

# The Sabbath Recorder.

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## THE SABBATH RECORDER.

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PROF. H. C. COON, M. D., and his wife will represent Alfred University at the Educational Congress of the World's Fair Opening this week.

PARIS has been greatly disturbed recently with bloody riots, amounting almost to a revolution. A temporary suppression seems to have been secured by the authorities, though there is yet great danger of continued and still more serious outbreaks.

DO NOT think Dr. Lewis is too severe in his article on page 456. Read it several times over, place yourselves in his position so far as you can, in imagination, and you will be compelled to admit its justice. If any one thinks otherwise please say so, and give your reasons.

FEARFUL calamities have been reported within the past few days, such as the Iowa cyclone, the horrors of fire on the World's Fair grounds and the Newburg Railroad accident. In each of these precious human lives have been sacrificed. "Be ye also ready, for in such an hour as ye think not the Son of Man cometh."

WHATEVER may have been the real motives prompting Gov. Altgeld, of Illinois, to pardon the anarchistic convicts of the Chicago Haymarket notoriety, it is certain that he has very few who approve of his course except among anarchists. They are jubilant as doubtless the Governor himself supposed they would be. His popularity with that class is unquestioned.

ONCE more we desire to urge pastors, church clerks, or in their absence any individual member of small and pastorless churches to make a report to the Secretary, Rev. B. C. Davis, Alfred Centre, N. Y., not later than the first week in August. In most instances blanks have been sent, but it is difficult to get addresses in several cases; so please volunteer and write him giving church statistics and any other information of interest.

BRETHREN AND SISTERS of the Seventh-day Baptist denomination: If the Tract Board are obliged to come up to Conference in August next with an increased debt upon them, notwithstanding all the retrenchments made in this year's expenditures for the cause, you cannot be surprised if some radical changes are recommended. It is absolutely impossible to carry on benevolent work without funds. We should

"give as God hath prospered us." Very few can conscientiously say that they are doing this. See notice at head of Sabbath Reform column.

OUR readers will be interested in an article headed, "But One Bright Spot," in this issue. It is copied from the *Chicago Herald* and gives a very interesting and fair report of our exhibit. Do not fail to read it.

WELL, the question of the Sunday-opening of the World's Fair has received another decision. With the directors it seems from the first to have been a question of profit, not of conscience; and they have now yielded to the force of pressure, not of principle. Under all the circumstances we have no doubt that their final (or at least their last) decision is a wise one. We hope the strife is now over and that the angel of peace, if not of religious liberty, may henceforth hover over the Jackson Park.

DID you read the essay on "Giving" in last week's RECORDER, page 440? Please read it, and if its teachings are not true write up the other side of the question. We have been accustomed for years to seeing articles from different writers of the RECORDER presenting arguments drawn from Scripture and confirmed by practice, showing both the duty and the blessedness of tithing. We do not remember in all of this time to have seen an argument against that duty. Is it because there is nothing to be said against it? And if there is not, then why do not more people practice it? We should be careful to avoid placing ourselves in a position to hear, "Ye knew your duty but ye did it not."

THE *Christian Advocate* tells of a Methodist minister whose wife keeps boarders and gives music lessons to help support the family, while the people complain that she does so little church work. This leads the *Congregationalist* to tell the following: "We once knew a Methodist minister, with a salary of fifty dollars, whose people gave him a donation at the end of the year, charged up on his salary what they gave in provisions, and brought him into debt to the church." These instances are addressed, not to reflect upon other denominations, but to encourage any of our own pastors and teachers who imagine that we have the monopoly of small salaries and penurious people.

WHILE cholera is increasing alarmingly at Mecca, it is believed that efficient precautions are being taken to prevent its introduction and spread in this country. Every person and every home should aid the authorities in their sanitary endeavors, by unusual caution against errors of diet and uncleanly surroundings. But above all things do not become panic stricken. If cholera or any other epidemic comes, do not be afraid and coax the trouble on by nervous fear and sleepless dread of dying. We must all die sometime. Let God have his own way about it. Let him fix the time and manner; and our

chief concern should be to patiently wait, and in peacefulness of mind and sweetness of spirit say, "Thy will be done."

WE notice that the *Christian Union*, a most excellent journal, has changed its name and will hereafter be known as *The Outlook*. We know of no objection to this change, since we have no patent on that heading; and indeed it is pleasant to know that after sending *The Outlook* all over the United States for the past eleven years on its errand of seed-sowing in behalf of the unchanged law of Jehovah, so good a paper as *The Christian Union* is pleased to sail under the same banner. If it will henceforth consistently urge its readers to loyalty to God's word, unmixed with the traditions of men, we unhesitatingly predict for it a still more useful career, under the favoring breeze of heaven, and the significant streamer, "*The Outlook*."

THERE appears to be considerable squirming among certain religionists over the proposed Religious Congress of the World's Fair. This "Congress" professes to put all denominations and all religions of the world upon an equal footing so far as representation is concerned. And this is the main cause of the objection raised. It places Christianity side by side with heathen religions. It gives the advocates of each an equal chance to explain, and, so far as the opportunity goes, to propagate their respective views.

But why this nervousness and opposition, and refusal to take part in this Congress? What else could a World's Fair Congress do or be, if not world-wide in its exhibit? This very broad and catholic spirit is one of the things that needs to be encouraged and fostered; and this is one of the best opportunities to broaden the vision, enlarge the fund of knowledge and acquaintance with all men and their needs, to show the superiority of Christianity, over every other form of religious belief, and to make men more charitable and helpful. We have no sympathy whatever with this timid, exclusive, suspicious spirit that fears a comparison with any and all forms of religious faith. If there is anything better, more Scriptural, more God-like in belief than we now have, we want it; let it come, even from some unexpected source. The Bible now stands before the world on its merits. The missionary goes among the heathen to compare religions. He does not fear the results, if he can induce men to look at the pure and beautiful doctrines of the gospel. Then why should we fear to invite the Moslem, or the disciple of Confucius, or any other faith, to a conference in Chicago? The opportunity is a grand one, and we hope to gladly avail ourselves of the opportunity, not only to learn more of the religious faith and condition of the world, but also to aid in making favorable impressions upon the benighted minds of those who may, for the first time in their lives, have an opportunity to see the superior civilization which is the outgrowth of a superior religious faith.

## SUNDAY LAWS IN PLAINFIELD, N. J.

The World's Fair is not alone in the enjoyment of an unusual distinction growing out of the Sunday agitation. Other places seem to catch the inspiration, and while Sunday trains on the great thoroughfares go thundering through country, village, and city; while trolley street cars are built and run on Sunday, hacks, hotels, livery stables, excursions, post office, games, etc., etc., are carried on the same as on other days. But here comes a poor Italian selling peanuts and he must become an example. Over his devoted head the law must be maintained. All the dignity and force of the city administration must be invoked, and even the city ordinance must be amended, not to reach hacks, railways, saloons, livery stables, etc., but the man who sells peanuts or candy or perhaps a necktie and collar!

The *New York World* devotes over one column to the matter under the large head lines, "Plainfield in a Dilemma," and the next day the *The New York Tribune* speaks out as follows:

There has been a remarkable increase of late in the sect known as Seventh day Baptists in Plainfield, N. J. This circumstance would not call for comment were it not that action by the city authorities has become necessary in consequence of this growth. The Seventh-day Baptist observe Saturday as the Sabbath, and by a special ordinance those of them who keep shops have been permitted to have them open on Sunday. Advantage has been taken of this arrangement by persons who claim to be Seventh-day Baptists, but who are such for revenue only; that is, in this way they are enabled to carry on business seven days in the week. The surprising thing in the matter is the innocence of the city authorities who supposed that no one would take advantage of the ordinance referred to except those whom it was designed to benefit.

[From L. C. Randolph.]

—It is generally supposed that if any class of people are thoroughly alive to their own interests, it is the liquor dealers. Indeed, these gentry are sometimes held up before us temperance folk as examples of zeal, albeit spent in a wrong cause. It is refreshing, therefore, to find the *Champion*, a Chicago liquor paper, holding us up as patterns of activity for the ring of people who profit by the rum traffic. The *Champion* asks of the liquor dealers, "Where are your speakers, your lecturers, your debaters capable of meeting the Prohibition Missionary crew, and of refuting their false assertions?" It is rather rare to find a man willing to champion the saloon in a debate before a popular audience. The liquor traffic skulks in the dark, ashamed to hold up its head before the public and give cause for being here. For which there is reason to thank the Lord and take courage.

—As we sit in the porch of the home-like Wisconsin building, our attention is attracted to a tired tourist who is dragging her slow length along the walk in front. Poor woman! she is completely tired out. Her lack-lustre eyes pass from one object to another, but she sees nothing. With dogged determination, however, she keeps moving. She is "seeing the Fair." She has only so many more days to spend, and she must compass the whole exhibition. Every day for months she has looked forward to this trip, and now she must get the worth of her money. In a week she will go home weary and disgusted, and wonder what everybody could see in the World's Fair to grow enthusiastic over.

Dear sister, when you come to Chicago try to have a good time. Don't make hard work of your visit; allow yourself as many days as you

can possibly spare, and then use it reasonably. You cannot expect to see everything in two weeks. Spend several hours each day in some easy chair making plans, discussing what you have seen, or talking over old times with friends of "auld lang syne." This magnificent school on the shores of Lake Michigan should furnish you two things: instruction and enjoyment. You cannot receive either one when every muscle is quivering with weariness. Keep fresh and cheerful (good rule to follow anywhere). Then when 1893 has gone "to sleep with the gray-haired years," the World's Fair will still be a green spot in your memory.

Sunday closing once more. It is announced by those who are supposed to be intimately acquainted with the mind of the directors, that the World's Fair will not be open on Sunday after July 16th. The reason is not to be found in any action of the courts. The last decision, that of Judge Jenkins in the Wanamaker and Brown suit, was entirely in favor of the directory. It was generally believed, however, that other considerations were having vastly more influence in settling the question, so that the decision attracted little attention. As a matter of fact Sunday opening has not been a success. The attendance on Sunday has been growing smaller, while the daily attendance was growing larger. Sunday, July 9th, 42,000 people paid to enter the turnstiles as against more than double that number the day before and the day after. The demand of the laboring man for a Sunday Fair seems to be largely mythical, at least with a 50-cent admission fee. The class of people for whose special benefit the directory ordered the Sunday Fair, go to the beer gardens, parks, and picnics, just as they did before, and do not seem to be attracted in any large numbers to the "White City." This fact is a surprise, not only to the Sunday openers but also to the Sunday closers. One of the stock arguments advanced against opening the Fair on Sunday was that excursion trains would run, the city would be crowded with strangers, and Sunday would be a bedlam. Sunday at the Fair has been by far the quietest day of the week.

