see no reason why the International could not take up the life of Christ, and of Paul, and others, and have those studies progressive and connected.

The writer, however, likes the Blakeslee System, and this article is for the purpose of considering some things which a change, if made, will involve.

In the first place, it will involve more time and harder study on the part of Sabbath-school scholars, or else less will be learned than is now the case with more extended comments before the student. Is there sufficient interest among our people to enter upon this increased work in our homes and in the Sabbath-schools?

Again, there is involved the matter of increased expense. This is probably *the* question

that most scholars and teachers will first consider. Our *Helping Hand* is costing each one twenty-five cents a year, and so many are dissatisfied with that price that they take Cook's *Quarterlies*, which costs in clubs ten or fifteen cents. This failure to subscribe for our own helps is what cripples our own efforts and keeps up the price of our *Quarterly*. As it is, the *Helping Hand* just about pays for itself, not affording a surplus for improvements. The writer has thus far given to the denomination all his time spent in preparing the lessons and that means two solid months of valuable time during each year. No one is making money out of our denominational publications.

Now will our schools be willing to pay the additional expense which the Blakeslee Graded *Quarterlies* call for? The primary classes will want the "Child's *Quarterly*." This is forty cents a year; five or more to one address, thirty cents each. Then there are editions for the intermediate classes and a *Progressive Quarterly*. These are the same price. The *Teacher's Manual* is fifty cents per year, or five or more to one address, forty cents each.

The third matter involved in using Blakeslee's *Quarterlies*, if we do not publish our own, is the introduction into our schools of the same objectionable teachings that are found in the *Quarterlies* of First-day denominations. In the "Gospel History of Jesus Christ," which would be the first series, Mr. Blakeslee aims to establish the Sunday Sabbath, and teaches the children and older ones the usual errors about the passion week, and he also furnishes special lessons for Christmas, Easter, etc. Are we ready to give up our own helps and give support and encouragement to those flagrant errors that are so antagonistic to the fundamental truths of the Word of God?

But if we propose to continue the publication of our own helps, is there any probability that our people will be loyal and benovolent enough to subscribe and *pay for* these helps.

Knowing of our views on the question of the Sabbath, the publishers of the Blakeslee Graded Helps have written to us that they think they can publish for our people a *special edition* satisfactorily arranged, provided we could give them an order for two thousand or more to start with. This is a kind offer.

These are some of the things involved in the proposed change, and which we should study well before coming up to Conference to discuss and take measures to adopt.

We believe that if united and loyal to the truth as we hold it, our denomination is well able to employ an editor, or editors, who shall devote all the time to the preparation of these graded helps and such other matter as will be needed by our Sabbath-schools.

WHETHER you remember Jesus Christ's coming or not, he is coming, he is coming quickly. When you read, "Behold, I come quickly," it does not mean, "I shall be here soon," but it means, "I am coming quickly." A man may be coming quickly from New York to-night, and yet he may not be here to-morrow, he may not be here for another week, but he is coming quickly all the same. Christ is coming as quickly as he can; long leagues of distance lie between him and us, and he is covering them with the utmost speed. The glowing wheels of his chariot, whose axles are hot with the haste of his journey, are hurrying over the weary way; he is coming quickly. I should not be surprised, certainly I should not be distressed, if he came to-night. Could you all say as much as that. Make him to be your friend to-night by putting your trust in him, and then you will be ready for his coming. Let him come when he may, his coming will be full of love and joy to all who have trusted him.—*Spurgeon*.

WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., July 7, 1893.

The extra session of Congress, the financial situation and what will be done with silver are universally discussed. The general belief is that the Sherman silver purchase law will be repealed, but with hot opposition. Strange how oppositely men look at things. Senators and representatives from the South and West, and more especially from the silver producing States, talk of conspiracies against silver, and of the efforts of gold bugs and capitalists to push up the price of gold at the expense of silver and all other commodities. They assert that these interested parties wish to limit the circulating medium, and monopolize it; and that silver is wronged, degraded, weakened, and the public robbed by bankers, brokers and wealthy classes who oppose its free coinage. They say, let the government enact free coinage and either give or accept, as business requires, an ounce of gold for every 16 ounces of silver presented, and the value of the world's silver will be raised to that price.

The anti-silver people say that the same claim could as well be made for copper or iron even; that it would bankrupt us to defend silver against depreciation due to its enlarged production and to its general disuse by the world; that it would be impossible to raise the value of every 57 or 59 cents worth of silver in the world to 100 cents; that silver is too common, too bulky, too neglected by the nations to be used as currency in unlimited amounts; that at best but a few millions can be kept in circulation; that if the production of silver be artificially stimulated it may fall below copper; that if free silver coinage were enacted and its parity with gold maintained the silver of the whole world would flow into the vaults of the treasury and crowd gold out; that while Uncle Sam can make some of his own people take 57 cents worth (or less) of silver as a dollar, he cannot make all do it, nor these all the time, much less the people of other nations; and finally that free coinage would knock a hole in the bottom of the financial ship and that all possible pumping would not keep out the overwhelming inrush.

Low prices and hard times are charged to the demonetization of silver by the advocates of free coinage, and particularly the low price of agricultural products. Wheat for example sells at but a little over sixty cents. It may be well to recall, in this connection, that it sold for less than that in 1861, and for still less in 1840. Wheat carried in wagons 80 or 100 miles to Chicago sold for fifty cents, scarcely enough to pay for the hauling. And a bushel of wheat then would not purchase one quarter of the merchandise that it will now. This fifty cent wheat of long ago was reaped by hand. Now the farmer not only reaps by machine, but his plows, harrows, and threshers are far superior, and he can raise a larger quantity with the same labor and he receives more at his own home than his father received after his long haul; he receives many times more if the pay is estimated in sugar, calico, nails, matches, thread, postage stamps and other necessaries.

Speaker Crisp and Clerk Kerr will be re-elected by the next House, but the other officers are yet "in the hat."

A dozen extra sessions have been called. Under Adams, Jefferson and Madison several were called in view of disturbed relations with France, Spain and Great Britain. Van Buren called an extra session in 1837 on account of financial

troubles, and so did the first Harrison in 1841. Buchanan called one and Hayes two because of the defeat of appropriation bills by political "riders." Lincoln called an extraordinary session to meet July 4, 1861. CAPITAL.

HOME NEWS.

INDEPENDENCE.—Perhaps it would be of interest to some of the readers of the RECORDER to hear again from the quiet little town of Independence. We are having a very pleasant summer thus far, some fears were entertained of drowth, but the recent refreshing rains have dispelled all fears in that direction. We have reason to thank the Giver of all good for his continued care and blessings. As a church we feel to rejoice at what seems to be something of an awakening in the cause of religion, and of union among our membership. The labors of Mr. Sindall here, seem to have been greatly blest, and several have been brought to accept Christ as their Saviour.

Sabbath, June 24th, our hearts were made glad as we were permitted to witness the beautiful ordinance of baptism administered to five of our dear young people, for whom we have had so much interest, it was one of the most delightful summer days and as we gathered on the banks of the little stream back of the church beneath whose waters so many have been buried with Christ in former days, and we sang from the bank above the beautiful hymn, "Jesus Saves, Oh! Blessed Story," there was truly rejoicing and thankfulness to God for the work that is being done. It is hoped that others will accept the invitation to come and be saved.

The evening after the Sabbath we listened to an interesting discourse by Rev. Madison Harry of Kansas, who is to spend several days here. After the sermon the hand of fellowship was given to seven who were welcomed to church membership. The labors of Mr. Sindall here are highly appreciated, and many kind wishes are extended to him as he goes to his new field of labor at West Edmeston, N. Y. We hope soon to have a settled pastor. We desire the prayers of Christian friends for God's blessing upon us, that great good may be done, to the honor and glory of our heavenly Father.

BOTH GOOD AND BETTER.

The offer made to subscribers to the RECORDER to send two copies of the *Evangel and Sabbath Outlook* for 50 cents, has met such response that it will be continued through July, with the following addition: Ten copies will be sent to as many non-Sabbath-keepers for two dollars, sent to 100 Bible House, New York City, by any subscriber to RECORDER. Draw Money Orders on Station D., New York City. Postal Notes or Drafts on New York as well.

TRACT SOCIETY.

Receipts in June, 1893.

Church, Welton, Iowa.....	\$ 3 00
" Plainfield, N. J.....	35 39
" Shiloh, N. J.....	18 80
" Adams Centre, N. Y.....	33 52
" Leonardsville, N. Y.....	13 16
" Nortonville, Kans.....	15 00
" Alden, Minn.....	5 00
" Walworth, Wis.....	10 00
" Chicago, Ill.....	9 05
" Peculiar People.....	4 00
Collections, Eastern Association.....	20 39
Bequest, Mary Williams.....	8 23
Income, interest, Permanent Fund.....	15 00
Irving A. Crandall, Leonardsville, N. Y., P. P.....	10 00
Woman's Ex. Board.....	37 85
Mrs. H. Alice Fisher, Northboro, Mass.....	20 00
" Harriet A. Washburn, South Hamilton, N. Y.....	1 00
F. S. Hall, Potter Hill, R. I.....	2 50
Prof. C. E. Crandall, Chicago, Ill., P. P.....	5 00
J. G. Burdick, Reform Library, New York Office.....	18 25
	\$278 17

E. & O. E.

PLAINFIELD, N. J., July 1, 1893.

J. F. HUBBARD, Treasurer.

SABBATH REFORM.

ALEXANDER BACON, of Brooklyn, President of the King's County Sunday Association, has stated the missionary problem of the world as it now presents itself to the *American Sabbath Union* and all its adherents. At the hearing before the Commissioners of the Columbian Exposition at Chicago, he said:

- I have a classmate in Japan, a missionary, who tells me that the conflict is no longer between Christianity and idolatry,—that it is between the continental Sunday and the American Sunday.

There is a far-reaching truth in this statement, beyond anything that Mr. Bacon thought. In these days, the contest between the traditions of men obscures the truth as to the Sabbath of God and the gospel of eternal salvation. This is according to the plan of the great enemy of mankind, which is now progressing to its fulfillment, as foretold in the Word of God.

THERE is quite a general protest in the United States against the clause in the treaty with Russia, which binds the American Government to extradite refugees accused of attempts on the life of the Czar, since the expression of an opinion adverse to the government is in Russia construed as an attack on the Czar. But those who protest do not seem to realize that such an action on the part of the United States Government is exactly in line with the principles which many of them are advocating. Where the free exercise of religion is prohibited by law, there can be no freedom of any kind; and the United States is getting an unenviable notoriety in the line of interfering with religion. When, as in Tennessee, grand juries interrogate children and women as to what is said in religious meetings, in order that they may bring an indictment against God-fearing men, it is no wonder that sympathy should be manifested with Russian oppression.—*Present Truth, London, England.*

A NATIONAL Reform paper, *The Theocrat*, published at Johnstown, Pa., is very much disturbed because the World's Fair is open on Sunday; and blaming wicked editors, that is, editors who do not agree with *The Theocrat*, for the present dilapidated condition of governmental religion, our contemporary loses its temper and says:

Ungodly editors may rejoice because iniquity triumphs, but they should not forget that when their bodies are rotting in the grave and their souls are writhing in the torments of hell, that the truth of God will go marching on until the devil and all his followers shall be entirely overcome.

Now, this shows bad theology as well as bad temper, and both are very far from becoming in Christians. Peter and John were rebuked by their divine Master for wishing him to call down fire upon his enemies; but *The Theocrat* would do worse than call fire down upon those who do not agree with it upon the question of Sunday-observance; it would consign them to the torments of the "orthodox" hell. The wish is father to the thought, and shows that the average National Reformer is a good man not to trust with power to punish "heretics."—*American Sentinel.*

SUNDAY OPENING.

The decision of the United States Circuit Court of Appeals, as announced by Chief Justice Fuller at Chicago on Saturday, practically settles the question of Sunday-closing, and in favor of a seven day fair. It is held by the court that it has jurisdiction in this case, and that no construction of any part of the constitution of the United States is involved. It is set forth in the ruling that the local corporation is in actual and lawful possession of the grounds under the laws of the State and of the South Park Commissioners, and that this possession has been recognized by Congress itself in giving aid to the construction and ad-

ministration of the Exposition by the local directory.

The opinion which sets at rest this vexed question is certainly in harmony with popular sentiment in America. It is believed that the great majority of the people have desired from the first that there should be no restrictions enforced in connection with the Fair which would limit its educational influence. The proposition to place it under police regulation proceeded from an element which is largely in the minority in this country, and the movement was aided by certain politicians who hoped to gain an advantage from making a show of religious sentiment which everybody knew they did not feel. The bigots and the demagogues have been responsible for all the contention to which this matter has given rise, and the result has been a victory for the people and for liberal sentiment.—*Kansas City Star.*

MISSIONS.

"FAREWELL." The last low word is said,
The last long look is given,
And we are parted, next to meet
Again may be in heaven.

Farewell. We send you not alone,
Our faith, our prayers, go too;
Take them and go—we may not come,
We stay and pray for you.

To Jesus Christ, our common Lord,
Our Master and our Friend,
Your lives, your work, your power to serve,
We fearlessly commend.

And so farewell. Though far apart,
Our faith, our joy, is one;
And we shall meet at Jesus' feet
When all our work is done.

E. H. C.

THE CHRISTIAN'S HOPE.

"Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead." Paul said to the Romans, "By hope are ye saved." A man does not hope for that which he sees. But if we hope for that we see not then do we with patience wait for it. Peter says that we are begotten again to a lively hope by the resurrection of Jesus Christ from the dead. How is this brought about? In Romans we read that "if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." They who deny the resurrection of the dead deny the resurrection of Christ. Paul says if the dead rise not then Christ is not raised, and ye are yet in your sins; yea, and we are found false witnesses of God, because we have testified of God that he raised up Christ, whom he raised not up if so be that the dead rise not. This lively hope is of an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you. Here is an inheritance that cyclones cannot sweep away, or earthquakes swallow up, or thieves steal. Is this hope secure? This hope is an anchor of the soul, sure and steadfast, entering to that within the veil, whither Christ is entered. How are we kept? We are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Can we know? "Now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is." "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us."

L. F. SKAGGS.

THE Chinese government has been so favorably impressed with the educational work which the Methodist Missions are doing in Peking, that it has promised to give positions upon the railroads or in telegraph offices to all graduates, at a fair salary, with the added privilege of keeping the Sabbath. All graduates from the medical department will receive appointments in the army or navy. To give an earnest of what will be done, a physician of the United States has been appointed to the Customs Service of Chung-king, the very city from which the missionaries were expelled in 1886, and besides granting him a handsome salary, it was agreed that he should spend all his spare time in medical missionary work.—*British Weekly.*

THE Rev. Dr. Glover, of Bristol, in an address at a recent meeting of the Bible Society Committee, made several interesting statements on the prospects of Christianity in China. "I am able," he said, "to bear testimony first, to the hopefulness of the China mission field, and to the specific gravity, so to say, of the converts that have been gathered in to the Kingdom of Christ in that land. By this I mean the manhood, the independence, the fire that is evidenced amongst them. Christianity finds this vantage-ground in China, that there is no deification of vice there. An early and almost lost theism still prevails. Nestorian, Catholic, and even Mohammedan influences have prepared the way in past times for the seed of the pure Word of God in the soil."—*British Weekly.*

CONCERNING WRINKLES.

There are several kinds of wrinkles. Some women whose lives are comparatively free from care have their faces furrowed with lines that do not indicate age or trouble. Such are the wrinkles that might be called constitutional or hereditary.

A young society woman in New York, well known to have had a singularly care-free life, has a forehead seamed with horizontal lines that result entirely from a trick she has of raising her eyebrows when she is talking earnestly or emphatically. It is a family peculiarity that was possessed by her mother, her grandmother, and doubtless her great-grandmother before her. As the wrinkles do not impart to her face an expression of ill temper or irritability, they are not objectionable, except in so far as they mar the smoothness of the skin.

Such wrinkles are readily distinguishable from the traces of petulance or ill health—the perpendicular creases between the brows that indicate a frequent frown, the drooping lines at the corner of the mouth that suggest discontent or distress, the crow's-feet about the eyes that herald approaching age. From all these a woman may well wish to be free.

Many wrinkles may be avoided by the woman who will take some pains with her expression when she is by herself. She who bends over her book, her desk, or her sewing with knitted brow and compressed or working lips need not be surprised if her face refuses to smooth itself when she turns to other employments. It would cost her very little trouble to avoid such tricks of feature.—*Harper's Bazar.*

THAT Dr. Lyman Abbott believes in evolution has been newly demonstrated by the fact that the *Christian Union* has evolved into the *Outlook*, henceforth to be the name of the paper which, in conjunction with Mr. Hamilton Mabie, he will edit. There are so many weeklies bearing the "Christian" name that it is held the change will prevent confusion and give the paper a more marked individuality. It is hardly necessary to say that the *Outlook* will not cease to have "Christian" features. It will continue to bear the undenominational impress which has characterized the *Christian Union*, and in everything that is good and progressive will hold on its way and no doubt wax stronger and stronger. Sometimes the paper has seemed to betray an iconoclastic trend, but it has always been a grand stimulant to thought and inquiry.—*The Christian Inquirer.*

EDUCATION.

WEST VIRGINIA AND SALEM COLLEGE.

One who reads the records, telling of the efforts of our people in West Virginia to establish a college and provide for the higher education of the throngs of young people here, cannot fail to be impressed with the thought, "there must have been something of a spirit of liberality and of sacrifice among them, to bring forth such results in the short space of four years." This impression, I believe, is inevitable to any candid mind, who is not predisposed to the contrary, and who considers the financial ability of this people. After a long acquaintance with Seventh-day Baptists in various sections of our denomination, I am prepared to say, without hesitation, that I have never found a people more ready to do according to their ability than are the West Virginians, as a class. I have never yet seen more touching examples of self-sacrificing devotion and generosity, than some I have witnessed here, in the heroic efforts to keep Salem College from sinking. Say nothing of the work of building and furnishing such a complete structure as we have, we need only look at the movement made here one year ago, when with desperate determination they set their hands to raise funds for meeting the heavy debt.

About \$800 raised in a few days, signed and paid, in almost every instance, by those who had to pinch and economize all the year "to make the two ends meet;" signed by \$25's and \$50's, by hard-working farmers who had to dig it out of the hills, or carve it out of the forests; signed by school teachers and laborers, many of whom do not see more than \$250, or \$300 in a whole year with which to meet all expenses.

Tears would start as we beheld some horny handed veteran, with form bent by toil, and cheek furrowed by care, count out his fifty hard earned dollars and pay them over to save Salem College.

To be sure you can find people in West Virginia who are not public spirited; people who do not sacrifice for the good of others; who seem to live for self alone; but the proportion of this class is no greater here than in New York, New Jersey, or New England. And the examples of the generous are quite as numerous here, in proportion to numbers and wealth, as they are anywhere.

Lest, perchance, some might be led to fear that the South-Eastern Association does not realize the benefits of Salem College, or that our people are not loyal and willing to lift financial burdens for its support, I feel constrained to write these lines. Indeed, I do not believe that the good people of the Western Association, or of the North-Western, ever rallied around their respective schools at Alfred and Milton, with more self-sacrificing zeal and devotion than have the West Virginians around Salem College.

It should not be forgotten that West Virginia as a State, is still in its infancy. She has labored under peculiar disadvantages in the years gone by, and is just now beginning to forge to the front in matters of education and improvement. She stands in this respect much as Alfred did fifty years ago. Indeed, it is quite probable that she has made much greater progress toward establishing her college in the first four years of her work, than did our people North in the first four years of their efforts at Alfred and Milton.

Again, it should be remembered that West Virginia has not a single Seventh-day Baptist in all her churches that the East would call rich. Probably not more than three or four men, all told, could be found among us worth over \$10,000; while the rank and file are poor. When I say "poor," I do not mean poverty-stricken, but men whose entire living depends upon what they can earn, or what they can raise on a few acres of mountain land. From these homes among the hills come the 128 young people who crowded our halls last term, and they do well to get enough together to pay board and tuition. Again, Salem College belongs to the denomination just as does Alfred and Milton. And it belongs to the South-Eastern Association just exactly as Alfred does to the Western Association, and as Milton does to the North-Western Association.

We might say of Alfred, "If Alfred is to succeed, the Seventh-day Baptists of Western New York must make it succeed by their endowments and material support." The same might be said of Milton, and the people of the North-west; and in a sense the saying is true; as it is in a sense true of Salem.

But in point of fact, both Alfred and Milton have depended upon Seventh-day Baptists outside of their respective Associations for much of their endowment. The denomination recognizes the need of them in their great mission of uplifting humanity. The same must be true with Salem if she succeeds. The same need of such a school exists here as does in either of the other places. Indeed it is the *all-important* work for us in this State. To let it fail for want of funds, will be to lose most of what we have gained here through years of missionary toil, and leave as wasted much of our expended funds. Without a cent of endowment Salem is teaching as many students at present as our University with her many thousands of endowment. Why not begin an endowment fund for Salem? Let not only West Virginians, but men of the entire denomination rally and aid us.

THEO. L. GARDINER.

WOMAN'S WORK.

"AFTER MANY DAYS."

When the Girls' Boarding School, of the American Presbyterian Mission in Ningpo, was started forty-five years ago, there were no Christians in the place; the girls all came from heather families, most of them were already betrothed to heathen, and after a few years spent in school, were married, and, ere long, many of them were lost sight of by the Mission. This state of things is now entirely changed, the girls come to school from Christian homes and are always betrothed to boys in Christian families; but as there are many workers in the newer fields in China to-day who labor under the disadvantages experienced by the early missionaries here, perhaps a short account of how that seed, so long ago sown, is now springing up and bearing fruit, may not be amiss, and such toilers may go on with faith strengthened and zeal renewed.

In the autumn of 1891 two women and a boy came to our church in the city of Ningpo and asked the pastor if he had not some books explaining Christianity. A strange request from women, but the pastor at once handed them some books in character, whereupon one of the women asked if he had nothing in Romanized Colloquial. "Could you read it?" "Yes." "Then you must have been educated in a Christian school." And upon further conversation it was discovered that she was so educated and, moreover, in our own Boarding School, where the pastor's sister had been a school-mate of

hers. It was then about thirty years since she left the school.

While a pupil she had expressed an interest in Christianity and even gone so far as to ask admission into the church, but soon after she left school and was married into a heathen family. For a time she remembered what she had been taught, but all about her were heathen and it was not long before she tried to forget the truth and live like those about her. In this she seemed to succeed quite easily. Her husband took to opium smoking and became so poor and miserable that after a few years he sold her, in order to procure money for his own wants.

With her second husband she seems to have lived more pleasantly; children were born, but finally the husband died, only one daughter was left, already married and gone to her husband's home, and so the poor woman came to Ningpo in search of work, whereby she might support herself. She found employment with a widow who had an only son eighteen years of age. One day, overhearing this son tell his mother of a strange new doctrine he had heard, she told them that she knew something of that doctrine, having learned it when a young girl, but as she had doubtless forgotten much, it would be better if she could get some Christian books and read to them; whereupon the boy volunteered to lead her to the chapel where he had heard the gospel. The pastor at once took a great interest in the case and when, a little later, the old pupil was not needed in this family, instead of seeking another place she gladly joined a class of Christian women then being instructed by Mrs. Butler.

It was a surprise and pleasure to Mrs. Butler to see how little of her early instruction had been forgotten, or at least how quickly it came back to her. Head knowledge was sufficient, and soon it became evident, by her sorrow for sin and desire to live a better life, that the Holy Spirit was working upon her heart. At the next meeting of the session she asked to be received into the church and, contrary to their usual custom, they received her at once, feeling that the evidence she gave of a changed heart was sufficient to justify them in this.

A few months later two of our Christian women happening (?) to take a new route on their way to church, met a woman whom one of them at once recognized as a former school-mate. It was a mutual recognition, and the woman being pleased, told the Christian where she lived and invited her to come and see her. Not long after the two women went together to visit her. They urged her to come to church, and not only urged but frequently went themselves to take her, and the result has been that at the last communion she also was received into the church.

A third woman, also a former pupil of the school, had been known to the Bible readers for years, often been visited by them and entreated to become a Christian, but without avail till last summer. When her husband learned she wished to be a Christian he tried in every way to dissuade her, until one day she said to him, "Ah, you may laugh at and persecute me now, but you will feel very different when the judgment day arrives." This gave him a new train of thought; he stopped persecuting and instead began coming to church, and is now an inquirer, while his wife is a member.

After her conversion, this last mentioned woman bethought her of another school-mate. She went to her, asked if she had forgotten what she had learned in school, and invited her to come to church. No, this one said, she had not forgotten, she often thought of those early teachings, but she had staid away so long she was ashamed to come. However a little loving entreaty persuaded her to come, and now she too is rejoicing in her Saviour, and at last communion was admitted into the fellowship of the church.