There are two conclusions which a casual observer might draw in view of the facts stated above, both of which, we believe, are fundamentally erroneous. It might be inferred that Chicago and the American people generally are coming back to a more sacred regard for a Sabbath. We sincerely wish that this were true; but let us see if the experience of the Fair furnishes anything to prove it. The average man who spends a week in industrious sight seeing at the World's Fair is as tired and has as much need of rest as he would have after spending the same length of time on the farm, at the bench, or behind the counter. You who have been at the Fair rise up and answer if it is not so. Upon what day of the week shall a man rest? Naturally at his usual time—Sunday. There is a special reason for choosing Sunday in the fact that about one-half of the exhibits at the Park are covered on that day. So that, if custom did not influence him, interest would. He may not be affected in the slightest degree by religious scruples any more than are hundreds of thousands of godless men who rest on Sunday from the steady grind of the week. With three-quarters of the usual visitors absent, the Fair must draw largely from the local ranks of the working people if it is to keep up the average daily attendance. But the working people who might be disposed to attend do not feel like paying full price for a half covered

show. Fifty cents is a great deal of money to them. They can go to the Fair but a few times and they will choose the great days like the 4th of July, when there is the most to see. With sadness it must be confessed also, that there are thousands upon thousands for whom the Fair has no attraction. It means nothing to them. They would sooner invest in a keg of beer or something else which they can appreciate.

Your Western Editor would be glad to record the fact that Sabbath conscience in the West is gaining ground. There are, of course, plenty of people who are moved by religious scruples to stay away from Jackson Park on Sunday, but there is nothing in the situation to warrant the belief that the World's Fair has inaugurated a *renaissance* in the religious observance of Sunday.

It is possible that Sunday-closing will be celebrated as a victory for the *civil* Sabbath and a precedent for a new batch of Sunday laws in various sections of the country. In our humble judgment the lessons taught in the past months have an exactly opposite import. It was not *law* which brought the directory to their present state of mind; but *public sentiment* as expressed in covered exhibits and small attendance. The *law* was a failure. The Chief Justice himself said that it could not be enforced. But no sooner were the directory left free to do as they chose, than the question settled itself. This experience *ought* to teach Crafts, Cook, and their co-workers to confine themselves to the use of the legitimate weapons of Christianity and not temper with religious legislation; but probably it will not. Some people never grow any wiser, not because they are already wise enough; but for some other reason.

## "COLD INTELLECTUALISM."

BY REV. E. M. DUNN.

Not long since I had the pleasure of perusing a production which had been presented in a minister's meeting upon the subject, "How best to promote spirituality in a church."

Among the things touched upon was what kind of sermons the pastor should preach. He should not preach sermons marked by "cold intellectualism." I look into my dictionary for the meaning of the word "intellectualism." It is not a very common word. Somehow I feel that it is rather an infelicitous term any way. But it is in the dictionary. It means *intellectual quality or power*.

Now my point is, are sermons which are marked by *intellectual quality or power* therefore "cold?" Is it an objection to a sermon that it bears the stamp of intellectual power? I admit there may be a severe and logical method of sermonizing that is "cold." I grant there may be a philosophical discussion of profound subjects gone through with in the pulpit in an abstract and hazy method which is "cold." But that the manifestation of intellectual power has any necessary connection with fridity, I deny. Prof. Austin Phelps, that prince of teachers, used to say that "whatever else preaching is, it should be intellectual." Sermons should be as full of thought as an egg is of meat. His teaching was in direct opposition to the recent utterances of little minds who raise a great hue-and-cry against preachers attempting to preach great sermons. He would say, attempt to make every sermon a great one; not obscure, and for this reason, seemingly profound, but make it fresh, full of excellent thought, originally expressed, and warm with

the best blood of an active brain and a sympathizing heart.

It strikes me that very much of this criticism adverse to intellectual preaching coming from ministers themselves is "sour-grapes." They are too lazy, too dull, too incompetent to preach intellectual sermons and so they endeavor to create a prejudice against their brethren who are not willing to travel in the old worn ruts. I have but little patience with it, and the pew has less. The pew never wearies of sermons that are full of fresh thought; the pew demands such sermons, the minister who ignores such a craving must look for a new charge. It makes very little difference whether his congregation is cultured or otherwise. An uneducated congregation is far better satisfied with a thoughtful, intellectual preacher. And so far from such sermons being cold, it is well known that the basis of all wholesome, healthful emotion is thought.

I once knew an old Presbyterian minister who had preached all his life among the negroes of the South. He had a very clear, superior intellect, was a graduate of Princeton College and Theological Seminary. I said to him, "With such a mind and such an education, it seems strange that you should have spent your entire life preaching to the negroes." "Ah!" said he, "long ago I discovered that the poor slaves of the South required the best preachers to make clear and plain to them the deep things of God."

True, they do not require big and uncommon words, but they are prepared to receive the best thought we can give them. Not in technical, bookish language, but in words that are simple and readily understood. And great preachers use such language.

The President of Princeton College once went out five miles on Sunday afternoon to preach to the colored people in a little church where the students were in the habit of preaching. His audience did not know him, they thought it was some old-fashioned preacher who had been sent out to them. After the sermon they said to him, "We are glad those college folks sent out a plain uneducated man to preach to us to-day. We understood every word you said; those young college preachers are too learned for us." This reminds me of what Peter Wyckoff, a member of a colored church where I once lived, said after one of our preachers had filled their pulpit. "How did you like him," I asked. "Oh!" said Peter, "he had too much of the *subjective* and *objective* in his sermon." That may have been "cold intellectualism." But to intimate that intellectual power, clear thought, simply expressed, is incompatible with warmth, fervor and devotion, is a great mistake. It is rather the foundation of all permanent and deep feeling.

I have a neighbor; he is considerably over eighty years of age, a graduate a long time ago of Andover Theological Seminary, for over forty years a missionary in Africa. I said to him the other day, "I have just received a volume of sermons by Dr. Edwards A. Park, of Andover, delivered, some of them, over thirty years ago. They are full of thought; each sermon is exhaustive of the subject,—did you ever hear him preach?" "Oh, yes," said my friend, "often when I was in the seminary, and those sermons were so full of thought I always went away after listening to him in a perfect fever of excitement. I can feel to-day the heart-throbs occasioned by listening to his preaching."

THE man who knows that he is not like Christ has light enough to know that he ought to repent.

#### BUT ONE BRIGHT SPOT.

Like a home filled with good cheer and offering rest to all comers in desolate and barren wastes, one booth in the religious section remained open at the Fair yesterday. Within the little booth three men, who believe it consistent with omnipotent design that God's own word and works shall be seen of men on Sunday as well as on other days of the week, welcomed all visitors and explained to them the numerous objects which have been collected. Hundreds of people visited the booth, coming in twos and fours and parties of a dozen, during the day. These listened to the explanations given with a curiosity and earnestness seemingly born of devotion. They went away apparently bearing new thoughts. At other times innumerable discourses from valiant pulpits might have stirred their souls to the utmost depths, but from the light in their eyes and the expression of joy upon their faces, it seemed as if it had remained for a simple talk, a veritable child's object lesson in religion, to touch them as they had never been before, to inspire an unknown reverence and elicit acknowledgment of the common Father.

The open booth was that in the northwest section of the gallery in the Manufactures Building which is occupied by the Seventh-day Baptists. To say that the whole booth was open is more than was literally true, for it has two occupants. One of them is the Seventh-day Baptists, the other the United Brethren in Christ. The space occupied by the latter was mortuary in appearance. That of the former was cheerful and inviting, although the scene of more than a score of sermons. The three men who watched the exhibit and made explanations concerning the different articles were Rev. W. C. Whitford, D. D., president of Milton College, at Milton, Wis.; I. J. Ordway, of the committee having the exhibit in charge, and W. H. Ingham.

#### OASIS IN A DESERT OF GLOOM.

All about this little space there was a gloom such as hangs over a funeral. Cases containing objects of historic interest as well as useful in arousing inquiry into church affairs were overhung with drapery after the fashion of undertakers. In many instances the church sections were entirely hidden by heavy curtains, upon which were placards announcing that the places were closed. The New Jerusalem and the Unitarian exhibits were open but no attendants were in sight. The Congregational booth bore a placard, "Closed on the Lord's-day." The Presbyterian section hung open displaying the dozen boxes containing the things contemplated for exhibition, but which the church authorities refuse to show until the Fair is closed on Sunday. The Methodist Episcopalian's section was placarded with "Remember the Sabbath-day to keep it holy." The American Tract Society had sufficient piety to close their section, but they also had sufficient worldly pride to draw their curtains aside so as to allow the Whitfield pulpit to be seen. Sacrilegious hands had defaced some of the pious-appearing placards hung about, and some of them in consequence bore pencil inscriptions such as "Is not every day the Lord's-day?" and "Take your trash away; it, like your churches, represents intolerance and bigotry."

But no one attempted to defile the booth of the Seventh-day Baptists, no one scoffed at them, no one reviled their belief. Instead, the visitors approached the place much as devout Christians might their altar. They went into

the open portal and asked questions as children might of their Sunday-school teachers. And when the examination was complete they knew more of church history and the good book than all their previous lives had been able to amass.

#### REASON FOR THEIR FAITH.

In front of the section was hung a huge card which read: "Why are we Seventh-day Baptists? Because 'the Seventh-day is the Sabbath of the Lord thy God,' Exodus 20:16." "He that believeth and is baptized shall be saved." Mark 16:16. Above the card hung a chart of the week arranged by Rev. Mr. Jones, assisted by Prince Louis Lucien Bonaparte, in 160 languages, in nearly every one of which the Seventh-day contained the word Sabbath in some form, showing that the Sabbath was an institution prior to the existence of the Jews.

Once within the section the visitors were treated to the sight of a treasure-house. There were portraits of famous churchmen, ancient and modern; there were books of ancient date containing treatises on profound subjects, pictures of church edifices and educational institutions, heathen gods illustrative of how people ought not to worship, and all around evidences of the good work accomplished by the church in every part of the great world.

President Whitford, who is a kindly looking man with gray locks, and yet bearing the imprint of an extended youth in his bright countenance, firm step and clear intellect took pleasure in speaking how its lowly followers had labored in times past and present for the good of their fellows. He said:

"Here is a portrait of Gerrit Smith, the great philanthropist, who died some years ago. Mr. Smith was a millionaire during the anti-slavery agitation, and spent his money lavishly as well as using his influence to promote the cause of slavery's abolition. He was a New Yorker and Sabbath-keeper.

#### PATRIOTIC SEVENTH-DAY BAPTISTS.

In this connection I may say that the Seventh-day Baptists in the days which required physical force to establish liberty, and later to defend it, were among the foremost who put their shoulders to the wheel. Beside the portrait of Mr. Smith is one of Eli S. Bailey, of Brookfield, N. Y., now deceased. He was one of our most distinguished leaders thirty to sixty years ago, and an able assistant to Mr. Smith. Here is Rev. George B. Utter who, as editor of our denominational papers, has been a most efficient servant in carrying the saving power of grace throughout the world. Rev. James Bailey here was the author of a large number of denominational works. Rev. William B. Maxson, D. D., deceased twenty years ago, was our great leader fifty years ago. He was a sea captain in early life, and his years upon the deep gave him a knowledge of God's grandeur which made him a most effective preacher. With him, as co-laborer, was Dr. J. Henry Clarke, the father of George R. Clarke, of the Pacific mission. There is a portrait of William C. Kenyon, the first president of Alfred University, at Alfred Centre, N. Y. There you see William M. Jones, D. D., of London, and beside him Nathan Bailey, the first English lexicographer, whose work was the basis of Dr. Johnson's dictionary. The latter died in 1742.