Thus within the past twelve months four of these old school girls, after nearly thirty years of wandering, have been brought into the fold.

Some years ago two others were found after being about twenty years out of school. Ever since their admission to the church these have

been among our most earnest, devoted Christians.

We find a great difference between these former pupils and women of the same age brought into the church without early knowledge of the gospel.

The labors of the early missionaries were not in vain. "Let us not be weary in well-doing; or in due season we shall reap, if we faint not."

—By Mrs. W. J. McKee, A. P. M., Ningpo.

A SERMON.

THE KINGDOM OF HEAVEN.

If one should try to sum up the teachings of Jesus in a single phrase which should give the key-note to his life and mission, the central principle which runs all through it and makes its wonderful harmony, I think he could not do better than to take that phrase which comes up so frequently in the New Testament, and which especially is so often upon Jesus' lips—the kingdom of heaven. Of course we first should want to know just what the kingdom of heaven meant to Jesus, for according to the one who uses it it may mean very much or very little; and indeed, in the course of its history it has meant very different things. In Jesus' own day it probably meant to the great mass of his countrymen but little more than the heaping up of material good things, Israel victorious over her enemies, every man rich and prosperous, a long reign of national prosperity under powerful and glorious kings. Of course we know that this was not Jesus' view; indeed, Jesus' whole life was spent in combatting this view with all his might, in trying to impress upon the dull understandings of his countrymen how very far astray they were, to show them that the kingdom of heaven was not meat and drink, but something infinitely higher and worthier.

To-day we are not in very much danger of falling into this error of the Jews; the misunderstanding which we are most in danger from is a different one, not so gross a one indeed, but still from Jesus' point of view a misunderstanding. It is a very natural mistake for men to fall into; the very name that Jesus uses will suggest it. The kingdom of heaven was taken to mean a future kingdom into which death alone can bring us; heaven shut off by the sharpest boundaries from the things of earth. Now I think that in this conception without doubt there is much that answers to a real religious need; much that we could very ill afford to get along without. We need the comfort of looking to the future, when the conditions which now hem us in and thwart us, and so often render wickedness triumphant and goodness impotent, shall be done away; when joy shall take the place of sadness, and that harmony which we crave in vain in our present life shall be a thing accomplished. This hope all of us feel is a very needful and quite a legitimate one, and no one has the right to take it from us.

But then this is not all of religion, and it is not the core of it; and by shifting upon it greater emphasis than it will bear, away from that which is more important still, it may lead to a religion which is very faulty and perverted. There has been a tendency to this in much of our religion; in many of our popular hymns, for instance, we can see it. Religion has been made to gather round the soul's salvation; salvation, that is, in this narrow sense of escape from punishment and the getting of a heavenly reward. Duty, conduct, character, have been hardly more than a road to heaven and eternal happiness. All our religious hopes and energies we have concentrated on another world, giving this

world over to the devil, with all of God left out of it, a poor; starved remnant of a life, to be endured and got through with as soon as may be, with true life only beginning when all we know of now is ended. But it is clear that this hope, just of getting into heaven, unless it is bound up very closely with the thought of the sort of character which heaven implies, is only a selfish hope; none the less selfish, only a bit more etherealized because the objects of its desire are after death rather than before it; and selfishness is not religion. God is not God, truth is not truth, goodness is not goodness, simply that you and I may be forever happy. Perhaps God might not be God if there were not true and lasting joy within the reach of men; but at least let us not put the emphasis upon the wrong side. Now this was what Jesus recognized and taught—God, righteousness—these are first and foremost. Blessedness they do indeed bring with them, but it is not the blessedness which gives to them their worth, and it is only by striving after them for their own sakes that the blessedness can come. Accordingly Jesus' kingdom is not a future heavenly kingdom of happiness. Heaven is a reality to him of course; but it is surprising how very little he has to say about it.

Jesus' kingdom is a kingdom which rests upon human character. It is a bringing into the individual and into the universal life the eternal principles of righteousness. It is the joyful recognition of these, not simply as leading to my happiness, but as in themselves eternally worthy and binding. It is the swallowing up of the selfish will in the will of God, and the recognition that God's will is not something vague and belonging to another world than this, but that it unfolds itself in the ordinary human relations and duties. So while in one way the kingdom is eternal, for one time no more than for another, yet it also is first of all a kingdom of this world and of the present life. So long as religion is not a thing utterly vague it must give us definite things to do; and while we are under the conditions of human life of course it only is in this world that our duties lie, not in another and an unknown one. So in all of Jesus' teaching, and especially in the Sermon on the Mount, it is on genuinely human duties that he insists. It is in reference to these that he says, he who hears and does these sayings of mine is the wise man, he who neglects them the fool.

The text which I have chosen (Matt. 5: 38-48) is one of a series of examples in which Jesus has been disclosing to his disciples the principles by which he would have them actuated. He has spoken of anger, of impurity, of absolute truth-speaking, and now he comes to a fourth matter, the question of retaliation. The passage has sometimes been found a difficult one, chiefly, I think, because enough attention has not been paid to Jesus' ordinary manner of teaching. What does Jesus mean? When one injures us are we actually to invite him to repeat the injury? Are wrongs absolutely to go unpunished? Is universal and unquestioning giving what Jesus would have? At once we feel the difficulty of this, and we see how dangerous it might become if it were faithfully carried out. But it is evident that this is not what Jesus meant, evident from this very sermon of which the passage is a part. It is the very foundation of Jesus' teaching that he insists on principles rather than on particular applications. He does not say to men, Under these circumstances do so and so; under those circumstances act in the opposite way; but he

shows the motive which is to guide them, whatever the circumstances may happen to be, because he recognizes that no man can possibly prescribe to his neighbor just what his actions ought to be, but at best can only give him the clue which will enable him to decide for himself. So in this sermon it is Jesus' special aim to get back of the particular requirements of the old law to the underlying principles, and this very purpose he would have defeated if for them he had only substituted other special requirements instead. Only instead of putting these principles in an abstract form he chooses some concrete example to illustrate them in a striking and even at times exaggerated way, that they may strike home upon the imaginations of his hearers. But he no more means that of necessity we are to turn the other cheek to the one who strikes us, than that we are actually to pluck out the eye or sever the limb which causes us to stumble. What then is the principle which by these examples he is trying to express?

Already we have seen the thing that Jesus does not mean; he does not mean that wrong-doing should go on quite without restraint and check. He does not say that society shall not protect itself and make it difficult and dangerous for wrongs to be committed. Indeed, he probably is not thinking of society at all. And so in the same way if in any case by punishing an act of personal wrong done to myself I should so be able to protect myself and society in the future. To this also Jesus' words would not apply. Nor surely are those punishments forbidden which flow as a natural consequence from the wrong itself. If a man repeatedly deceives me I cannot give him my confidence any longer; if he is guilty of meanness he cannot hope to be respected by his neighbors. It would not be well if he were treated just as though he had been honest and high-minded, a misfortune to society and to himself most of all. But if we recognize the purpose that belongs to punishment I think we shall begin to see what Jesus has in mind, for there are two very different ways in which we may look at punishment. There is punishment which has some greater good in view behind it, and there is punishment just for punishment's sake. Of the former kind, may we not think that this is God's way? If God is love then even under punishment love is hidden. It is God's displeasure against sin because sin is to a man's own hurt, because God loves the sinner and would not have him to be left in quiet so long as he sins and so is in danger of failing of his true destiny, so that while sin continues the punishment must come. And if by the punishing of wrongs we ourselves are able to bring about this end, if ever we can deter the wrong-doer from going further in the course which, after all, will bring most harm to himself, then punishment is the very best proof of love that we can give. But punishment that is not based upon love, retaliation, a mere penalty, so much suffering received for so much given, this it seems to me is what Jesus forbids, for this, as we can see about us every day, apart from the lack of the spirit of love which it implies, is useless and far worse than useless. If a man strikes me or gives me hard words, and I pay him back in his own coin, is he apt to be better tempered in the future? If I conceive that my neighbor has used me unfairly, and bring a law-suit against him, does it fill his heart with charitable and friendly feelings and make him less eager to take advantage of me when next he has a good chance? We know it does not, we know that there is no surer way to make him obstinate and stub-

born, and close his heart to kindly influences; whereas there are few men whom, not a tame acquiescence due to timidity, but a Christian determination not to be drawn into a quarrel even at the risk of suffering one's self to lose something that is legally his due will not shame and soften.

This then is the principle that Jesus lays down; not first of all my own rights, but the spirit of love that seeks my neighbor's best good. Only, to most of us, Jesus' doctrine seems a very hard one, and indeed it is not natural or easy. What, we say, are we not to have our rights? are we to suffer injuries without resenting them? are we not to have justice for ourselves? No, says Jesus, however natural your feeling may be, so long as you stand upon your rights you are not a follower of mine, for in so doing you still are making yourself the center; whereas I command you to give up your own individual life for the principle of love which shall take in your neighbor as well. It is this very feeling which seems so natural to you against which first of all my principle is directed. Not that the feeling of indignation and of protest is wholly wrong. We feel that we are right to be indignant at injustice and oppression, love burns at wrongs done to the helpless. We cannot help a feeling of exultation when the sharper over-reaches himself, or when the bully comes to grief. But however this may be when others are concerned, we all know when we examine ourselves that there is something quite different that comes in when it is ourselves that are wronged. It is not pure indignation at injustice which prompts me to pay my enemy back, it is *my* wrong, it is anger that *I* should be defrauded and *my* rights disregarded, it is resentment that is personal and vindictive; and this resentment Jesus' principle forbids just as truly as it forbids an outward act of retaliation, because resentment just as truly as retaliation is contrary to love. Many a man has said to himself, and perhaps to others, I will not pay my enemy back as he deserves, though I should very much like to do it if it were not forbidden; but I wash my hands of him from this time forth, and he need expect no more favors from me. But how much better is he than his neighbor who pays his debts by knocking his enemy down; how much nearer is he to the principle of Jesus? What that principle forbids is not only the expression of resentment, but resentment itself even more truly. What it enjoins is the spirit of love which lays up no grudge for injuries, which always is ready with help and with forgiveness.

And if this spirit of touchiness and resentment is wrong for individuals is it not also for communities and nations? That is a question which as a people I think we particularly need to ask ourselves. We are slowly outgrowing the idea that what for the private man is wrong is a virtue in the citizen; but the idea has still power among us. And while the dualist's code of honor has largely gone out of private life, it still persists in the life of nations. A punctilious sensitiveness to national slights, an eagerness to spring forward and quarrel at any fancied insult to national honor, an overbearing assertion of national dignity and an over eagerness to stop at nothing till that dignity is vindicated, this we are too ready to think and say is peculiarly American and peculiarly patriotic. But this, too, Jesus' principle would forbid. To the nation as to the individual it would say, All men are brothers. Nations are not to shut themselves up, each in its narrow individuality, and seek selfishly their own interests, but they

are to show the spirit of love and mutual helpfulness, that all the world may be united in one common bond.

Religion, in all ages, has tended to fall into two opposite mistakes, each of which represents a very real part of religion, only it is distorted because a part that is just as real has been left out. Sometimes religion has been made just a matter of every day duty and of conduct, honest dealing with one's neighbors, temperance of habit, truthfulness and integrity, and the fervor of love, the glowing aspirations of reverence and devotion, the humility and the exaltation of worship, have been thrust aside as of small account. Such an ideal may be a noble and an inspiring one, but it is only partial after all, it does not touch the heart and bring out those qualities which are most loveable and most truly human, and it cannot by itself long hold the mass of men. But far more fatal than this, there is the opposite mistake, when these homely, every-day virtues, sink away into the background, when enthusiasm, or exalted feeling, or doctrines and beliefs about God, hide from us the fundamental and eternal facts of conduct and righteousness. In the past the church has had a tendency, in her theories about religion at least, to let these fundamental things be observed. We have been so anxious to establish the righteousness of God that we have not gone about enough to establish our own righteousness, and the result has been, at least in a certain measure, that the absolute necessity of character has been blinked; men have put too much dependence on God, or rather they have not put enough upon themselves, and the ideal of too many men has been that of barely slipping into heaven, not because they are worthy of heaven, but simply through the working of some plan of salvation, some machinery which God has provided.

But now-a-days men are beginning to come back more and more to righteousness. Sometimes it is true to the exclusion of other things which are important, but to righteousness at any rate. They are turning, first of all, not to Paul and theology, not to John and mysticism, but while Paul and John both have the mission, first of all to Jews, and the fundamental truths which Jesus taught. And in Jesus all the partial elements are summed up, summed up in love which, directed to God and men alike, finds its foremost and its absolutely essential expression in our every-day life, our ordinary relations to the world of men about us. And in this practical side of religion the passage which I have read forms almost the final stage, the culminating expression and the one which, perhaps, it is the very hardest for most of us to attain to. It is not so very difficult to be honest in business, to treat our neighbors fairly and justly, to abstain from cheating them when we have the chance, to live purely and honorably. It is easy to love those who love us, to bear kindly feelings and give generous helps to those who are courteous and honorable in their dealings, pleasant neighbors and good friends. But to love our enemies, to bless them that curse us, to look on and see what we take to be our rights trampled upon, and resist the desire to make the offender smart for his deeds, to do this without a particle of resentment and ill feeling, and to be ready, however often we may be ill treated and our good offers spurned, to offer our help again when the help is needed, how very hard it seems to us, how often we are tempted to say such virtue is out of human reach. And yet this is the ideal which Jesus sets; and he sets it, not as an ideal which is

beautiful and admirable, but which a man, if he finds it a little too hard, may set aside and be content with something just a little easier, but still good enough to save him.

"Whosoever heareth these sayings of mine and doeth them not, I will liken him to a foolish man who built his house upon the sand; and the rains descended, and the floods came, and the winds blew and beat upon that house, and it fell, and great was the fall of it." Salvation with Jesus is the attainment of character; nothing less; and in character Jesus is satisfied with nothing but perfection. "Ye therefore shall be perfect, even as your Father which is in heaven is perfect." To be sure, we cannot reach it all at once. We cannot say, I will love this man though he has injured me; I will put all feelings of bitterness from my heart, for our feelings will not thus be servants always to our wills. But with this ideal continually before us, with anger and hard feelings thrust aside just as far as we are able, with the temptation to dwell upon our wrongs and to hug them closely to us, strenuously resisted, the way will get easier at last, and the leaven of bitterness in our hearts will gradually disappear, and it will begin to be, not a constant struggle and a hardship, but a joy such as was found in it by Jesus himself.

A STUDENT.

GIVING.*

BY AGNES F. BARBER.

"The proportion of our material substance required by the gospel for the work of the Lord."

A sense of incompetence would have led to a positive refusal to accept the task assigned, but a self consuming interest in the extension of our Redeemer's kingdom makes it an inestimable privilege to enter any door the Lord opens for the work of trying to increase in the hearts of Christians the consciousness of weighty obligation, and the rich privilege of contributing to the advancement of his cause, the just proportion of the means with which he has entrusted us. The frequency with which articles on this important theme have appeared in our own and other religious papers during the past year, while making it seem as if the subject must be exhausted, has also occasioned joy that the people of God are awaking to a greater realization of their exalted privilege in being partners with him, whose is the wealth of the universe, and that he confers on them the honor of being the almoners of his bounty, for the faithful occupancy of which responsible position a strict account will be required. *May we each be ready to meet it.*

Believing, as we as a denomination do, in the harmony between the Old and New Testament teachings, it would seem as if it could hardly be an open question in regard to the proportion of our material substance due to the Lord, one-tenth being the *least* he ever offered approvingly to accept, even of his ancient people, who, however abundant might have been their earthly treasures, were far below us in spiritual advantages. History informs us that in the annals of all time, no nations are found that did not pay tithes. If, then, the Israelites, from the stern principle of canceling an obligation, and heathen nations in devotion to their idols, promptly rendered the tithe of their increase, what should be the standard for us, God's redeemed children, enjoying the matchless blessings of this glorious gospel dispen-

*Essay read at the Central Association, and requested for publication in the RECORDER.

sation, with the consequently intensified motive of the constraining love of him who gave all for us, and says we ought also so to love the lost? And how can we prove that love but by abundance of both personal effort, and contribution of our means, as "laborers together with him" for their salvation? We find that Jesus sanctioned the paying of tithes, and the Holy Spirit, through Paul, says, "Let every one of you lay by him in store as God hath prospered him," and again in that divinely inspired discourse on giving, so far excelling what any mortal can say or write (Please read 2 Cor. 8th and 9th chapters), we are told that "He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully." An impressive counterpart to the Old Testament exhortation, "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Thus is repeatedly presented to us the working of the divinely instituted plan of giving and receiving, each on a constantly increasing scale, till the treasures of the Lord shall overflow in rich blessings. How emphatically is voiced, by both prophet and apostle, under the old dispensation and the new, the clearly revealed will of God that we should render to him the tithe of our increase, with the privilege of adding thank-offerings, and free-will offerings, even "as God prospers us." Those of large means are, of course, not limited to this proportion, and, thank God, the joy of giving is not alone for the rich, for we are told of the Macedonians, that even "in a great trial of affliction, the abundance of their joy, and their deep poverty abounded, unto the riches of their liberality." How worthy of emulation this noble example, "willing beyond their power," and then follows the secret of this munificent giving. "They first gave their own selves to the Lord." Dear fellow Christians of this age of greater ability, and unequalled opportunity for evangelistic work, let us do the same. With self laid upon the altar of sacrifice, the inquiry will not be, How little will God accept, or how much must I give, but how little can self get along with, and how much may I return to God? While not attempting a systematic treatment of this subject, may I be allowed to make the apparently hopeless effort of expressing the unspeakable joy of complying with the self-denying plan of the gospel in returning to God a part of that of which we are his stewards? I had thought, as doubtless many do, before keeping a strict account of income, that I was giving about what was required, perhaps more; but would such guess work be satisfactory in any business transactions between us and our fellow beings? What would the owner of a farm say to a tenant who was to return to him one-half of the produce, but instead, brings him only a small portion, saying, "It was all he could spare!" Or, that "it was more than the owner's share after taking out his own family expenses?" No honorable person would think of insulting his fellow men by such inconsistent dealing. And should we not be, at least, equally honest toward God? My own experience has been an overflowing ecstasy of which I gave an account at the close of the first year of my tithing, and I shall be ever grateful to those who influenced me to adopt this Scriptural plan. I wish to add a few brief expressions from the testimonies of many others, with the earnest wish that this faint echo of the blessed experience of "a great cloud of wit-

nesses" may lead others to "go and do likewise." "I never before appreciated the luxury of giving." "Since the day I began the tithing system it has been a delight to give. It is wonderful how God blesses me in it." Another says he "has been wonderfully prospered." It pays not 100 but 1000 per cent. He is working for a salary, and finds hundreds in the Lord's treasury, which he takes great pleasure in distributing." A man and wife say, "We have been blessed, both temporally and spiritually. Paying has been a means of grace equal to praying, or any other form of worship." Another speaking of the prosperity crowning this plan says, "It is not so much the money we get, but O, the joy of giving." A pastor says, "These are the very men God can trust with earthly goods." A minister who began tithing a salary of \$100 a year says, "God has graciously blessed me in temporal things, I have given away thousands and have thousands left." One, who, with great difficulty made a living, resolved to pay one-tenth to the Lord. From that time he began to prosper, and is to day one of the wealthiest men in his church. Another says, "My heavenly father furnishes the capital. I get nine-tenths of the profits, and enjoy the giving away of his one-tenth at least as much as the possession of what is left." These few testimonies represent the blessed experience of multitudes who have tested the divine promise to those who return to God the tithe of their increase. It is the same rich joy of obedience that attends the keeping of God's Sabbath, or compliance with any other requirements. O, that all would, from this hour, put in practice this divine plan, and thus become increasingly blessed, and a blessing.

ORDINATION.

Pursuant to the action of the First Alfred Seventh-day Baptist Church, calling M. G. Stillman to examination, and if satisfactory, to ordination to the office and work of the gospel ministry, the following persons assembled in council in the First Alfred church at 10 A. M., July 5, 1893:

From First Alfred, Revs. B. C. Davis and wife, L. C. Rogers, L. A. Platts, L. M. Cottrell, J. P. Hunting and wife, D. E. Maxson and L. E. Livermore; and Deacons H. C. Coon and wife and J. G. Allen; From Second Alfred, L. C. Rogers; Hartsville, J. T. Davis; Independence, J. Kenyon, Madison Harry; Scio, A. A. Place, L. L. Canfield; Richburg, Samuel Crandall and wife, Mrs. S. E. Lanphear.

B. C. Davis, pastor of the First Alfred Church, called the council to order, and L. C. Rogers was chosen chairman and L. E. Livermore Secretary. Rev. J. Kenyon offered prayer, after which Dr. L. A. Platts was asked, by vote of the council, to conduct the examination.

After a few appropriate remarks concerning the manner and object of such an examination, the candidate was asked to state his religious experience and his sense of a call to the gospel ministry. He then gave a synopsis of his understanding of the doctrines of the Scriptures, including his belief in the being of God; how God reveals himself to man; the question of man's nature; the doctrine of sin and salvation; the doctrine of the trinity; the human and divine nature of Christ; conversion and regeneration; the destiny of man; the church and its ordinances; prayer and its efficacy; and many other allied points of interest as drawn out by questions of the conductor and others.

This very interesting and satisfactory exami-

nation continued until noon, when, by unanimous vote of the council, it was decided to proceed with the ordination at 2 P. M.

A committee, consisting of H. C. Coon, Samuel Crandall and A. A. Place arranged the following order of service for the afternoon:

- Prayer, Rev. L. A. Platts.
- Sermon, Rev. M. Harry.
- Consecrating Prayer, Rev. J. Kenyon.
- Charge to Candidate, Rev. L. C. Rogers.
- Charge to Church, Rev. L. E. Livermore.
- Hand of Fellowship, Rev. B. C. Davis.
- Benediction, Rev. M. G. Stillman.

Brother Stillman has been supplying the church at Richburg for the past year, and his services are highly appreciated. He goes forth from his studies to devote himself entirely to the work of saving men. His classmates and many friends wish him God speed.

L. E. LIVERMORE, Sec.

ABOUT THE FAIR.

A few days ago I was in the Baptist booth of exhibits at the World's Exposition. When a very sociable, winning sort of a man took me by the arm, saying, "Please sir, of what denomination are you?" I replied, "I am a Seventh-day Baptist." In a very pleasant way he replied, "Good for you, I am a Baptist, and by the by I have had your *Outlook* for a long time, and I tried to get rid of it but I couldn't," and then he handed me a nicely folded souvenir containing a number of short, pithy papers on various religious subjects.

I wished then that we had such an arrangement connected with our very commendable exhibit at the Fair. And more, I thought it would be better to have one of our number in attendance all the time rather than have a Sunday man one-half of the time. Man will not champion what he does not favor. There is a door wide open for Sabbath Reform work at the Seventh-day Baptist Exhibit, and Sabbath matter should be on hand and handed out to all who come to the booth, or stop to look into it. I was on the Fair ground one Sunday—the first Sunday after the decision to open it on Sunday. There were very many there, and some of the exhibits were covered, but surely there was enough to be seen without them. Everything was as quiet and orderly as if in a meeting-house, in fact I never heard a profane word on any day I was there. Some one remarked that no one would be damaged at the Fair on Sunday, for all that would do harm was covered up.

A. W. COON.

MILTON, Wis., June 30, 1893.

WOMAN'S BOARD.

Receipts in June.

Mrs. Richard Clark, Beauregard, Miss., Dr. Swinney's salary	\$ 1 00
" Naomi Saunders, "	1 00
" M. E. Rich, Limona, Fla., Miss Burdick's salary	2 00
Ladies' Society, Hammond, La.	3 00
Ladies' Society, Walworth, Wis., Tract Society \$5, Dr. Swinney's return \$2 50	7 50
Ladies of S. D. B. Church, Scio, N. Y., Miss Burdick's salary	5 00
Ladies' Evangelical Society, Alfred, N. Y., Dr. Swinney's return	10 00
Mrs. Delos Greene, Berlin, N. Y., Dr. Swinney's return	1 00
" W. C. Whitford, "	1 00
Woman's Society, S. D. B. Church, New York City, Thank Offering, Miss Burdick's salary	20 00
Mrs. W. C. Burdick, Alfred Centre, N. Y., support of girl in Shanghai Mission School	15 00
Mrs. Jennie Benwick, Friendship, N. Y., Miss Burdick's salary	2 00
Mrs. A. B. Cottrell, Richburg, N. Y., Miss Burdick's salary	1 00
Ladies' Society, Otsego Centre, N. Y.	3 00
Miss M. E. Certain, Marion, Iowa, China Mission \$2, Student Evangelists \$2, New Mizpah \$1	5 00
Ladies of First Alfred Church, Dr. Swinney's return	20 70
Ladies' Society, Welton, Iowa, Miss Burdick's salary	5 00
Mrs. E. S. Pullen, Janesville, Wis.	2 50
" Estelle Wilson, Eagle Lake, Tex., "	1 25
	\$ 116 95

E. & O. E. NELLY G. INGHAM, Treas.
MILTON, Wis., June 30, 1893.

There has been received during the year on Miss Burdick's salary only \$500. Our year closes July 31st, leaving but three weeks in which to raise the remaining \$100. Will those Societies which have not paid their apportionment, and any others who will help make up the full amount for which we are pledged to the Missionary Society, please send their contributions at once to the Treasurer of the Woman's Board.