Besides these were scores of portraits of others of prominence, about whom Dr. Whitford related history and anecdotes in connection with their lives. Numerous pictures are arranged showing the work of the Seventh-day Baptists in education at Alfred University, Alfred Centre, N. Y. and Milton College, Milton, Wis., with views, interior and exterior.

Then Dr. Whitford passed to the history of his church. After much that was interesting,

he showed a large number of churches which were used in early days in England. He said:

ALWAYS WORK FOR GOOD.

Our churchmen in all time have tried to exert an influence for good in every land they have occupied. From the strongholds they have sent missionaries to heathen lands to assist there in the upbuilding of the true religion. A mission established in Shanghai has proved especially valuable, and the heathen gods have been displaced in many homes.

Dr. Whitford's auditors were loath to leave the one bright spot in the religious exhibit, even after the entire collection had been explained to them, and when they did finally depart, it was with an expression of gratitude for what they had seen and of regret that they were forbidden a similar insight into the surrounding booths, which are supposed to hold treasures of equal interest.

## SABBATH REFORM.

THE receipts of the Tract Society up to date, show a large falling off from last year. The fiscal year will close within three weeks. All those who feel that they have not yet done their duty to the Lord and his cause are invited to send their share of the Lord's money, at once.

J. F. HUBBARD, *Treas.*

PLAINFIELD, N. J.

WE clip the following from the *Christian Secretary* (Baptist), Hartford, Conn., and only remark that the ashes of that most devout and loyal Baptist, the Honorable Horatio Gates Jones, of Philadelphia, who was also a most eloquent defender of religious liberty, can hardly "rest in peace" while his people so persistently violate the sacred principles of religious liberty guaranteed by the constitution of our government. Surely the spirit of Roger Williams is an eternal protest against the pernicious doctrine which so many deluded people are trying to enforce:

Governor Pattison, of Pennsylvania, deserves the commendation of all good people for vetoing the act of the legislature of his State, repealing the statute that fines the violators of the Sabbath law in Allegheny county. He showed a moral courage that withstood the appeals of influential men in his party, and disregarded the threats made that such a veto will prove his political death warrant. He has honored his State and won to himself the respect of the people. The anti-Sabbath papers have exhausted their vocabulary of wrathful epithets in denouncing him; but their vituperations are really compliments to the man for his noble course.

THE following sections from the Wisconsin laws are kindly sent us by the Hon. P. M. Green, of Milton, now member of the Assembly:

Section 4,595. "Violation of the Sabbath" (Sunday).

"Any person who shall keep open his shop, warehouse or workhouse, or shall do any manner of labor, business or work, except only work of necessity and charity, or be present at any dancing or public diversion, show or entertainment, or take part in any sport, game or play, on the first day of the week, shall be punished by fine not exceeding ten dollars; and such day shall be understood to include the time between the midnight preceeding and the midnight following the said day, and no civil process shall be served or executed on said day.

"Section 4,596. Observers of other days not affected. Any person who conscientiously believes that the seventh, or any other day of the week, ought to be observed as the Sabbath, and who actually refrains from secular business and

labor on that day, may perform secular labor and business on the first day of the week, unless he shall wilfully disturb thereby some other person, or some religious assembly on said day.

"Section 4,597. Disturbance of meetings.

"Any person who shall at any time wilfully interrupt or molest any assembly or meeting of people, for religious worship or for other purposes, lawfully and peaceably assembled, shall be punished by fine not exceeding fifty dollars, nor less than five dollars.

"Section 4,279. Not on Saturday.

"Whenever an execution or other final process shall be issued against the property of any person who habitually observes the seventh day of the week, instead of the first, as a day of rest, the officer to whom such process shall be directed, shall not levy upon or sell any property of any such person on the seventh day of the week; provided, that said person shall deliver to such officer an affidavit in writing, setting forth the fact that he habitually keeps and observes the seventh day of the week instead of the first, as a day of rest, at any time before such levy or at least two days before such sale, as the case may be; and such sale may, at the time appointed therefor, be adjourned to any day within the life of the execution, or such execution may be renewed, as in other cases.

"Section 3,624. Continuance if process returnable on the seventh day of the week.

"Whenever civil process shall be issued against any person who habitually observes and keeps the seventh day of the week instead of the first, as a day of rest, and such process shall be made returnable on Saturday, such defendant shall be entitled to have the cause continued to the Monday following at the same hour, upon filing with such justice, at or before the return of the process, an affidavit in writing, stating that he habitually keeps and observes the seventh day of the week, instead of the first, as a day of rest; and such defendant shall be entitled to all his rights on such adjournment day of the same as if it were the return day of such process."

FROM REV. A. W. COON.

Men become as conscientious in disobeying God as in obeying him, and no doubt some are very honest in their disobedience. Take the question of the Sabbath which is being agitated just now as never before in my memory. There is not a plainer subject taught in the Bible, than the fact that God commands the race of man to keep the seventh day of the week holy, and yet I read in such papers as published by Rev. Wilber Crafts, language to the effect that those who are obeying the fourth commandment in keeping holy the Lord's rest day, the seventh day that God blessed and sanctified, are grievously sinning against God and destroying the sacredness of Christianity.

They declare that it would be a national and dreadful sin against God to open the Exposition on the first day of the week, and a sin against Jesus Christ the Lord of the Sabbath. Then as proof they quote the unchangable command of God, "Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God," etc. This kind of sincerity reminds one of him who quoted Scripture to Jesus, saying, "It is written he shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest thou dash thy foot against a stone." Sincerity and honesty can not make a wrong thing right. Paul thought he verily ought to do things con-

trary to Christ, which thing he did in persecuting the Christians and having them put to death. No doubt he was honest, but at the same time he committed a great sin, and only escaped the judgment of God by deep repentance and reformation of life.

What a sad thing it is that Satan takes the advantage of the traditions of honest men, well meaning men, and uses them to overthrow one of the strongest pillars of God's kingdom, the holy Sabbath, blest and sanctified for the good of man. Baptists hold that the Bible alone is the standard of Christian doctrine, and yet there is not a word in the Bible in regard to a Sunday Sabbath, or a change of the Sabbath from the seventh day of the week to the first day of the week, nevertheless they reject the Sabbath of the Lord and indorse the heathen Sabbath of the sun god. Everywhere in the Bible when the first day of the week is spoken of it is called the first day, and the seventh day of the week is called the Sabbath. There are unchangable reasons given for instituting the seventh day of the week as the Sabbath, which can never apply to any other day. It was to be a memorial of God's finished work. In six days God made the heavens and the earth and all things therein and rested the seventh day, therefore he blessed the seventh day, a reason that can never apply to any other day, and now Wilber F. Crafts & Co., are trying to upset God's plan and set up the heathen venerable day of the sun in its stead. Again, God sanctified the seventh day, and not the first. Sanctify means to make sacred or holy, and now these Sunday Reform Crafts & Co., are doing all they can to secularize the day that God made sacred, and to make sacred the first day of the week called Sunday, and to make their deception more deceiving they call their heathen child the Sabbath, and what they cannot do, to kick out God's holy Sabbath, set apart and falsify the fourth commandment, written by God's own finger on the table of stone, they are trying to get the United States Congress to do for them. Look at this. I read a statement in a Sunday reform paper not long ago like the following. Speaking of the wickedness of opening the Exposition on Sunday it was said: "It would be a disgrace to the Christian religion, a reproach to him who was Lord of the Sabbath, and a violation of the fourth commandment in the Decalogue, which forbids all secular work on Sunday." I notice that it is quite common for Sunday advocates to call the first day of the week, or Sunday, the Sabbath, and then to show its sacredness they refer to the fourth precept in the Decalogue. O consistency, where hast thou flown?

PROFESSOR GLEASON ON DOCKING.—Professor Gleason, the great horse-tamer, like all true horse lovers, thinks the horse as made by the Creator is about as perfect in form as it is possible to make him. At one of his exhibitions, a plump, muscular horse was turned into the ring. It was a pretty animal, all but the tail, which had been bobbed off, after the style so much affected by brainless dandies. Pointing his finger pityingly at the animal, the Professor said: "There is as pretty an animal of his class as can be found—if he was all there. I hope that there will come a time when the Legislature of the State of New York, and for that matter, of every State in the Union, will pass a law making it a penal offense for anyone to disfigure his horse in this most brutal way. It pleases, perhaps, about a couple of hundred Anglomaniacs who drive in Central Park, and displeases the humane and patriotic sentiment of 60,000,000 of the American people." An English lady tells me that even those who drive docked horses in England (where the climate in summer is cool, and they are free from mosquitos and other troublesome insects common in this country), think docking unjustifiable in America.—*Our Dumb Animals.*

"come up to the help of the Lord," is a shame to them and a dishonor to the Seventh-day Baptist name. This much for God and his truth, and for denominational loyalty, and not simply for the *Evangel and Sabbath Outlook*.

A. H. LEWIS.

100 BIBLE HOUSE, N. Y., July 13, 1893.

#### WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., July 14, 1893.

Much interest is expressed in the results of the United States agent's (Dr. Kempster) investigations abroad in the subject of cholera. He asserts that the English government could easily keep the disease out of Europe and Africa by suitable control of the Mecca pilgrimage business. Every seven years sincere and fanatical Moslems visit Mecca in immense crowds, and that city, never purified by either frost or fire, remains a perpetual conservatory of cholera germs and sends out the seeds of death to the ends of the earth. In the Orient pestilence, filth, bigotry and dark ignorance eternally thrive and perpetuate themselves at the so-called holy shrines where myriads of devotees gather in gloomy superstition.

Last winter one hundred cholera cases were developed in the insane asylum at Halle in Germany. Then Koch was put in command. He quarantined the buildings and cleaned the premises and put an end to feeding the cholera germs to the inmates and at once stamped out the scourge.

A fortress against cholera was defended during the fearful ravages, when thousands were falling in the immediate neighborhood at Hamburg, by the occupants of one building who took all food into an upper window at the end of a pole and immediately burned the wrappings and cooked the food. Let no one forget the very important fact that cholera is fed into the mouth and that freshly cooked food is free from its germs, and that in cholera times even water should be cooked and that all objects except necessary food and drink should be kept out of the mouth.

The suggestion of Burrows for speaker is not taken seriously here. There is no doubt of Crisp's election. Whether or not he will re-appoint Bland as Chairman of the Committee on Coinage is not certainly known. Very few believe that Cleveland will interfere in this matter, and Bland's re-appointment seems probable.

Closure and silver purchase repeal are universally talked of. The general expectation is that the first sharp struggle in the House will relate to the rules and to provisions by which dilatory motions and excessive debate by a minority can be stopped and a final vote taken when the majority so desire. All parliaments and legislative bodies find such rules necessary to business.