YOUNG PEOPLE'S WORK.

THE STUDY OF NATURE.

It has often been said that one's school-days are the happiest of his life. If this is true, and I doubt not that it is, why should we not all continue our school-days, and at the same time our school-day happiness, by becoming pupils in the school of that charming old teacher—Dame Nature.

Her school is a most delightful one, which all are welcome to attend, even old men, as well as children, young men and maidens. It is also a free school, no tuition is required and she furnishes gratis all the text books and charts.

There is but one thing which she requires of us in payment for her services, and that is our love. The poet says:

"To him, who, in the love of Nature holds
Communion with her visible forms,
—She speaks a various language."

We must first love her and then she will indeed speak to us a varied tongue, for Dame Nature is no specialist in any one branch, but is perfect alike in them all. She can instruct us in any study from history to theology, from poetry to art. History as it is taught in other schools is a record of what man has done. History as she teaches it to us is a much greater theme—a record of what the Creator has done.

She teaches us to find within the earth itself the history of its creation, and the various stages through which it has passed in becoming prepared for the habitation of man. She shows us the different volumes of its record, written upon tablets of stone by the hand of God, and each illustrated by the pictures of the plants and animals of the age to which it belongs.

Her theology, too, is most convincing. An atheist will tell you that all things usually attributed to the Creator can be accounted for by the laws of Nature; but let him become a student of Nature and he will soon find that what he calls Nature's laws do not account for their own origin. There must be a law-maker or there could be no laws; and if the laws of Nature mean anything at all, they mean simply the power of God.

As for poetry, Nature's school is the only place where a true understanding of it can be acquired. Nature is the muse from which all the great poets have their inspirations. Yes, David among the mountains of Judea, Homer on the shores of the Archipelago, Shakespeare by the banks of the Avon, Milton among the fields of Horton, Tennyson on the breezy downs of the Isle of Wight, and Whittier and Longfellow in our own beautiful country, all opened their souls to the influences of Nature.

Even art in its various forms is but a poor imitation of Nature. The greatest masterpieces of painting, sculpture and architecture are but poor copies of some of her more beautiful forms. "Genius," says Ferrier, "is nothing else than the power of seeing wonders in common things." There is no object in Nature, however small and insignificant it may seem, but can teach us some valuable lesson. The common earthworm, which, to most people seems so insignificant, has done more to transform the surface of this world of ours than any other animal that lives or ever has lived upon it, man not excepted.

It is the close observance of little things, which is the key to success in any pursuit of life. Without such inspection and patient study of the laws of Nature, the world would have had no Galileo, no Columbus, no Newton, no Steph-

enson, no Edison, and no progress. The pleasure and profit to be derived from the study of Nature cannot be over-estimated.

Drummond says that the degree of life, as to whether higher or lower, which an object possesses, depends upon the communication of the object having life with its surroundings. For example, a tree, being in connection with the soil in which it grows, the air which surrounds it, and the brook which flows beneath its branches, has life, but of a low degree, its communications being limited. The cattle which lie in the shade of the tree, being in communication with much more extended surroundings, have a much higher degree of life. Man, by virtue of his superior powers, may, by the diligent study of Nature, bring himself into communication, as it were, with the whole universe, thus attaining the highest possible degree of life. We may then only obtain much more enjoyment, but we attain to a much higher and better life by learning to know and appreciate Nature.

What a vast difference exists between a man who knows Nature and one who knows her not, and how differently they see things. To him who does not comprehend Nature the rocks on which this earth of ours has written so much of her history, are stones, mere stones. The myriad flowers, so varied in form, color and associations, and all showing so plainly the workmanship of the great Artist, are simply flowers.

"A primrose on a river's brim,
A yellow primrose is to him,
And it is nothing more."

If he goes out on a clear evening, he sees in the vast panorama of the universe which is spread out before him, nothing but a lot of stars. Such a man is like a donkey in a field of clover. The glorious world of bright green earth and bright blue sky are all about him, but he sees none of its myriad beauties. He sees nothing but the thistle wagging before his nose. The thistle is all the world to him.

Imagine in place of the donkey, a human being, and in place of the thistle the "almighty dollar," and you will have a very fair picture of the average man who knows not Nature; but let him become a student of Nature and all will be changed. He will learn to find, "Tongues in trees, books in running brooks, sermons in stones, and good in everything."

WM. BROWN.

MILTON, Wis.

CHRISTIAN ENDEAVOR SABBATH-SCHOOL WORK.

Two facts are very plain to those who think, in regard to that now universally employed means of church work, called the Sabbath-school. The first is that the service which it is set to render to the church is a very important one. And the second is that it is hardly successful in rendering it. The Sabbath-school is at the present time a church school for Bible study. This definition is a sufficient justification of the statement that the service which it aims to render to the church is a very important one. Perhaps this definition is not sufficiently comprehensive, but nevertheless it is fairly accurate. The Young People's Society of Christian Endeavor, especially in these days of junior work, is doing the work that the Sabbath-school formerly felt was somehow a part of its work, though it knew not how to do it.

Why should not the Bible be taught as mathematics or grammar is taught in our public schools? Why should not the instruction be as systematic, the course as thorough, the grading as perfect, the results as satisfactory? Is the Bible of less importance? The young people's

work for Christ has been shown to be a great movement, blessed of God, for the upbuilding of his kingdom, and to succor and sustain, not supplant our churches. God has committed to us faculties to be employed wisely. He gives us no more than he wishes us to make serviceable, and, with these divine gifts we should take advantage of every opportunity for culture which presents itself, in order to fit ourselves for the various duties that sooner or later rest on us all. God has given us our minds, but our characters we make. Our mental powers must be cultivated. The full measure of all the powers necessary to make a man are no more a character than a handful of seeds is an orchard of fruits. Plant the seeds and tend them well, and they will make an orchard. Cultivate the talents God has given us, and harmonize them well, and they will make a noble character.

But how easy it is to fail in doing right! Wrong is a cup of pleasant wine; when we sip it we drain it to the dregs. Right is like water in a sponge; the first squeeze brings a great splash, the next less, but only infinite power can bring out all the water. If we, as Christians, were as alive to our chances for good as politicians are to chances for votes there would have been a great moral revolution long ago. One of the greatest mistakes young people ever make is to suppose that they will have a better opportunity by and by. If I had life to begin again the sooner I learned to do everything right the better I should enjoy life. If we give our lives to Christ while we are young we need have no fears as our steps grow feeble, and our eyes grow dim as near the shadowy beyond, for if the young life is for Christ the old life will be also. It is true that the boy is father to the man. Consecrate the children to God; from their earliest infancy train them for God. In their youthful years lead them to God. And there is no other way only through the Sabbath-schools, and of late years the Christian Endeavor influence. We must not, however, start them in the Christian life and then leave them to go alone. To this I believe may be attributed much of the indifference manifested in the work of the church to-day.

Lead the young to God. Go before them to the throne of grace daily. Go before them to the prayer-meeting, to the Sabbath-school. Take them with you into the good old family pew, teach them that the house of God is a sacred place, that it is the place more than all others where children should be quiet and young people reverent and respectful. But remember, this teaching to be effective must be backed up by our consistent example as parents, as teachers, as active members in the Christian Endeavor movement. I sincerely hope the Y. P. S. C. E. in this Union, and all over the land, will faithfully and earnestly ally themselves with the Sabbath-schools. Stand by the superintendents, the officers and teachers, that each one will make it the rule of his or her life to be present each session unless prevented by sickness or some legitimate excuse. Then being present, dear Christian Endeavorer, don't think your duty done, but take hold of the work, interest yourself in the lessons, aid those that are timid or backward, seek out the strangers and invite them to take part, and you will be much surprised to see the interest and activity manifested by both Sabbath-school and Christian Endeavorer. The interests of both are identical. They cannot be separated; they have the same object in view, both aim for the same goal, a final happy home in heaven.

MRS. FLORA DAVIS

WEST HALLOOK, Ill.

OUR MIRROR.

PRESIDENT'S LETTER.

By the time this issue of the RECORDER goes to press most of the workers in the summer's campaign will either be on the field or on their way to the several places of work.

The plan is now to send out three quartets. Geo. B. Shaw, with one of the other college boys, goes to Jackson Centre, Ohio, where they, with the pastor of the church, W. D. Burdick, and other local talent, will organize a quartet and work Jackson and Stokes.

The Milton College quartet go to Southern Illinois, where they will join T. J. VanHorn any Elder Kelly, Jr. They will probably commence work at Stone Fort. Bro. VanHorn writes that it is not four months then cometh the harvest, but that it is already white.

The other quartet will go directly to North Loup, work there, and at Calamus, then expect to return by the way of Humboldt, Nebraska, where they will probably spend a few days, then the last two weeks previous to the General Conference expect to spend with the people at Nortonville, Kansas.

Working among our own people it is expected that entertainment will be provided and at the stronger points, at least, will no doubt receive substantial aid to assist the Boards to carry forward this work.

One or more of the last year's quartet are in each group of workers, this will give us the benefit of last year's experience.

This general plan is the result of much consultation and correspondence with many praying friends and members of the Boards. I think the prayer of all is that God who has directed will continue to direct in this whole movement. And to all who read this letter, I beg of you that you will make this movement a subject of daily prayer for the workers, the churches, and the unconverted where they shall go, and for the funds to carry it forward.

E. B. SAUNDERS.

—JACKSON CENTRE, OHIO. Rev. W. D. Burdick keeps up an appointment at Stokes every fourth Sabbath, and a male quartet from Jackson Centre will assist him there. Finding the need of more work he will also hold a Sabbath evening service every few weeks.

—THE SOCIETY AT HUMBOLDT, NEB., writes that their church is without a pastor at present, and they are looking forward with anticipation to the coming of the quartet sometime during the summer. They feel the need of outside help greatly, as the society is small, and the workers few. The society has suffered much from removals, but is striving to hold its own in spite of discouragements.

—THE MILTON QUARTET, accompanied by E. B. Saunders, went to Albion, Wis., July 1st., for two or three days before starting out for the summer. They found quite an interest existing among the young people there. Rev. Mr. Witter still continues his work at Busseyville, and some of his young people are planning to assist him soon in that work.

—THE PRINCEVILLE LOCAL CHRISTIAN ENDEAVOR UNION, of which the West Hallock Society forms a part, held a very interesting meeting at Lawn Ridge, Tuesday evening, June 13th. The following "Proposed Programme" was carried out in full, not a report being lacking from a single Society in the Union:

Praise Service, Prof. Cushing, Princeville. Reports.

"Are Conventions profitable?" Miss Nellie Stowell, Lawn Ridge.

Christian Endeavor Sabbath-school Work, Mrs. Flora Davis, West Hallock.

Consecration Meeting, Miss Georgia Kinney, Princeville.

Address, "Opportunity, Rev. Harry Smith, Dunlap. Reception.

These conventions are usually held quarterly, but for certain reasons one meeting was not held, making the intervening six months. Although there was a heavy shower during the day, the church was well filled, and all in attendance realized that "Conventions are Profitable."

—RESOLUTIONS adopted by the Y. P. S. C. E. of the Seventh-day Baptist Church of Milton, July 1, 1893:

WHEREAS, It has pleased our all-wise heavenly Father in the exercise of his infinite love, to remove to the better life our much esteemed sister, Mary F. Bailey, therefore,

Resolved, That in her death our Society has lost a prominent member, a consistent, faithful worker, one whose daily life was a constant stimulus to our well-doing, and whose friendly and Christian qualities endeared her to the hearts of all.

Resolved, That we as a Society will strive to emulate her virtues and to embody in our own lives something of her consecration, zeal and benevolence.

Resolved, That we tender our deepest sympathy to the surviving brother and to the other relatives and friends, commending them to the care of our kind heavenly Father.