The Senate rules however put no end to debate and there is no reason to expect that their ancient rules will be changed. If the more ardent silver senators so determine they can, by mere continued talking, called debate, prevent the passage of any bill objectionable to them. It is not at all certain, however, that the silver men will be in the minority, or if they are, that they will oppose the majority by extreme measures.

The proposition to stop coining and make gold and silver bullion at market prices, determined in some lawful way, a basis for paper currency is growing in favor. This proposition however does not exclude the coinage of as

much subsidiary silver coin as can be kept in circulation.

Inventors have been taxed by fees over all the cost of the patent office building and of the entire maintenance of the patent office, about four million dollars, which sum has been covered into the United States treasury for general expenditure. In view of this fact it seems doubly wrong to overcrowd the patent office by the employes of her bureaus and to send the patent models, as is now being done, out of the building thus paid for by inventors, into a hired structure at an inconvenient distance from the office. This is one of the results of the very expensive economy of hiring private buildings at high rentals instead of erecting those suitable and adequate to the expanding needs of the government.

CAPITAL.

#### TRACT SOCIETY BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J. on Sunday, July 9, 1893, at 2 o'clock P. M.

Vice President G. H. Babcock, in the chair.

Members present, G. H. Babcock, I. D. Titsworth, J. F. Hubbard, Wm. M. Stillman, A. H. Lewis, J. M. Titsworth, H. V. Dunham, J. A. Hubbard, J. G. Burdick, Stephen Babcock, D. E. Titsworth, E. R. Pope, F. E. Peterson and A. L. Titsworth.

Visitors, H. H. Baker, R. Dunham.

Prayer was offered by Dr. A. H. Lewis.

Minutes of last meeting were read.

Committee on *Evangel and Sabbath Outlook* reported that 10,000 copies were printed each week and sent to paid subscribers of *Sabbath Reform Library, Outlook* and *RECORDER*, 1,000 copies are sent to Chicago each week, and balance to Baptist ministers. Each issue is mailed from New York by a mailing agency.

Committee on World's Fair Exhibit reported that Prof. Edwin Shaw had been secured to take charge of the Denominational Exhibit.

The committee desiring an expression from the Board on the distribution of the *Evangel and Sabbath Outlook* in Chicago, it was voted as the opinion of the Board that as many copies be distributed there as practicable.

Correspondence was received from L. E. Livermore recommending the payment of \$25 to H. D. Clarke for extra and special work done on *Helping Hand* and *Lesson Helps*—the recommendation was adopted.

Treasurer reported cash on hand, \$618 89.

Bills due, \$877 28.

Bills were ordered paid.

Report of New York office for June was received.

Voted that the Treasurer prepare a statement and appeal to the people for funds, to appear in the *RECORDER* for so long a time as he may deem advisable.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec'y.*

A LITTLE plant was given by a kindly neighbor to a sick girl. In trying to take care of it the family made changes in their way of living. First, they cleaned the window, that more light might come to its leaves; then, when not too cold, they would open the window that fresh air might help the plant to grow. The clean window made the rest of the room look so untidy that they used to wash the floor and arrange the furniture more neatly. This led the father to mend some broken chairs, which kept him at home several evenings. After the work was done he stayed at home instead of going to the club house. With the money saved he bought comforts for the home. Thus the little plant brought a real blessing to the home.

AB 9, 5,653.

"A time to weep."—Solomon.

"Ye daughters of Jerusalem, weep for yourselves."—Jesus.

A time to weep, when day declines in shadow,  
That giveth not one promise of the dawn!  
A time to weep, when from the earth he fashioned,  
The flame that showed his presence is withdrawn.  
When underneath no veil of mystic splendor  
Our holiest one may hope His voice to hear,  
And the great cycles pass without a token,  
Jerusalem, thy daughters weep in fear!

Lord, we confess our fathers sinned before thee;  
A righteous anger was thy wrath that fell;  
Behold, their children outcast and forsaken,  
Without a land on earth in which to dwell;  
The sorrow and the loss and the repentance,  
Are they not written in thy hand?  
How shall we live unless thou wilt restore us?  
O lift us up! or else how shall we stand?

Lo, in all lands the people rise against us,  
And thrust us out as Jonahs in the sea; [us,  
And though thou more than all, Lord, doth chastise  
We bring our bruised and broken hearts to thee.  
Thy promise is the only plea we offer,  
Thy promise and thy everlasting grace.  
O build for us again our holy city,  
And let thy temple light the sacred place!  
M. E. H. EVERETT.

#### AN IMMIGRATION FROM THE NORTH.

There are in New England at least 300,000 French Canadians, some of them born in Canada of French-Canadian parents, and some born in the United States. In a work entitled "*Les Canadiens-Francais de la Nouvelle Angleterre*," Father Hamon gives the number of French-Canadian Catholics in New England in 1891 as 302,659—about one-third of the total Catholic population of the six States. As these statistics are collected by the Church for its own purposes, they are probably nearly accurate. The book, it should be stated, was written for the purpose of enforcing upon the people who had quitted their native parishes the duty of remaining faithful to their Church, and of preserving their language, and their loyal love at least for the country of their ancestors.

In addition to the French Canadians who had settled in New England, Father Hamon says that there are about 100,000 other French Canadians in the northern part of the State of New York, and the dioceses of Syracuse and Albany. An interesting and important fact is also mentioned by the reverend writer in connection with the French Canadians who are in New England. He points out that most of the English-speaking Roman Catholics "are concentrated in certain great cities of the East, like Boston, where alone there are 250,000 Catholics; while the Canadians, on the contrary, for the most part establish themselves in the small manufacturing towns, and they already form a majority in several of them."—*Harper's Magazine*.

#### HINTS FOR A SICK-ROOM.

A tub half filled with the sulphate of zinc solution should stand ready to receive soiled clothing as soon as it is removed from the person or bed, writes Elisabeth Robinson Scovil in the *June Ladies' Home Journal*. It should be well soaked in this, wrung out, carried to the laundry in a covered pail, and boiled in a covered boiler with washing soda in the water.

The dust collected in sweeping the room should be burned. The furniture should be wiped every day with a cloth wrung out of the sulphate of zinc solution. The nurse should never eat in the sick-room. A shelf outside of the hall window will be found a great convenience for keeping a pitcher of milk cool. Dishes and spoons used by the patient should be disinfected.

#### "ONLY."

From "Only a word" many quarrels begin;  
And "Only this once" leads to many a sin.  
"Only a penny," wastes many a pound;  
"Only once more," and the diver was drowned;  
"Only a drop," many a drunkard has made;  
"Only one play," many gamblers have said;  
"Only a cold," opens many a grave;  
"Only resist," from much evil will save.

he showed a large number of churches which were used in early days in England. He said:

ALWAYS WORK FOR GOOD.

Our churchmen in all time have tried to exert an influence for good in every land they have occupied. From the strongholds they have sent missionaries to heathen lands to assist there in the upbuilding of the true religion. A mission established in Shanghai has proved especially valuable, and the heathen gods have been displaced in many homes.

Dr. Whitford's auditors were loath to leave the one bright spot in the religious exhibit, even after the entire collection had been explained to them, and when they did finally depart, it was with an expression of gratitude for what they had seen and of regret that they were forbidden a similar insight into the surrounding booths, which are supposed to hold treasures of equal interest.

## SABBATH REFORM.

THE receipts of the Tract Society up to date, show a large falling off from last year. The fiscal year will close within three weeks. All those who feel that they have not yet done their duty to the Lord and his cause are invited to send their share of the Lord's money, at once.

J. F. HUBBARD, *Treas.*

PLAINFIELD, N. J.

WE clip the following from the *Christian Secretary* (Baptist), Hartford, Conn., and only remark that the ashes of that most devout and loyal Baptist, the Honorable Horatio Gates Jones, of Philadelphia, who was also a most eloquent defender of religious liberty, can hardly "rest in peace" while his people so persistently violate the sacred principles of religious liberty guaranteed by the constitution of our government. Surely the spirit of Roger Williams is an eternal protest against the pernicious doctrine which so many deluded people are trying to enforce:

Governor Pattison, of Pennsylvania, deserves the commendation of all good people for vetoing the act of the legislature of his State, repealing the statute that fines the violators of the Sabbath law in Allegheny county. He showed a moral courage that withstood the appeals of influential men in his party, and disregarded the threats made that such a veto will prove his political death warrant. He has honored his State and won to himself the respect of the people. The anti-Sabbath papers have exhausted their vocabulary of wrathful epithets in denouncing him; but their vituperations are really compliments to the man for his noble course.

THE following sections from the Wisconsin laws are kindly sent us by the Hon. P. M. Green, of Milton, now member of the Assembly:

Section 4,595. "Violation of the Sabbath" (Sunday).

"Any person who shall keep open his shop, warehouse or workhouse, or shall do any manner of labor, business or work, except only work of necessity and charity, or be present at any dancing or public diversion, show or entertainment, or take part in any sport, game or play, on the first day of the week, shall be punished by fine not exceeding ten dollars; and such day shall be understood to include the time between the midnight preceeding and the midnight following the said day, and no civil process shall be served or executed on said day.

"Section 4,596. Observers of other days not affected. Any person who conscientiously believes that the seventh, or any other day of the week, ought to be observed as the Sabbath, and who actually refrains from secular business and

labor on that day, may perform secular labor and business on the first day of the week, unless he shall wilfully disturb thereby some other person, or some religious assembly on said day.

"Section 4,597. Disturbance of meetings.

"Any person who shall at any time wilfully interrupt or molest any assembly or meeting of people, for religious worship or for other purposes, lawfully and peaceably assembled, shall be punished by fine not exceeding fifty dollars, nor less than five dollars.

"Section 4,279. Not on Saturday.

"Whenever an execution or other final process shall be issued against the property of any person who habitually observes the seventh day of the week, instead of the first, as a day of rest, the officer to whom such process shall be directed, shall not levy upon or sell any property of any such person on the seventh day of the week; provided, that said person shall deliver to such officer an affidavit in writing, setting forth the fact that he habitually keeps and observes the seventh day of the week instead of the first, as a day of rest, at any time before such levy or at least two days before such sale, as the case may be; and such sale may, at the time appointed therefor, be adjourned to any day within the life of the execution, or such execution may be renewed, as in other cases.

"Section 3,624. Continuance if process returnable on the seventh day of the week.

"Whenever civil process shall be issued against any person who habitually observes and keeps the seventh day of the week instead of the first, as a day of rest, and such process shall be made returnable on Saturday, such defendant shall be entitled to have the cause continued to the Monday following at the same hour, upon filing with such justice, at or before the return of the process, an affidavit in writing, stating that he habitually keeps and observes the seventh day of the week, instead of the first, as a day of rest; and such defendant shall be entitled to all his rights on such adjournment day of the same as if it were the return day of such process."

FROM REV. A. W. COON.

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trary to Christ, which thing he did in persecuting the Christians and having them put to death. No doubt he was honest, but at the same time he committed a great sin, and only escaped the judgment of God by deep repentance and reformation of life.

What a sad thing it is that Satan takes the advantage of the traditions of honest men, well meaning men, and uses them to overthrow one of the strongest pillars of God's kingdom, the holy Sabbath, blest and sanctified for the good of man. Baptists hold that the Bible alone is the standard of Christian doctrine, and yet there is not a word in the Bible in regard to a Sunday Sabbath, or a change of the Sabbath from the seventh day of the week to the first day of the week, nevertheless they reject the Sabbath of the Lord and indorse the heathen Sabbath of the sun god. Everywhere in the Bible when the first day of the week is spoken of it is called the first day, and the seventh day of the week is called the Sabbath. There are unchangable reasons given for instituting the seventh day of the week as the Sabbath, which can never apply to any other day. It was to be a memorial of God's finished work. In six days God made the heavens and the earth and all things therein and rested the seventh day, therefore he blessed the seventh day, a reason that can never apply to any other day, and now Wilber F. Crafts & Co., are trying to upset God's plan and set up the heathen venerable day of the sun in its stead. Again, God sanctified the seventh day, and not the first. Sanctify means to make sacred or holy, and now these Sunday Reform Crafts & Co., are doing all they can to secularize the day that God made sacred, and to make sacred the first day of the week called Sunday, and to make their deception more deceiving they call their heathen child the Sabbath, and what they cannot do, to kick out God's holy Sabbath, set apart and falsify the fourth commandment, written by God's own finger on the table of stone, they are trying to get the United States Congress to do for them. Look at this. I read a statement in a Sunday reform paper not long ago like the following. Speaking of the wickedness of opening the Exposition on Sunday it was said: "It would be a disgrace to the Christian religion, a reproach to him who was Lord of the Sabbath, and a violation of the fourth commandment in the Decalogue, which forbids all secular work on Sunday." I notice that it is quite common for Sunday advocates to call the first day of the week, or Sunday, the Sabbath, and then to show its sacredness they refer to the fourth precept in the Decalogue. O consistency, where hast thou flown?

PROFESSOR GLEASON ON DOCKING.—Professor Gleason, the great horse-tamer, like all true horse lovers, thinks the horse as made by the Creator is about as perfect in form as it is possible to make him. At one of his exhibitions, a plump, muscular horse was turned into the ring. It was a pretty animal, all but the tail, which had been bobbed off, after the style so much affected by brainless dandies. Pointing his finger pityingly at the animal, the Professor said: "There is as pretty an animal of his class as can be found—if he was all there. I hope that there will come a time when the Legislature of the State of New York, and for that matter, of every State in the Union, will pass a law making it a penal offense for anyone to disfigure his horse in this most brutal way. It pleases, perhaps, about a couple of hundred Anglomaniacs who drive in Central Park, and displeases the humane and patriotic sentiment of 60,000,000 of the American people." An English lady tells me that even those who drive docked horses in England (where the climate in summer is cool, and they are free from mosquitos and other troublesome insects common in this country), think docking unjustifiable in America.—*Our Dumb Animals.*

## MISSIONS.

A BAPTIST minister in Washington, and a recent convert to the Sabbath, writes: "I have been astonished to find so many who would take a stand on the Sabbath if they had some one to organize them."

PASTOR John T. Davis reports 12 weeks of labor at Hornellsville and Hartsville, 23 discourses, congregations from 25 to 30, and 10 prayer-meetings. The great revival at Alfred has extended its blessings to Hartsville.

ELDER SKAGGS, of Boaz, Mo., reports 13 weeks of labor, at 6 places, in the counties of Barry, Christian, Texas, and Lawrence; 54 discourses, congregations of 25, 5 prayer-meetings, 78 visits, and the distribution of 250 pages of tracts, and 34 papers.

ELDER S. I. LEE, General Missionary in the South-west, reports for the past quarter, 7 weeks of labor 26 sermons, congregations of about 30, 20 visits, the distribution of 5025 pages of tracts, 2 additions—one by baptism, and 600 miles travelled. An interesting account of the cause in the Indian Territory will appear in the Board's Annual Report.

DURING the past quarter Missionary O. U. Whitford has preached at four places in California, one in Colorado, one in Kansas, three in Wisconsin, and two in Minnesota. He reports 21 discourses, congregations from 20 to 300, 12 prayer-meetings, 80 visits, the distribution of 1,000 pages of tracts and 20 papers, and the conducting of 8 Sabbath-schools.

DR. ELLA F. SWINNEY expects to attend the meeting of the Missionary Board at Westerly, R. I., 19th inst.; hastily visit a few churches in the East, and stop at Plainfield and New Market churches on her way home, July 26th; then to rest with her mother in Smyrna, Del., through August until she starts for Milton, Wis., to attend the General Conference, where she hopes to meet her many Western friends.

ELDER Huffman reports for the past quarter preaching at Middle Island. Salem, Lost Creek Ritchie, Copen Run, Conings, Buckeye, Addison and New Milton, W. Va.; 64 discourses, average congregations of 73, some prayer meetings, 125 visits, 7 additions—2 by baptism, and the organization of a Sabbath-School at Quiet Dell, and of Endeavor Societies on Buckeye and in Webster county. Much of his full and interesting final report will be kept for the Board's Annual Report.

### CORRESPONDENCE.

AZUSA, Cal., June 24, 1893.

Rev. A. E. Main:—I thought I would write a few lines and thank the Missionary Board for the interest they are taking in the Sabbath cause in California. We feel as though we had much to thank them for. First, Mr. Cottrell was here. The new had the happiness of spending a Sabbath in the company of D. H. Davis and family, on their way to China. Again our hearts were gladdened by a visit from the first relative we have seen for nineteen years, the Rev. O. U. Whitford. His presence among us encouraged and cheered us much, and we know he did much for the cause here. We were glad to learn that he was looking over this field to report. We are anxiously scanning the pages

of the RECORDER in hopes to learn something about what they think of his report.

Yours in Christian love,

MRS. G. T. BROWN.

Mr. Whitford's report was interesting, as we expected it would be, and added one more evidence that the Lord is calling us to larger fields and a greater work.

A. E. M.

FROM O. S. MILLS.

LINCOLN CENTRE, N. Y., July 10, 1893.

In my last report, I failed to include one who was added to the Otselic Church when Bro. Clarke was here, a young man who had been previously baptized.

We are trying to save enough from one year's work to pay our expenses to Conference. We are very anxious to attend.

Coming home from Association we called on two Sabbath-keeping ladies near Sandbanks, one an Adventist, the other a woman about 65 who has never been baptized. She was converted to the Sabbath about thirteen years ago. She appeared to be an intelligent and devoted woman, and not an Adventist. Since Association we have visited the Norwich, Oxford and Preston people again.

—MR. MILLS reports 13 weeks of labor; 21 discourses; average congregations of 23; 2 prayer meetings; 74 visits; and the distribution of 205 pages of tracts and 32 papers.

### CORRESPONDENCE.

In the midst of many perplexing cares the following correspondence got mislaid; but it is too valuable not to publish, even though there has been delay.

To the Seventh-Day Baptist Missionary Board,

Dear Brethren:—The inclosed letter came to the RECORDER office last week. It is from South Dakota, written by one in the name of many Germans settled there who keep the Sabbath, but are not an organized body and do not belong to any denomination. As far as I can remember, those people have been in correspondence with this office about two years. They asked for German tracts several times, which were sent to them. They asked also for our "Hand Book" in German, which we have not.

From all their letters can be seen their earnest desire to join some church, but they could not join the Adventists, though these wanted them to join, as is understood from their letters. I have always read their letters and was deeply impressed, but kept silent. I thought probably some one from our denomination will speak a word in their behalf. But now as I read their last letter, of which I inclose herewith a translation, I could not help writing a few words in their behalf.

Dear brethren, you see here words like those manifested in the Macedonian cry. Here are many souls who are hungry and thirsty for the Word of God. Why should not we grant them a few crumbs of the Bread of Life and a goblet of the Living Water? Is not the writer right in saying with Ezekiel, "See thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word of my mouth and warn them of me. When I say unto the wicked, O, wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way; that wicked man shall die in his iniquity; but his blood will I require from thine hand. 33:7, 8."

How many a soul is lost in this way! Surely they seem to me as a flock without a shepherd, each going its own way, scattered and exposed to the wild beasts of the forest.

Is it not to us a duty as well as a privilege to lend a helping hand to those wandering sheep, and gather them to the flock? They ask for a leader, for a shepherd, they ask that the Word of God should be preached to them; how many a soul would be won to the Lord! Is there not some one in our denomination who could go there and speak with them in regard to the creeds of faith as they ask? The writer expresses the desire to join our denomination. Why not? If they will be found to agree with our common faith. It seems to me that this is an important mission just as any other home or foreign mission, especially here where they are begging for the Bread of Life. In the hope that our people will not neglect this opportunity for doing good, I remain your brother in the Lord,

S. GREENWOOD.

ALFRED CENTRE, N. Y.

P. S.—One copy of our "Hand Book"—in English—was mailed to them from the RECORDER office.

MARCH 16, 1893.

Dear Brethren in Christ Jesus:—Grace and peace be with you. All of us here would ask you to send us your "articles of faith," for there are many who keep the Sabbath, but cannot agree with the Adventists. Dear brethren, I call upon you in the name of our Lord, take heed and let us have your "decrees of faith." Please do it with all diligence, for thus said the Lord, "I have set thee a watchman; . . . if thou dost not speak to warn the wicked . . . his blood will I require from thy hand." It may seem to you too hard an expression, but the Lord knows that our hearts are thirsting for the word of God. Therefore send us a preacher or a brother who could make us understand one another, and join us with you. I believe that the day of the Lord is near at hand. I need not tell you this, for you know it too.

I must close. I remain your brother,

JOHANNES SULZLE.

Write us again soon. My post office address is Westford, South Dakota. Dear brethren, write and send us your articles of faith just as you keep them. You will not regret it. There are many who keep the Sabbath. And if you send a pastor, send soon. Please write us what you think about it.

FROM A. G. CROFOOT.

The religious interest here is quite good on the part of the church, and especially so among the young people. One young lady has offered herself for baptism and church membership. Others we are hoping and praying will very soon be fully persuaded to follow their Lord.

The first Sabbath of the quarter found me with the church at Dodge Centre, where I assisted in the installation of Bro. H. D. Clarke as pastor of the Dodge Centre Church. It is a very trying time for a church to give up a beloved pastor who has been faithful to his charge. I was much pleased with the spirit of love among the brethren at this trying time.

The last Sabbath of the quarter I spent with our Swedish brethren at Athens, Isanti Co. I found a church of twelve members, six men and six women, whom I think intend to be loyal Seventh-day Baptists. I was sorry to learn that a number of the young people had left the Sabbath, and I fear that the majority of them will be lost to us as a denomination unless they are saved very soon. I did not see their pastor, Bro. Carlson, as he lives about fifteen miles away.

The Semi-Annual Meeting was an occasion of blessing and profit to the church. Bro. D. B. Coon has been spending a few weeks here with his mother and has preached for me twice. It was his request that I visit the Isanti Church. Eight of our members have taken letters to join the church at Boulder, Col., three of whom

started for Boulder to-day. We trust our loss will be their gain.