Resolved, That these resolutions be put upon the records of the Society and published in the SABBATH RECORDER, and a copy of them presented to the brother of the deceased.

JENNIE A. DUNN,
FRED E. WHITEFORD, } Com.

HOW RALPH RAN AWAY.

BY ELIZABETH.

Ralph was angry. He stamped his foot, and grew red in the face, and told his mamma he was going to run away.

Now Ralph always made this threat to run away, whenever things did not go to suit him. Mamma would often take him on her lap, and tell him how it grieved her to see him so angry, and how foolish it was for him to talk of going away from home; and then Ralph would feel sorry, and promise to be a better boy. But he soon forgot these promises, and the next time he wanted his own way he would be as naughty as ever. Mamma thought she would teach him a lesson; so this time, when he stamped his foot, and said, "I won't stay here any longer, I tell you; I'm goin' to run away," she said very quietly: "Very well, Ralph, I'll put some of your clothes in this valise, and let you take them with you; for you may not come back very soon."

"I'm never comin' back," said the little boy. "I'm goin' to California, an' I'm goin' to stay there always and always."

"Then you will need a good many things,—won't you?" said his mamma.

So she went into the bedroom, and brought out several clean waists, some underclothes, some pocket-handkerchiefs, and Ralph's prettiest necktie, and began to pack them into the valise.

Ralph stood watching her. Some way, he did not feel quite so anxious to go as he had a few minutes before. There was such a choky feeling in his throat, and something made his eyes blink so he could hardly see. He began to wish he had not thought of going. Why didn't mama ask him to stay with her? Why, she didn't seem to care at all. She seemed quite cheerful as she packed his clothes so carefully,—just as she always packed papa's when he was going away on a trip. If she would only ask him to stay, or even seem the least bit sorry that he was going! But she did not, and Ralph was too proud to give up, just then, without some encouragement.

The naughty temper that seemed to be getting the best of this little boy came back just then, and made him think some very bad thoughts.

Mamma was very cruel to him, he thought, but perhaps she would be sorry, some day, that she had treated her little boy so badly, when he was away in California—or somewhere. Maybe she would wish she had been good to him.

When mamma had the valise all ready, she carried it to the front door for him. He did not look at her when she bent and kissed him good-by, but took the valise from her with a jerk, and started down the steps.

"What shall I tell papa, when he comes home?" asked mamma, as she stood in the doorway watching him.

"I don't care! You needn't tell him nothin!" he called back, as he unlatched the gate.

Mamma watched him till he was outside, then went in hurriedly, and closed the door. Some of the neighbors, looking out of their windows, saw a very small boy with a large valise making his way down the street. Pretty soon they saw Sally, the colored woman, come out the gate and follow him, and they wondered what it meant.

Ralph did not look behind, and so did not know that Sally followed him to see that he did not get too far away from home.

He had not gone a block before his small arms ached with their load, and he was beginning to feel very tired.

He felt so alone he almost made up his mind to go back home and stay with mamma. He did not feel quite so angry as when he started, for the fresh air and warm, bright sunshine had driven away the naughty feelings,—for a little while, at least. But he could not quite make up his mind, yet, just what to do. So he went slowly along, thinking soberly.

He stopped presently before a large, comfortable-looking house. He knew the people who lived there, for he often went there with his mamma. There were no children, but he always enjoyed going.

"I b'lieve I'll go in an' see Mrs. Stanley," he thought, and he opened the gate and went slowly up the walk.

Miss Mary Stanley was sitting by the window with her fancy-work.

"Why, here comes Ralph Fulton!" she said to her mother. "I wonder what the youngster is up to now?" And she went to open the door.

"Good afternoon, Ralph! Why, where are you going with that satchel! You must be tired. Come into the sitting-room and rest awhile."

Ralph was tired, and took the low chair Miss Mary had placed near the grate for him, glad to sit still and rest for once.

"Why, Ralph, what does this mean?" asked Mrs. Stanley. "Have you something in your satchel to sell?"

"Oh, no, ma'am! That's my clothes," answered Ralph; then added quickly, "You see, I'm—well, I'm runnin' away, Mrs. Stanley!"

"Running away!" exclaimed both ladies at once. "Why are you running away?"

"Well, my mamma wants to boss me around all the time, an' I think I'm big enough to do as I please, I do. An' I ain't goin' to live with mama any more!"

Mrs. Stanley and Miss Mary looked more surprised than ever. But just then they caught sight of Sally, as she went around the house toward the back door. Ralph sat staring at the fire in the grate, and did not see her. So Mrs. Stanley, with a wink at Miss Mary, went on:

"So you think you can get along better without your mamma,—do you? Well, she will have a good, easy time, with no boy to look after,—no buttons to sew on, no stockings to darn, nor anything of the kind. Then, if she gets lonesome, and wants a little boy to live with her, there's Robby Simpson. I suppose he would be glad to go and live there in your place. It would be a nice home for him. Poor boy! he has no mamma, and—What do you say! You must go!"

For Ralph had slipped off his chair, and, with his face very red,—perhaps from the fire,—stood,—his baggage in one hand and his cap in the other.

"Yes'm," he stammered. "I g-guess I must g-g-go. It's gettin' late." And he started toward the door; but he turned before reaching it, and said slowly and thoughtfully: "I guess maybe—"

I won't go away to-day. I'll go back an' see how my mamma's gettin' along," then started off again, and had reached the door and turned the knob before Miss Mary could cross the room.

When she came back to the sitting-room, after seeing Ralph out, she found Sally there.

"Laws, Mis' Stanley," she was saying, "he's a mighty troublesome chile. His ma hab lots o' trouble wid him. He allus sayin' he gwine ter run away, an' she jes' tole him to-day to go 'long, and she done give him his clo'es, an' let him go. She knowed he wouldn't stay long. There he goes now, jes' fast as his legs'll carry him. His ma done tole me ter watch him, and not let him get too far away. I mus' be gwine now."

And Sally chuckled to herself as she hurried off after the little runaway.

Not many minutes later, mamma, who was down in the kitchen, looking after things while Sally was away, heard two little feet come slowly down the stairs. She did not look up, nor pay any attention at all, till the little feet came running across the floor, and a pair of sturdy little arms were thrown around her, and Ralph sobbed out:

"O mamma! I've come back to stay with you; an' I ain't never, never goin' to run away any more. I'm so sorry, mamma; an' I'm goin' to be a better boy; an' you're the best mamma in the world!"—Sunday-School Times.

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 IV.—PAUL AT CORINTH.

For Sabbath-day, July 22, 1893.

SCRIPTURE LESSON.—Acts. 18: 1-11.

PLAN OF STUDY.—Much has been said this year about a change of study from the International Series to a more systematic course, for instance, in the life of Christ or the apostles. To give the scholar a sample of the daily method of study before coming to the class, this lesson is modeled after Blakeslee's graded system. Of course the lessons of this quarter are not in the line of a continuous study of Paul's travels.

Note 1.—In this lesson we observe Paul's methods of labor (1) among the Jews, (2) by means of his associates, (3) by constant, daily labor, (4) Sabbath meetings, (5) by special energy and divinely given impulse. The city of Corinth was the commercial centre of Southern Greece, the present capital, and residence of the Roman proconsul. Great temples and buildings were there, and roads led past statuary and altars. Here painting had its birth, and the finest bronze is called "Corinthian brass." With its commerce came increased crime, especially licentiousness and drunkenness. There was need of the gospel there.

GOLDEN TEXT.—The preaching of the cross is to them that perish, foolishness; but unto them which are saved, it is the power of God. 1 Cor. 1: 18.

SCRIPTURE, to be read in school or class. (Bring Bibles.)

Acts 18: 1-11.

Note 2.—Daily Scripture Readings are designed for devotional reading at family prayer or in private.

DAILY READINGS.

- Sunday, Rom. 16: 1-6, 19.
- Monday, 1 Cor. 4: 7-17.
- Tuesday, Acts 13: 14, 15; 15: 21; 16: 13; 17: 2.
- Wednesday, Job 32: 11-18, 21, 22.
- Thursday, 2 Sam. 1: 1-16.

Friday, Acts 23: 1-13.
Sabbath-day, Psalm-23.

OUTLINE OF STUDY FOR THE WEEK.

FIRST-DAY.

Review and Preliminary Questions.

1. Golden Text of last lesson? 2. Where was Athens? For what noted? 3. How came Paul in Mars' hill? What did he say while there? With what results? 4. What practical suggestions from that lesson? 5. What do we especially observe in this lesson? What object in studying methods? 6. What is said of Corinth?

Note 3.—The teacher may use these questions in the class if desired. Explain to class the nature and design of the lessons, and how to be studied. Teachers' meetings would be a great help.

SECOND-DAY.

Note 4.—Paul remained at Corinth a year and a half. He was about 51 years of age, and suffering yet from the "thorn in the flesh," or some physical disorder. To the Corinthians Paul wrote two epistles, the first at Ephesus four years after leaving Corinth, the second soon after, at Philippi, while on his third journey. While here at Corinth he wrote the letters to the Thessalonians.

1. What does Paul mean by "I was with you in weakness"? 1 Cor. 2: 3. What does he say in, and mean by, 1 Cor. 2: 4, 5? 2. Among whom did Paul first labor, if possible, when coming to a city? (v. 2, also Rom. 1: 16; 2: 9.) Who were Aquila and Priscilla? (Consult Bible Dictionary and Reference Bible.) 3. What was the edict of Claudius? Why issued? What was Paul's trade? (v. 3. 1 Cor. 4: 12, 1 Thess. 2: 9.) Should a missionary or pastor be obliged to do such work to sustain himself and family? (1 Cor. 9: 6-14.) Why did Paul do it?

THIRD-DAY.

Note 5.—Paul's custom was to avail himself of the Sabbath opportunity to present the truth. For reaching the hearts of men and educating them in Christian doctrines, no opportunity is greater, no method better, than public discourse on the Sabbath.

1. Consider Notes 4 and 5. 2. Does the gospel appeal to reason and good sense? 3. Who joined Paul at Corinth? (v. 5.) What did Timothy bring to Paul from the church at Philippi? (Phil. 4: 10-19.) 4. What is meant by "pressed in the spirit"? (v. 5.) 5. What special message to the Jews (same verse)?

FOURTH-DAY.

Note 6.—The gospel has some of its grandest triumphs in wicked and corrupt cities. Labor is honorable and exalts one in the service of God. Everyone should be a specialist in some branch of labor. Our daily business is no hindrance to gospel labor, but a means to a glorious end.

1. What is the desire of the Christian who is "pressed in spirit"? 2. Why does great earnestness awaken greater opposition from the enemies of the gospel? Is opposition a hopeful or despairing sign? 3. What is blasphemy? (v. 6.) Significance of shaking his raiment? Who were Gentiles? 4. Significance of "blood be upon your own heads"? Where then did Paul go? (v. 7.) Meaning of "worshiped God"? 5. What encouragement and success attended the apostle's labors? (v. 8, 9, 10.) Were the "much people" of God then serving at heathen altars, and servants of sin?

LESSON TEACHINGS. QUESTIONS FOR GENERAL DISCUSSION.

FIFTH AND SIXTH-DAYS.

Mention instances where hours of temptation and weakness came to other men with Paul's heroism, viz., Abraham, Moses, Elijah, John the Baptist, and Luther. Have we the same divine promise of God's presence and assurance of success in laboring for him? How are rejectors of Christ and truth moral suicides? Does the door of opportunity open to all in some way? Are we responsible for souls when we neglect to warn and instruct and persuade them? Instances of special encouragement God gives to his messengers when specially needed. What promise in Matt. 28: 20?

SABBATH-DAY.

Note 7.—A general review of lesson plan and practical suggestions coming from the week's study. A season of special prayer and meditation in preparation for the morning services, Sabbath-school, and Christian Endeavor meeting. In the afternoon a written outline of the sermon from memory, with note of Bible readings, hymns, and subjects of prayer. Short religious stories for the children, and talks upon themes proper for the day. Singing and Bible readings in the family. Joyous and glad keeping of the fourth commandment,

BIBLE PRACTICE QUESTIONS.

Note 8.—These are to give familiarity with the Scriptures and impart valuable knowledge on a variety of subjects. Not to be used in place of, but supplementary to, lessons.