NEW AUBURN, MINN., July 3, 1893.

—THIRTEEN weeks of labor, 12 discourses, average congregations of 38, 11 prayer-meetings besides Christian Endeavor meetings, 32 visits, and the distribution of 216 pages of tracts and 25 papers.

FROM MR. SOCWELL.

The quarter just closed has not been characterized by anything of special importance, but I can report a usual healthy condition of the work. The appointments of the field have been regularly kept up, and the usual interest continues. At the time of my last visit at Grand Junction we were permitted to visit the baptismal waters, where two of our young people put on Christ in the beautiful ordinance of baptism, and one member was received by letter. Not long before this we received another member on verbal statement, who for a long time had been inactive in religious matters. These were times of rejoicing for us all. We expect to attend to baptism again on our next visit there, when one candidate, and possibly two, will unite with the church.

During the early part of June I attended the Semi-Annual Meeting at New Auburn, Minn., as the delegate from the Iowa Yearly Meeting, and received very much strength from the interesting meetings and pleasant association with my brethren in the ministry. The church at Garwin appointed me delegate to our Association at Farina, and paid most of my expenses. I was helped very much by attending these meetings, and did what I could toward helping others.

One of the prominent features of my work on this field is Sabbath Reform, and in this work I have large opportunity. I have seeded Iowa with Sabbath literature, and had personal conversation with scores of clergymen and others upon the question of the one true Sabbath, and I firmly believe that the seed sown will grow and bear fruit. My most earnest desire is to be an humble and efficient laborer in the Lord's vineyard.

For the quarter I report 13 weeks of labor, 16 sermons, 12 prayer-meetings, 71 visits, 831 pages of tracts distributed, 2 members received by baptism and 2 by letter.

E. H. SOCWELL.

GARWIN, IOWA.

CORRESPONDENCE.

The peace of God be with you and all who love Jesus:

Dear Bro. A. E. Main:—Your kind letter was duly received. We were very glad to learn from your letter that there is among you a German preacher. We agreed to help with \$25 when the German brother comes here, at any rate whether we shall like each other or not. But if we should like each other and agree then we hope to do more, for then our hearts will be united in the love of God, and love does all things that please God, for God is love. A brother visited us, D. K. Davis, for which we are very grateful. He preached for us, by an interpreter, three times. One of our brethren here, who is about 78 years old, and served the Lord nearly fifty years, got up after the meeting and said, "My heart agrees in one accord with what the brother has said in his discourse." The brother aroused much interest among the people here. But we are very sorry that we did not know of his coming, for a good many who live in our neighborhood, of even First-day Baptists, would have come if we had but time to announce

it. All of our brethren here, and also of the First-day Baptists, don't like a preacher who smokes or chews tobacco, or wears golden chains around his neck, but each of us likes one of a simple, neat, and good appearance.

Hoping that you will understand me, I remain your brother in Christ,

JOHN BAUMBACH.

P. S.—If you have any German tracts, also articles of faith, and perhaps German papers, please send us.

WITTENBURG, Sö. Dak.

MISSIONARY SOCIETY.

Receipts in June, 1893.

Plainfield Church.....	\$ 35 38
Welton.....	5 00
Received from Treasurer of Woman's Board:	
Return of Miss Swinney.....	102 00
Miss Burdick's salary.....	43 32
Home Missions.....	26 87
Medical Mission.....	5 00
General Fund.....	41 10—218 00
Adams Church.....	33 52
Marlboro Sabbath-school, S. M. S.....	5 00
Shiloh Church, G. F.....	15 74
Hornellville Church.....	2 94—18 68
Mrs. Harriet A. Washburn, South Hamilton, N. Y.....	10 00
First Brookfield Church.....	1 00
Collection, Central Association.....	13 17
North-Western Association.....	20 40
F. L. Hall, Potter Hill, R. I.....	50 00
Chicago Church, G. F.....	2 50
Prof. C. E. Crandall, Chicago, C. M.....	4 00
Nortonville Church.....	9 10
Received per RECORDER Office:	
A friend, Farina, Ill.....	25
Mrs. W. R. Gillings, Akron, N. Y.....	5 00
W. F. Johnson, Meridian, Tex.....	1 00—6 25
Pawcatuck Church.....	47 97
Plainfield.....	90 75
Young People, Milton Junction, Wis., for support of Bible Woman.....	25 00
Albion Sabbath-school.....	4 36
Received from Treasurer Woman's Board:	
Return of Miss Swinney.....	45 20
Miss Burdick's salary.....	41 00
Shanghai Mission School.....	5 00
China Mission.....	4 00
Student Evangelists.....	2 00—97 20
A friend, Hope Valley, R. I.....	1 00
Permanent Fund, Interest on Note and Mortgage.....	126 00
C. B. Maxson, Westerly, R. I., balance due on sale of H. S. Berry property.....	200 00
One month's rent.....	35 00
Rebate on Insurance.....	6 00—241 00
Wm. Hoxsey, Administrator of Estate of H. S. Berry, net proceeds from sale of personal property.....	608 92
Balance on hand May 31st.....	1,755 00
Balance on hand June 30th.....	66 94
E. & O. E. A. L. CHESTER, Treasurer.	\$1,822 08

THREE million children born annually of drunken parents, half a million born idiots and three hundred thousand born deaf, dumb, or blind! Such are some of the startling facts discovered by social scientists in their effort to explain the vitiation of the human stock, which is slowly but surely taking place in the midst of our boasted civilization. What are the underlying causes for these badly-born children and how can this race deterioration be checked? These and similar questions touch the most vital point in our national and social life, and any attempt to answer them wisely ought to enlist the hearty interest of every thoughtful person. A gentleman in New York, who feels that the sacred duties devolving upon parents cannot be properly discharged without special education, is arranging for courses of parlor lectures with a view to a scientific study of the whole subject. This is a development of the idea which Dr. Dike and others have advocated strenuously for years and, if rightly managed, is capable of producing most desirable results.

I MAY be an enthusiast, but I think the triumphs of Christianity are but commencing. I look forward to a time when war will be an obsolete thing; when the pity we have at present for the woes and miseries of other men will seem, comparatively speaking, like hardness of heart; when the grief of any one will be largely partaken of by all those who know it, and when our souls will not be isolated; when the weak will not traffic upon their weakness nor the strong abuse their strength; when wealth will not be ardently sought for except by those who feel that they can undertake the heavy burden of dispensing wealth for the good of their brothers; when, in short, instead of a tumult of discord ascending to heaven from this bewildered world there shall go forth one harmonious melody, breathing peace and faith and love and contentment.—Sir Arthur Helps.

EDUCATION.

MYSTERY HELPFUL TO RESEARCH.\*

Man begins his existence in a world abounding with things mysterious. But in his infancy he does not regard them as such, for he is so utterly dependent upon Mother Nature that what she presents needful for his life and development he accepts and uses, guided by instinct alone. To him there is nothing wonderful in the glorious sunlight at which he blinks his baby eyes. He knows nothing of the mysterious transformations through which the materials composing his food have passed in order to be prepared for his acceptance and assimilation. While infancy lasts he remains unconscious of all the world of life surrounding him.

But at a certain stage in the development of his mind there is awakened to activity an inclination to assign an adequate cause for every phenomenon observed; and as long as that cause remains in obscurity his mind is confronted by a mystery. As a rule the questions of childhood begin with the interrogation *what*, while those of maturity are suggested by the element *why*. In the latter case one soon finds that he has entered the realm of the mysterious.

But when all the agencies instrumental in producing any phenomenon which seemed to him mysterious are known and clearly understood, then to his mind that particular mystery ceases to exist. Of course, the truth and the facts concerning any cause and its effects remains always the same. The difference lies in the degree of advancement to which the mind has attained in regard to the comprehension of that truth and those facts.

And so, glancing back over the history of the progress of civilization, it is plain to be seen that many things which were profound mysteries to those of olden times are well understood to-day; and that the investigations of science are now along the lines which were, for the most part, unknown to the ancients, and yet have been arrived at by a natural and progressive development in the understanding of things before mysterious. Thus, the mystery which confronted the Greeks of the Homeric Age, when in obedience to the natural tendency of their minds they attempted to search out causes for thunder, lightning, and the storm-cloud, is quite different from that mystery which confronts the modern physicist when he considers the nature of the electrical force, or the influence which the sun spots exerts upon the earth's meteorological condition.

The research into the mysterious is a process enlivening and stimulating to the mind. It is one of the most healthful exercises in which we can engage. This fact is so well established that one of the principles of teaching now extensively advocated is to present to the pupil a conclusion to be reached, which is in the form of a seeming mystery, and to suggest to his mind the means by which it may be unraveled. Even writers of fiction employ this principle by cunningly weaving into the plots of their stories enough of mystery to induce the reader not to cease from perusing their works until the mystery is solved. And he who is using his mental faculties to their utmost in any field of investigation whatever finds great enjoyment in the very exercise, much satisfaction whenever any new truth is discovered, and his power and

\*Oration presented by Dighton W. Shaw, at the Oratorical Contest of Milton College, June 29, 1893.



desire to solve new problems constantly increasing.

We see almost as many different grades of this mental pleasure and power manifested in the different people about us as there are different stages in the development of any one mind. Thus the very youth who fails to understand how any one can possibly find enjoyment in the acquisition of knowledge as presented in text books on science may attain a goodly amount of satisfaction by finding out some puzzle or solving some riddle; and certainly he takes great interest in trying to ascertain how an adept in slight-of-hand performs his seemingly magical feats.

But it is not in matters of this nature that the mind derives the most pleasure from the investigations of the mysterious. The manifestation of certain forces which act upon all matter challenges our investigation; and entering this field of inquiry we are fascinated by that wonderful, inherent property of matter known as attraction, manifested as gravitation, as cohesion, or as chemical affinity. To the average mind more wonder is, perhaps, excited by chemical affinity than by either of the other two; and there is more research going on at the present time in Chemistry than in any other branch of physical science. But the nature of this force which produces changes that destroy the identity of material substance is even more of a mystery now than ever before.

The study of organic forms presents a field abounding in wonders. Biology has long held, and still holds, the attention of the greatest thinkers. The mysterious, organizing, and controlling life-power is a most delightful subject for consideration. The nature of this power remains, and probably always will remain, a mystery to human thought. But he is perverse and unreasonable indeed who will not admit that it must have had an originating cause, and that this cause was something more potent than matter or the mind of man. Whether he regards the generation of species as an established fact, or whether he believes the doctrine of evolution, what is there for the investigator to do when awed and mystified by the marvelous character of the life-force, but to lift his voice to heaven with the Hebrew poet, and exclaim: "O Lord, how manifold are thy works! In wisdom hast thou made them all. Such knowledge is too wonderful for me. It is high, I cannot attain unto it."

No less, yea, probably even more mystery greets us when we approach the study of man himself, regarded, not as a mere animal, but as a being endowed with reason, sensibility, and free will. Speculation concerning the mind of man held Plato and Aristotle spell-bound by its captivating influence, and since their time it has lost none of its attractive power.

Numberless are the phenomena of the mind, which are unexplained by the philosophy of to-day. For example: Who clearly understands the condition of the mind in sleep, or its action in insanity, or the power that one mind has over another, as illustrated by mesmerism and mind reading?

The consideration of man's relation to a higher personality, to a being supreme, affords still another field for inquiry. The utmost care should be exercised in conjecturing as to the mysteries of this relation. The intricacies of this labyrinth are so numerous, and the power of man so limited, that the only way to keep from wandering from the right path is to maintain a firm hold upon the golden thread of almighty wisdom and power, and at the same

time to acknowledge the folly and dependence of man. Here, as elsewhere, the more one inquires the more he desires to inquire; the more he comprehends the more he sees things which require comprehension; the more mysteries he fathoms the more he beholds which are still unfathomed.

Since it is impossible, then, for one to understand all mysteries, what attitude shall we assume toward them as they present themselves to us for solution? There are just three possible courses for one to pursue. First, he may search out and discover the causes and conditions of a mystery, and if he fails to accomplish this he may still maintain toward that mystery a state of inquiry; secondly, he may give up the investigation, saying that the mystery is beyond his comprehension; or thirdly, he may invent some cause or combination of causes, to account for the mystery. The last usually results in superstition. You say that this third course need not be considered, that superstition belongs to nations unenlightened. This is true, indeed, for the most part. But after carefully considering your own beliefs and opinions tell me honestly whether or not you find in them any vein of superstition. And if you do not in your own case you certainly see what you consider to be superstition in that of others. Inventing a cause to account for whatever is observed, but not understood, is directly opposed to any advancement in knowledge. Thus, too much care cannot be taken lest we accept the views of others without fully understanding the course of reasoning which led them to adopt those views, for they may have formed wrong judgments, or have unquestioningly accepted the opinions of others. We rightly conclude, then, that the third course already mentioned, that of inventing a cause, should always be rejected.

Of the other two positions, whether the one or the other should be assumed, depends upon the degree of ability or power of comprehension which belong to the inquirer. To adopt either the one or the other as the course invariably to be pursued, is the rashest folly.

When one decides that he will maintain the position of an inquirer in regard to everything which he cannot understand, and will believe nothing which he cannot comprehend, he is far on the road toward mental self-destruction. While on the other hand he who says within himself: These things are mysterious; I do not understand them; I do not believe that other people understand them, even when they say that they do; and what is more, I do not believe that I, or any one else ever can understand them, — that fool will deservedly remain forever in his own folly. Would the Almighty have created us with the desire to investigate the mysterious if he had not expected us to use that desire according to our ability? I think not. Should we, knowing that the more mysteries we solve the more will present themselves for us to solve, refrain from endeavoring to comprehend them? Not at all. Should we, because we cannot understand some great mystery, refuse to make an effort to comprehend the lesser things, which are, perhaps, preparatory steps leading us, eventually to the solution of mighty problems? Nay, verily.

I do not expect to understand, during my life on earth, the nature of gravitation or of the life-force. Yet I dare not say that either is impossible to be comprehended by mortal man for there is much truth in the saying of Arago, "He who, outside of pure mathematics, pronounces the word impossible, lacks prudence." And what is more, I think it very probable that

sometime I shall know, as I cannot now know; but I believe that my ability to know in the future state will depend greatly upon my effort to know in the present. I do not expect to understand, in my life here, how the Son of God took upon himself the nature of man, or how his death was an atonement for the sin of the world; but I think that I shall comprehend these facts some time. And I believe that I should use all the power which I have to arrive at any truth, though it presents itself behind the veil of mystery.

The mysterious and the marvelous usually appear together, and go hand in hand to a certain point, where, like the will-o'-the-wisp, the mystery vanishes, and the marvel becomes more marvelous. So the solution of each mystery creates profound interest as well as pleasure and satisfaction.

Is it, then, any wonder that there are scientific enthusiasts? You or I cannot measure the joy experienced by Galileo at seeing the moons of Jupiter for the first time; or of Newton, at the discovery of the principle of fluctuations; or of Linnæus, upon finding a plant of a species before unclassified; or of Wilson, upon making the acquaintance of a new song-bird; or of Cohn, as the microscope brings to his eye the growth, reproduction, and death of protozoic life-forms. Why not? Simply because we are but babes in the realization of the marvelous things of nature. They stood on peaks of eminence far above us. Not only was their range of vision wider, but when they turned their faces upward they were nearer the very gates of heaven. And if any one can see those gates ajar and catch glimpses of what lies beyond himself, surely it must be he who, having mounted step by step in a toil which brings intense delight, stands and views God's hands in the world below and around him, God's image in the soul within him, and God's face in heaven above him.

TREASURER'S REPORT, ALFRED UNIVERSITY.

From June 1, 1892, to June 1, 1893.

Revenue and Expenditure Accounts.

REVENUE.	
Cash on hand June 1, 1892	\$ 225 18
Tuition	3,881 00
Interest	2,132 09
Rentals	603 70
Graduation Fees	185 00
State of New York Literature Fund	\$ 257 92
Teacher's Class	450 00— 707 92
Seventh-day Baptist Memorial Fund, per E. R. Pope, Treasurer:	
For (a) Plainfield Chair of Doctrinal Theology	526 71
" (b) N. V. Hull Chair of Pastoral Theology	17 25
" (c) Babcock Chair of Physics	1,092 00
" (d) W. B. Maxson Chair of Greek	483 16
" (e) Potter Chair of History and Political Science	1,000 00
" (f) Chair of Church History and Homiletics	382 00
" (g) General Fund	12 00—3,493 12
Seventh-day Baptist Education Society, per A. B. Kenyon, Treas.:	
For (a) Plainfield Chair Doctrinal Theology	513 17
" (b) Chair Church History and Homiletics	203 33
" (c) Chair of Natural History	12 00
" (d) General Fund	1,679 15—2,412 65
Alumni Association, per A. B. Kenyon, Treasurer.	
Library	150 00
University Paper	286 64
Payments on Notes for Indebtedness Fund	2 50
Subscription for Indebtedness Fund	929 22
Special Examination and Regent's Paper	300 00
Gem Novelty Co.	9 32
Temporary Loan, account salaries	15
	2,500 00
	\$17,768 49
EXPENDITURES.	
Overdraft University Bank	650 02
Salaries	11,484 96
Interest	843 65
Repairs	644 71
Furniture	213 91
Library	184 53
Apparatus, Babcock Chair of Physics	150 00
Books and Apparatus, Geo. B. Rogers Chair of Industrial Mechanics	107 77
Janitors	424 22
Fuel	526 15
Printing and Advertising	245 57
University Paper	2 91
Chemicals	69 00
Insurance	167 50
Incidentals	167 61
Rebate Tuition	277 40
Diploma Blanks	37 50
President J. Allen from Alumni Association	150 00
Accrued interest on Bonds purchased	21 12
Tuition Notes	51 00
Foreclosure Account	69 15
Funeral Expenses of Pres. J. Allen	132 75
Columbian Exhibit	54 80
Young Men Preparing for the Ministry	80 00

Reduction of Indebtedness .....	1,450 00
Cash in Bank .....	292 28
	<hr/> \$17,768 49

Principal Account.

RECEIPTS.	
Cash in Bank last report .....	33 40
Payments on Notes .....	401 03
Bonds and Mortgages .....	2,867 18
Real Estate contract .....	200 00
Estate of Harriet Potter .....	5,000 09
	<hr/> 8,501 59
DISBURSEMENTS.	
Reinvested in Bonds and Mortgages .....	6,200 00
Real Estate .....	1,200 00
Cash in Bank:	
Account President's Chair .....	100 00
Chair Latin .....	50 00
Mechanical Library, and Apparatus .....	50 00
Fund .....	50 00
Pastoral Theology .....	410 00
General Fund .....	491 59
	<hr/> 1,101 59
	<hr/> 8,501 59

Condition of Endowment Fund.

Held by the Treasurer June 1, 1893.

PRESIDENT'S CHAIR:	
Bonds and Mortgages .....	150 00
Notes, interest bearing .....	1,100 00
of doubtful value .....	400 00
Cash .....	100 00
	<hr/> 2,250 00
WILLIAM C. KENYON CHAIR OF LATIN:	
Bonds and Mortgages .....	205 00
Notes, interest bearing .....	450 00
not interest bearing .....	100 00
Cash .....	50 00
	<hr/> 805 00
GEO. B. ROGERS CHAIR OF INDUSTRIAL MECHANICS:	
Bonds and Mortgages .....	13,000 00
Note, of doubtful value .....	100 00
	<hr/> 13,100 00
Library and Apparatus Fund, Bonds and Mortgages .....	1,950 00
Cash .....	50 00
	<hr/> 15,100 00
N. V. HULL CHAIR OF PASTORAL THEOLOGY:	
Bonds and Mortgages .....	2,160 00
Notes, interest bearing .....	740 00
Cash .....	410 00
	<hr/> 3,310 00
CHAIR OF CHURCH HISTORY AND HOMILETICS:	
Bond and Mortgage .....	200 00
Notes, interest bearing .....	250 00
Note of doubtful value .....	100 00
	<hr/> 550 00
PLAINFIELD CHAIR OF DOCTRINAL THEOLOGY:	
Note, interest bearing .....	100 00
R. I. CHAIR OF MATHEMATICS:	
Bonds and Mortgages .....	5,000 00
FUND FOR THE EDUCATION OF YOUNG MEN PREPARING FOR THE MINISTRY:	
Bond and Mortgage .....	1,200 00
KENYON MEMORIAL FUND:	
Bond and Mortgage .....	100 00
Notes, interest bearing .....	118 38
	<hr/> 218 38
GENERAL FUND:	
Bonds and Mortgages .....	9,961 25
Notes, interest bearing .....	4,591 09
not interest bearing .....	1,320 00
of doubtful value .....	714 00
Real Estate contract .....	1,000 00
Cash .....	491 59
	<hr/> 18,080 33

SUMMARY.

Bonds and Mortgages .....	33,926 25
Notes, interest bearing .....	7,352 47
not interest bearing .....	1,420 00
of doubtful value .....	1,814 00
Real Estate contract .....	1,000 00
Cash uninvested .....	1,101 59
	<hr/> 46,614 31

ADDITION TO ENDOWMENT FUND SINCE JUNE 1, 1892:

Received from the Estate of Harriet Potter, per G. B. Carpenter and Henry Whipple, Executors, Account R. I. Chair of Mathematics .....	5,000 00
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DEBT ACCOUNT.

Dr.

Mortgages Payable .....	6,400 00
Notes Payable .....	7,350 00
Interest bearing .....	13,750 00
Accrued interest .....	409 25
Bills audited, unpaid .....	894 75
Due teachers .....	2,526 00
Due special funds .....	1,908 29
	<hr/> 19,038 29

Cr.