How is the Bible divided? How many books in the Old Testament? Name the first five and the last. What books are poems? How many books in the New Testament? Name the first five. The last. What are epistles? Who wrote some of them? Who wrote the Acts of the Apostles? How did he learn so much? How would you abbreviate 1 Corinthians? Revelation? What book, chapter and verse are meant by 1 Tim. 4: 16? Who was the author of the Epistles to the Corinthians? Where written? What epistles did Paul write while at Corinth? Author of the book of Hebrews? What is its design?

SPECIAL WORK FOR THOSE WHO CAN DO IT.

Write out a summary of the contents of each lesson. Prepare a paper upon some special phase of the lesson. Draw a map of the countries visited by Paul on his first journey. Make a drawing suitable for black-board exercise. Read from library books portions helpful for lesson study, as Lewin's "Life of St. Paul," Conybeare and Howson's "Life and Epistles of Paul," Robertson's Sermons, Series I., "The Barbarian," Melville's "Paul, a Tent-Maker."

SOME OF PAUL'S SAYINGS TO THE CORINTHIANS.

1 Cor. 6: 19, 20. Comment: Sin is slain at the cross and we are "bought with a price." Redemption is a great source of obligation, a well-spring of holiness. "With a price." How great the cost! Father giving his Son. The Son himself. It is the price of bloody sweat, desertion, betrayal, scourging, heart-breaking, and death. Why should such a price be required? Is a man worth the cost? Christ is both Buyer and Price.

1 Cor. 15: 6. Comment: All of the apostles of Jesus died one by one. What a loss to the early churches! What good to all Christians! They did not perish, but "fell asleep." An idea contrary to the distressed heathen when thinking of death. The Christian's death is the ending of a hard work day, it is desirable when the time comes. Do not hopelessly sorrow over the pious dead. "God's finger touched him, and he slept."—Tennyson.

2 Cor. 1: 20. Comment: Consider the dignity of the promises, they are "of God," made according to his holy purpose, the voice of the divine decrees and the herald of God's acts. They display the qualities of our Father, true, eternal, powerful. Guaranteed by his character. Consider the range of them: "All the promises." Found in the Old and New Testaments, conditional and unconditional, about things physical and spiritual. Their stability: "They are yea and Amen." Their results: "The glory of God by us." Us, his ministers, teachers, disciples. We glorify him by our faith in them, our experience which shows them to be true. Let us have confidence and rest in God. What promise is applicable to the present hour and situation?

Consider other great sayings to these Corinthian believers.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning July 16th.)

FELLOWSHIP IN WORK. Acts 18: 3, John 17: 20-26.

In his youth, Paul learned the trade of tent-making, as tents were much used in that warm climate. At this business he worked for his own and the support of his fellow laborers. God had instructed the Hebrews to train their children to industrious habits. Thus idleness was regarded as a sin to be punished. Children were required to work and become, if possible, proficient in some business. Not to do this was regarded as departing from the instructions of the Lord. Labor is elevating in its nature and only those who do labor diligently in some way become strong Christian men and women. God would have us combine religion and business. There is sweet and loving fellowship between those who conscientiously labor together in lawful business. How much the Christian blacksmith can help in religious things his fellow craftsmen. How encouraged the Christian housewife may be while weary and care-worn when the daughter, trained to housework, helps bear the burdens. How sweet is toil for the farmer in the hot days of July when his faithful, business-like sons are sweating by his side. Heart touches heart, labor is elevated and elevating, and if fervent in spirit, serving the Lord in the meanwhile, the laborers stimulate each other, God is honored, Christian fellowship also maintained.

SCRIPTURE REFERENCES.—Fellowship to be continual.

Acts 2: 42, Heb. 10: 25. Ministering fellowship. 2 Cor. 8: 4; 9: 1, Rom. 15: 25, Acts 24: 17. Fellowship publicly recognized. Gal. 2: 9. Fellowship in the gospel. Phil. 1: 5. With the Father. 1 John 1: 3, John 15: 4; 17: 21. With the Son. 1 Cor. 1: 9.

—It is well for Sabbath-school workers to observe where and how they can do the most work to best advantage. There are some most excellent Superintendents, men and women of executive ability, who are only third class teachers. They can organize a school, greatly aid teachers, give timely hints to all, conduct able reviews, give black-board illustrations, but nevertheless find it rather up hill work when called upon to take a class for the year. And so there are most able teachers who, when called upon to assume the responsibilities of a superintendent, are almost a failure. Now they should know this and the school should know it and see that they occupy their own place.

—It is the plan of God that each person shall fill his own place and not another's. God wants no man to be quite like another man. Paul did his work and Peter did his. James found himself especially fitted for pastoral work with the great church at Jerusalem. Philip was more at home looking up seekers after light, traveling on the great highways. Luke as a medical missionary helping Paul, and as a historian, served the Lord in ways that would have been quite impossible for the beloved John.

—AND so no one can do as well, in the sphere assigned to you, reader, as you can now in that sphere. We are called to have and cultivate the best traits of other men, and then to be *ourselves* in the exhibit of those traits.

—BUT how many months or years are foolishly spent by some in trying to ape some one else. How often we have heard people speak with disgust of some young minister who seemed to be trying to walk like, talk like, have the same tone of voice and inflections, imitate the style of writing and delivering sermons, that some older and popular minister had. There is no better way for us than to be *ourselves*, trying only to conform to the great pattern, Jesus Christ. He is one whom all can imitate and still retain individuality. Let us try to fill our own place.

CORRESPONDENCE.

SIX MONTHS IN KANSAS CITY.
No. 2.

The original site of Kansas City must have been very rough indeed, and a vast amount of labor has been expended in digging down the bluffs, filling up the hollows, and grading the streets, in order to make it possible to erect the many large and substantial buildings which it contains; or to get about from one part of the city to another, with any kind of ease or facility. Lizzie Nelson, now Mrs. Fryer, in her "Wayside Notes," on her journey to China, in 1879, speaks of this feature of the city in the following words: "It is set not upon *one* hill, but upon about two hundred little hills which are being graded, and the soil used for making red brick." To which I will add, that a large portion of the soil must have been used for filling up the hollows and deep gorges between the hills, many of which still exist in different parts of the city. In my walks through some portions of it, I passed places that seemed to have been dug down fifty feet perpendicularly, and on the top of which houses are built dangerously near the very edge of the artificial precipice thus made, and long and weary flights of stairs have to be ascended

to reach the dwellings. In one place in order to get out of a gorge into which my walk led me, up to the level of the street above, I had to make an ascent of nearly eighty steps, which I counted as I went up.

There is a very large amount of vacant land within the city limits—vacant lots "being for sale" every where. The writer thinks the population might be doubled, without any enlargement of territory. Mrs. Fryer says the number of inhabitants was over 50,000 when she passed through it fourteen year ago. It is now said to be about 140,000. The principle business streets are Main, Walnut, and Grand Avenue, running north and south from Missouri River, which runs along the northern boundary of the city, eastward. The streets named, as the centre of business, are intersected by others running east and west, which are known by numbers, beginning at the river and going southward. These streets, both east and west from Main Street, for a considerable distance either way, are mostly occupied by business places. Going south from the river, a long descent is made to quite an extent of low land, which might be very appropriately called a valley, beyond which, farther south, a long extent leads to another extended elevation; and when a person stands on either one of these heights, on a clear day, he has a grand view of the city on the opposite side, for many miles east and west, with all its large buildings, churches, spires and streets, rising one above another, like seats in an amphitheater. Four systems of street railroads are built, running in the direction of all the points of the compass, operated by four different kinds of power, from that which is like the lightning of the clouds of heaven, down through the cable, running over ponderous iron wheels, and the common steam locomotive on elevated track, to the mongrel animal familiarly known by the appellation of "mule". These systems of cars run from early morn till the late hour of midnight, at intervals of about five minutes, both ways, the track being double.

J. T. HAMILTON.

SOME HINTS ON CHURCH MUSIC.

BY GEORGE G. DALAND.

III.

THE CHOIR.

The church choir is instituted for two distinct objects; to lead the congregation in the singing of the hymns and chants, and to render anthems. Some choirs are more successful in the former, others in the latter; but the former is the more important.

Choirs should be proportioned in size to the rooms in which they sing. This is in accordance with the laws of acoustics. Although it is possible to have a choir consisting of a few phenomenally loud voices which can thoroughly fill a large room, it is neither artistically satisfactory nor spiritually impressive. Who would think of lighting his church with four powerful arc electric lights? The illumination would be sufficient, but far from pleasant. As a large number of smaller lights would be more refreshing to the eye, so a large number of smaller voices would be more refreshing to the ear. Especially in leading the congregational singing is a large choir more successful. The comparatively thin quality of tone produced by a single voice on a part, in a large room, fails to inspire the listeners to join; while many voices on a part—although the whole effect may be no louder—is like the rush of mighty waters; it takes everything with it; it creates an enthusiastic reciprocal feeling in those who hear, and they are impelled to participate. It may be suggested that, when the choir is necessarily too small for the room, they all sing the melody in the hymn tunes and chants; for they will thus be more apt to inspire the con-

gregation to sing. Even with a large choir it is well to do this frequently, as it produces a pleasant contrast of effects.

ANTHEMS.

Choruses, quartets, trios, duets, solos, etc., may all be classed under this head. Although no objection can be raised against any of these forms of music on artistic grounds, yet choruses and solos must be considered the best from a spiritual stand-point, and the other forms should be sparingly used in church services. Singing is like oratory. A single speaker can be impressive; and a great cry from many people, moved by a common impulse, is impressive. But two or three persons talking at once never can be impressive. I do not think that even two ministers preaching together would be impressive. One person singing can be supposed to be singing his own thoughts, and, if he have an earnest heart and pure voice, he can sway an audience and often, like a preacher, turn the people to God. A considerable number of singers, moved by some common thought or feeling, may together give utterance to it and produce the practical effect which comes from the union of many souls. But two or three singing together must be a little artificial, unless two or three are all there are present.

Anthems should never be so difficult as to cause the minds of the singers to be completely occupied with the acrobatic feats of the execution to the exclusion of all devotional thoughts. And yet choirs should nevertheless be encouraged to study the very best music, particularly that of the classical composers. Do not be afraid to let them aim a little high. It will develop enthusiasm, and that is the road to success. But they should not sing in church works which are adapted only to much larger choruses, to abler singers, or to the concert room. In any of our leading music stores may be found hundreds of appropriate anthems which are within the reach of singers of ordinary ability, and yet which are so good that they are not beneath the recognition of the greatest artists.

The words of the anthems should be very carefully examined; and no composition should be admitted, no matter how worthy the music, of which the words were evidently put together mechanically, as pegs on which to hang the notes. There are many such anthems in existence. The choir should be taught to enunciate so clearly that every listener can understand the words.

THE ORGAN.

Instrumental music has won for itself an important place in public worship, but it deserves more thoughtful attention than it has received. Its peculiar characteristic is that it is divorced from language and all its restrictions. In it the divine art, soaring above the realm of common speech, can touch the heart in a peculiar way and lead it to God. What a power the opening voluntary can be in preparing the minds of the hearers for the more active participation in the services which follow!

There is an immense quantity of classical music appropriate for church use, which can be rendered with excellent effect upon the organ; and only the highest artistic productions should be put to this exalted use. The custom of some organists of improvising their voluntaries is greatly to be deprecated. Their weak, trivial, impromptu productions are far from fitted to usher us into the presence of the King of kings. They have at their command the works of the master music minds—works which are so strong that they have the power to lift us out of ourselves, and to cause to disappear all previous trains of thought. Thus they form the best preparation for any line of mental effort, and a noble introduction to the act of worship.

ELIZABETH, N. J.

NO MAN'S life will weigh much whose thoughts are always light.

COMPARING ourselves with others is a poor way to find out the truth.

THE least profitable undertaking in which any man can engage is to become a worshiper of himself.

TEMPERANCE.

THE novel experiment of the State of South Carolina with the liquor problem is being watched by multitudes of friends and enemies throughout the country.

J. I. Taylor, Mendota, Cal.: "I do not favor any plan of State control, or, rather, conduct, because it is impossible for the State to conduct the traffic without, to say the least, indirectly receiving revenue from it."

H. H. Macklin, Youngstown, Ohio: "The way to stop the liquor traffic is to stop it. Fusion is waste of time. Compromise is merely to agree not to disagree. Reform don't come on swift wings but by unflinching persistency."

G. W. Abrams, Croton Falls, N. Y.: "I do not regard this plan as a compromise in any way. It is hitting the monster a good heavy blow under the right eye and disabling him to such a degree that the next blow will take his life, and that is what we are after."

Charles G. Baylor, Providence, R. I.: "As both a Populist and a Prohibitionist let me indorse the 'State control' idea. State control is the entering wedge of all reforms."

Frank Clement, Newton Center, Mass.: "I want your paper on account of your indorsement of the plan of State control of the distribution of alcoholic products."

Rov. J. M. Smith, Pomeroy, Ind.: "I do not question the rectitude of your motives, but believe you have made a serious mistake in advocating public conduct of the liquor traffic."

T. R. Smith, North Creek, N. Y.: "I believe you are on the right road to the goal of all our hopes."

F. C. Gates, Washington C. H., Ohio: "To advocate such a measure at this time is dangerous, not because the measure itself is ill-advised, but because of the almost certain rupture of party unity in advocating it."

W. Henry, Farmersville Station, N. Y.: "I am glad you advocate government control of the liquor business. If we take the money out of it, it will be easier to kill."

R. N. Hudson, Auburn, N. Y.: "If your paper expects to be the exponent of the Prohibition party it must clear its columns of such misleading doctrines as State control. It might do for a Populist paper to take such a course, but the sooner you come back to the text, and adhere firmly to it till the finish and overthrow of this iniquitous traffic, the better for the cause we so love and labor for."

Asa F. Smith, New York City: "I am sorry you are advocating the 'nationalization' scheme. I believe by so doing you are weakening our forces and hindering our progress. I hope you will reconsider your attitude."

A. Easton, Paris, Ill.: "I have not, do not and will not consent to 'nationalization,' because the business is now legal; for consenting to a legalized sin is as sinful as legalizing it. Yet I have to submit to it. Therefore if the liquor traffic can never be legalized without sin I can submit to its legalization as a necessity, but will not consent to it."

M. B. Chamberlain, Union City, Pa.: "You are right. Go ahead."

B. T. Warner, Marlboro, Mass.: "Let us have nothing but unconditional surrender."

Samuel Daggy, Philadelphia, Pa.: "To advocate 'State control' in any way but by total prohibition is a compromise with wrong."

S. B. Ardrey, Bristol, Pa.: "Our geometrical brother who reminds us that 'a straight line is the shortest distance between two points,' forgets that there are true graceful curves, and that the shortest distance between two points is not always the quickest, the safest, or the best to travel. Continue the discussion."

G. J. Scammel, Orange City, Fla.: "'Keep in the middle of the road,' and nail the dominant issue to the masthead."

Rev. N. A. Barr, Cherryville, Pa.: "When the profits are taken out of the saloon business the task of Prohibitionists is almost done."

T. N. Bunnell, Marion, Ind.: "If the traffic were conducted by the State and the sellers paid a salary, no one would be making enough money to give in defense of the business or to corrupt voters. If there was no profit in the liquor business, it would not be long before the Prohibitors would march to the White House with feathers in their caps."

EVERY time a good man is blessed he becomes more thankful.

THE man who knows that he was one kind of a fool yesterday often has a suspicion that he is some other kind to-day.

IS THERE any joy which excels that of open-handed benevolence? Is any feast so enjoyable as that to which we invite the poor, the halt, and the blind? Are any dainties so sweet as those which are sent from the table of self-denial to the bedside of the languishing? Speak we of luxury? Commend us to the luxury of giving. Speak we of political economy? There is none so wise as being prudently liberal to the necessitous."—Spurgeon.

AT the request of the Board of Managers of the American Sabbath Union, George S. Mott, D. D., Chairman of the Sabbath-observance Committee of the Synod of New Jersey, has accepted the position of acting president of the Union for the present, to supply the vacancy occasioned by the death of the late Col. Elliot F. Shepard. Dr. Mott represents the conscientious and religious phases of the Sunday question, and we hope to see the American Sabbath Union turn its attention to the fundamental and biblical considerations, as it has not done hitherto.

SPECIAL NOTICES.

THE Committee on Entertainment of delegates and friends at the General Conference request the pastors of our Churches—or some other person where there is no pastor, to send in the names, as fast as they can be ascertained, of those persons who will be in attendance from their respective societies. Please accompany these lists with special requests where any are made, and address communications to F. C. Dunn, Milton, Wis.

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

THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets at 3.00 P. M., Sabbath-school at 2 P. M. The Mission Sabbath-school meets at 1.45 P. M. at Col. Clark's Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's addresses: L. C. Randolph, 344 So. Wood St.

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

THE New York Seventh-day Baptist Church, holds regular Sabbath services in the Boy's Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, New Mizpah, 86 Barrow St.

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

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

SEVENTH-DAY BAPTISTS in Providence, R. I., hold regular service every Sabbath, in Room 5, at No. 98 Weybosset street, Bible-school at 2 o'clock, P. M., followed by preaching or praise service at 3 o'clock. All strangers will be welcome and Sabbath-keepers having occasion to remain in the city over the Sabbath are cordially invited to attend.

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

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

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

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CONDENSED NEWS.

Geneseo's public school expenses are light. They hire only three teachers at salaries of \$800, \$400 and \$320. Nearly everybody goes to the Normal School.

Statistics show that if a person were to live in a railway train his chances of being killed in an accident on the railroad would permit him to reach the comfortable age of 300 years.

The Ferrin Brothers' Company, of Batavia, one day last week bought for twenty-five cents a bushel a carload of potatoes, for which the seller refused eighty cents a bushel a month ago.

The cyclone West had a little counterpart in the East Saturday, but a little one only by comparison. In New York City, at Coney Island and in other places of the vicinity, the storm was phenomenally severe.

A Lockport man made a great howl over the money he claimed to have tied up in the Queen City bank, of Buffalo, which closed its doors on Monday. Investigation showed that he had 25 cents to his credit.

UTICA, N. Y., July 9.—A special from Rossi, St. Lawrence county, states that Edward Fletcher was killed by lightning while loading hay in a field. He was standing on top of the load. The hay was burned and Fletcher's son, who was near by, was slightly injured.

Charles Mitchel, an employe of the Penn Electrical Company, of New York, while engaged on the new electric railway on Brigantine Beach, Friday, thoughtlessly caught the feed wire and received a shock from which he died in a few minutes.

A gang of sneak thieves have for some time been robbing Erie freight trains on the western division. Not long since a box containing thread disappeared from one of the cars near Friendship station, and it was found rifled in Maple Grove cemetery. A short time afterward thread was peddled about the county at cheap prices.

Montreal, July 9.—About fifty young ruffians of Montreal unexpectedly watched the daylight come to them through the barred windows of a prison cell this morning. These young fellows and a motley collection of flags and banners are all that is left of a serious disturbance that began about midnight, and that ended as the day began to dawn. The bulletins posted through the city called attention this morning to what they term a "riot caused by the Christian Endeavorers."

More than 5,000 members of the roughest classes of the city had gathered in the neighborhood in the evening; but, as the

mammoth meeting adjourned, with a great effort the police started the mob down the street away from the doors. The young men and women of the audience had got wind of the disturbance in the street, and many of them hurried directly to their places of accommodation. Others, coming out into the street and seeing that the crowds had disappeared, were reassured and proceeded to walk leisurely to their homes. Many of them, however, encountered bands of the rioters before they had gone five blocks. At first groups contented themselves with hooting at the passing delegates, but little by little they became bolder and attempted to snatch the badges from the visitors. Several of the persons thus assailed hastily summoned passing cabs and escaped; others were protected by policemen.

MARRIED.

AUSTIN—CRAFT.—In DeRuyter, N. Y., July 3, 1893, by the Rev. L. R. Swinney, Morall B. Austin, of Otselec, and Miss Mary E. Craft, of Lincklaen.

JORDAN—BATON.—In Rockville, R. I., July 4, 1893, by the Rev. A. McLearn, Benjamin Lee Jordan and Miss Minnie E. Baton, both of Hopkinton, R. I.

BABCOCK—DAVIS.—In Chicago, Ill., July 3, 1893, by the Rev. L. C. Randolph, Arthur H. Babcock, of North Loup, Neb., and Esther E. Davis, of Hammond, La.

MAXSON—ACKLEY.—At the residence of Dr. H. R. Maxson, in Nortonville, Kan., July 5, 1893, by the Rev. G. M. Cottrell, Ira L. Maxson and Miss Henrietta J. Ackley, both of Nortonville.

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.

BURDICK.—In Alfred Centre, N. Y., July 3, 1893, of amyloid degeneration of the liver, spleen and kidneys, Phineas Adelbert Burdick, aged 45 years, 9 months and 26 days.

Bro. Burdick was taken severely ill while engaged in his great work of temperance reform in Chicago in May. His wife hastened to him, and as soon as it was deemed wise he was brought home, where he had the best of care and medical skill. But his earthly work was done, and after weeks of suffering, well ripened for the kingdom, he passed to his eternal home. A more extended notice of the life and work of this truly great man will be found in another column. L. E. L.

WEST.—In Verona, N. Y., June 22, 1893, after an illness of 5 months, Renben W. West, aged 76 years and 2 months.

He was born in Rensselaer county, and married in Verona, to Miss Aminta West, in 1840, and in 1844 baptized by Eld. C. M. Lewis, and joined the Second Verona Church, and so continued till death. Seven of their children grew up, and for 41 years there had been no death in his family. The funeral service was at the Second Verona church on Sunday, and was largely attended by relatives and friends. L. E. S.

H YER.—In Cuyler, N. Y., June 26, 1893, Henry Harrison Hyer, in his 53d year.

BOND.—In Cuyler, N. Y., June 29th, Caroline, wife of N. K. Bond, aged 70 years, 4 months and 5 days. L. E. S.

BABCOCK.—In Scott, N. Y., June 28, 1893, Mrs. Tacy Frink, wife of Hiram Babcock, in the 75th year of her age.

Sister Babcock was a daughter of Jonas and Molly Frink. In 1835 she was married to Hiram Babcock, who still lingers to finish alone the journey which they had so long and pleasantly pursued together. To them were born eight children, of whom five sons and two daughters survive to mourn their loss. She was a woman of great kindness of heart. For several years she was an invalid, yet her afflictions were borne with a true spirit of Christian resignation. At the age of thirteen she united with the Scott Seventh-day Baptist Church, and as long as health permitted was a regular attendant upon the Sabbath service. Her funeral was held at the church Sabbath-day, July 1st, conducted by the pastor, assisted by the Rev. B. C. Scherman. B. F. R.

HULL.—Luke G. Hull, son of Luke G. and Miranda Cartwright Hull, born in the town of Berlin, State of New York, Oct. 22, 1841, died July 1, 1893.

The last and youngest of four children. He leaves an aged mother and wife, besides many friends, to mourn their loss. Funeral services conducted by the Rev. H. J. Myers. D. W. C.

PECKHAM.—In the town of Westerly, R. I., Sabbath-day, July 1, 1893, of Bright's disease, Horace E. Peckham, in the 29th year of his age.

Mr. Peckham was born April 4, 1865. He was the son of Thomas E. and Harriet E. Peckham. In early life he was converted and united with the First Westerly Seventh-day Baptist Church, of which he always remained a member. He was a loving son and brother. His father and two sisters survive him. Funeral services were held at the First Westerly church, July 3, 1893, conducted by the pastor of the Pawcatuck Seventh-day Baptist Church. Interment in River Bend Cemetery, Westerly, R. I. W. C. D.

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Literary Notes.

THE *Preacher's Magazine* for July, which is ably edited by the Rev.'s Mark Guy Pearse and Arthur E. Gregory, is received. The leading sermon in this number is entitled "Curiosity and Obligation," by the Rev. Thomas G. Selby, whose sermons attract universal attention wherever published. Robert A. Watson, D. D., continues his paper on "The Apostolic Churches; Their Doctrine and Fellowship," and the Rev. R. Martin Pope his article on "How to Begin the Study of New Testament Greek." Both are suggestive. "How Men Get Their Sermons," is a most helpful article, as is the one entitled "Successful Preaching," by the Rev. Thomas Cook. The Senior Editor continues his articles on "Moses: His Life and its Lessons," and in this number writes on Marah and Elim. Among the other articles and departments we notice, "The Labor War," by Rev. S. E. Keeble, "Exploring the Bible," by the Rev. W. A. Labrum, "Notes on the International Lessons," "Outline Addresses on the Golden Texts," "Notes and Illustrations About Books," etc., etc. The department entitled "Homiletics," contains excellent outline sermons by Dr.'s C. O. Eldridge, David Brooks, C. M. Hardy, and others. The magazine is published monthly at \$1 50 per year. We advise our subscribers to send 15 cents for a sample copy to Wilber B. Ketcham, Publisher, 2 Cooper Union, New York.



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