Notes held for liquidating debt, interest bearing .....	9,933 87
not .....	350 00
of doubtful value .....	1,350 00
Pledges held .....	700 00
of doubtful value .....	1,200 00
Memorial Hall notes .....	414 58
of doubtful value .....	107 72
Accrued interest on Mortgages .....	1,008 17
Notes .....	1,068 00
Cash in Bank .....	292 28
Respectfully submitted,	<hr/> 16,424 07

WILL H. CRANDALL, Treasurer.

JUNE 1, 1893.

Examined, compared with vouchers, and found correct.

IRA B. CRANDALL, } Aud. Com.  
O. M. ROGERS, }

THE EDUCATIONAL CONGRESS.

One of the most interesting congresses to the general public of those being held in Chicago, in connection with the World's Fair, will be the Educational Congress which convenes July 17th. All the new features with reference to education which have been made prominent in various countries during the last two decades, and the improved systems which have been generally adopted, as well as those which, so far, have been tried in few localities, but which will doubtless become universal, will be thoroughly discussed.

The most striking feature of the congress will be the fact that in these discussions there will be no distinction with regard to sex. This fact is noticed by the Chicago Tribune in a recent issue, and the editor adds:

"If there is a woman specialist who is better able to present a certain subject than a man, she will talk about it, and *vice versa*. This is practically the first public acknowledgment of the equality of the sexes in the matter of educational progress. The local educators who have charge of the preliminary arrangements are daily in receipt of letters not only from all parts of America but from nearly every country on the face of the globe, promising the presence and hearty co-operation of men and women of international reputation. Every address will be made by an expert in the subject presented, and the discussions evoked cannot fail to add materially to the advancement of educational science. Among the American women who will speak are Mrs. Alice Freeman Palmer, Dean of the Woman's College of the University of Chicago, and Mrs. Martin Foote Crow, who has a chair in the same institution. The programme will be made public in a few days and will be accompanied by a list of the distinguished people who are to be present. Dr. Rogers, President of North-western University, and Harriet C. Brainard are at work on it.

ALFRED UNIVERSITY, of which Rev. A. E. Main, D. D., is president, has conferred the degree of D. D. on Rev. John Gomer Lewis, of Swansea, Wales. He is one of the leading ministers in the Principality. His church is built in commemoration of Rev. Joseph Harris, a distinguished preacher and hymnologist. He first issued and edited *Seren Gomer*, which still continues to be a leading journal of the Baptists in Wales. Dr. Lewis is now in this country. Recently he preached five times in a Welsh Association, suggesting the wonderful endurance peculiar to Welsh preachers and the unlimited patience of Welsh hearers.—*The Standard, Chicago.*

WOMAN'S WORK.

ATTENTION is called to a typographical error in the Report published last week of the Treasurer of the Woman's Board. The amount credited to the Ladies of the First Alfred Church should read \$30 70.

TAKE THE RECORDER.

Yes, take the RECORDER and read it. It was the opinion of an able committee of well educated men, in a late Association, "that the SABBATH RECORDER ranks well with the newspapers which represent other denominations, and that the faithful reading of it helps to increase our usefulness and loyalty." Why? Because it keeps us interested in our own denomination by knowing what and who they are, and what they are doing as a wide-awake people, determined to keep abreast with the times; and to be true to God and his cause and more useful; because we will grow stronger, and be more loyal; because the more we sacrifice and labor for any cause, the greater will be our love for it. Then if you want to be interested, if you want your children interested in our own denomination, take the RECORDER; help its circulation, read it, pay for it, and work for it in all ways you can. Take it that you may know what each department is doing and what the denomination is doing.

BROOKFIELD, July 9th.

THE question is sometimes asked whether busy house-mothers ought to cherish aspirations or ambitions beyond their home duties. There is no plausible reason why a woman should smother her aspirations because her hands may be tied at the present time. It has been proved too often to be disputed that a good housekeeper may be a literary woman at the same time. The women with the busiest hands are often those with the busiest brains. Many a touching poem that has blessed the world has sprung from the full heart of some

mother whose days were so occupied that she could not find time to pen her thoughts until her children were in bed. Aspiring women with limited environments need much patience while they wait for the time to come in which they can carry out their cherished plans. But, keeping their aim in view, they often overcome all obstacles and achieve success. The ambition should be a laudable one, such as intellectual development, or literary achievements in which the aim is to benefit others, otherwise the mind will be dwarfed by selfish motives and personal gratification.—*The Congregationalist.*

DEGENERATE SEVENTH-DAY BAPTISTS.

To the Editor of the SABBATH RECORDER:

I have just read your paragraph on page one of RECORDER for July 13th, in which you say, "Some of the RECORDER readers are sending back the *Evangel and Sabbath Outlook*," etc. With this before me it is no time for keeping silent because I am editor of that paper. For thirty years past the most discouraging feature in the work of Sabbath Reform, as represented by the Seventh-day Baptists, has been themselves. Their indifference has been a heavier load than all outside opposition. Their want of enthusiasm and not infrequently their tacit opposition to advanced movements have hindered the cause more than the avowed enemies of our work.

Dr. Potter and the writer, and other friends of the *Outlook*, tried to meet with equanimity the fact that few of the readers of the RECORDER read the *Outlook*, or aided in its circulation. Some said it is "too heavy for us; it is good, but heavy." Some said, "it is too scholarly, we can't understand it." Some said, "we know all about the question and do not need to read any more on that point." All this we knew and tried to bear, thinking, as Dr. Potter said to me a few days before he was called home, "that we were writing for the next century," rather than this.

Meantime these people who called the *Outlook* "too heavy," "too scholarly," wanted something lighter, something "less denominational and more evangelical." We have produced it. It is neither heavy, nor lengthy, nor burdened with "original investigations." We have put fresh western "evangelical" blood into it. We have placed the price at the cost of five cigars; or ten cups of peanuts; or ten glasses of soda water; not very extravagant! It costs a good deal less than one afternoon at a country circus.

What ails these Seventh-day Baptists? Is it the cost? We have offered it at half price to every one of them, and as you say, will give it to them if they want us to. Do they want a "chromo," too? Are they afraid of the "Sabbath Reform" in it? Is that poison to Seventh-day Baptists? Are they disturbed by the sharp truths which Editor Peterson whittles out to rebuke spiritual laziness? Can't they sleep well after reading it? Please induce them to tell what the matter is. Invite them to write you or me and set forth the reasons why they "send it back."

I do not write simply as editor. For more than a quarter of a century I have stood with my breast against the bayonets of the enemies of the Sabbath. I speak not for the *Evangel and Sabbath Outlook* alone, but for God and his truth. I speak for your own RECORDER, indifferently read and poorly paid for by too many. If any person is really too poor in point of money to take these papers they can have them free. But I suspect it is not that class who return them. The indifference or the latent opposition of those who can but will not

"come up to the help of the Lord," is a shame to them and a dishonor to the Seventh-day Baptist name. This much for God and his truth, and for denominational loyalty, and not simply for the *Evangel and Sabbath Outlook*.

A. H. LEWIS.

100 BIBLE HOUSE, N. Y., July 13, 1893.

#### WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., July 14, 1893.

Much interest is expressed in the results of the United States agent's (Dr. Kempster) investigations abroad in the subject of cholera. He asserts that the English government could easily keep the disease out of Europe and Africa by suitable control of the Mecca pilgrimage business. Every seven years sincere and fanatical Moslems visit Mecca in immense crowds, and that city, never purified by either frost or fire, remains a perpetual conservatory of cholera germs and sends out the seeds of death to the ends of the earth. In the Orient pestilence, filth, bigotry and dark ignorance eternally thrive and perpetuate themselves at the so-called holy shrines where myriads of devotees gather in gloomy superstition.

Last winter one hundred cholera cases were developed in the insane asylum at Halle in Germany. Then Koch was put in command. He quarantined the buildings and cleaned the premises and put an end to feeding the cholera germs to the inmates and at once stamped out the scourge.

A fortress against cholera was defended during the fearful ravages, when thousands were falling in the immediate neighborhood at Hamburg, by the occupants of one building who took all food into an upper window at the end of a pole and immediately burned the wrappings and cooked the food. Let no one forget the very important fact that cholera is fed into the mouth and that freshly cooked food is free from its germs, and that in cholera times even water should be cooked and that all objects except necessary food and drink should be kept out of the mouth.

The suggestion of Burrows for speaker is not taken seriously here. There is no doubt of Crisp's election. Whether or not he will re-appoint Bland as Chairman of the Committee on Coinage is not certainly known. Very few believe that Cleveland will interfere in this matter, and Bland's re-appointment seems probable.

Closure and silver purchase repeal are universally talked of. The general expectation is that the first sharp struggle in the House will relate to the rules and to provisions by which dilatory motions and excessive debate by a minority can be stopped and a final vote taken when the majority so desire. All parliaments and legislative bodies find such rules necessary to business.

The Senate rules however put no end to debate and there is no reason to expect that their ancient rules will be changed. If the more ardent silver senators so determine they can, by mere continued talking, called debate, prevent the passage of any bill objectionable to them. It is not at all certain, however, that the silver men will be in the minority, or if they are, that they will oppose the majority by extreme measures.

The proposition to stop coining and make gold and silver bullion at market prices, determined in some lawful way, a basis for paper currency is growing in favor. This proposition however does not exclude the coinage of as

much subsidiary silver coin as can be kept in circulation.

Inventors have been taxed by fees over all the cost of the patent office building and of the entire maintenance of the patent office, about four million dollars, which sum has been covered into the United States treasury for general expenditure. In view of this fact it seems doubly wrong to overcrowd the patent office by the employes of her bureaus and to send the patent models, as is now being done, out of the building thus paid for by inventors, into a hired structure at an inconvenient distance from the office. This is one of the results of the very expensive economy of hiring private buildings at high rentals instead of erecting those suitable and adequate to the expanding needs of the government.

CAPITAL.

#### TRACT SOCIETY BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J. on Sunday, July 9, 1893, at 2 o'clock P. M.

Vice President G. H. Babcock, in the chair.

Members present, G. H. Babcock, I. D. Tittsworth, J. F. Hubbard, Wm. M. Stillman, A. H. Lewis, J. M. Tittsworth, H. V. Dunham, J. A. Hubbard, J. G. Burdick, Stephen Babcock, D. E. Tittsworth, E. R. Pope, F. E. Peterson and A. L. Tittsworth.

Visitors, H. H. Baker, R. Dunham.

Prayer was offered by Dr. A. H. Lewis.

Minutes of last meeting were read.

Committee on *Evangel and Sabbath Outlook* reported that 10,000 copies were printed each week and sent to paid subscribers of *Sabbath Reform Library, Outlook* and *RECORDER*, 1,000 copies are sent to Chicago each week, and balance to Baptist ministers. Each issue is mailed from New York by a mailing agency.

Committee on World's Fair Exhibit reported that Prof. Edwin Shaw had been secured to take charge of the Denominational Exhibit.

The committee desiring an expression from the Board on the distribution of the *Evangel and Sabbath Outlook* in Chicago, it was voted as the opinion of the Board that as many copies be distributed there as practicable.

Correspondence was received from L. E. Livermore recommending the payment of \$25 to H. D. Clarke for extra and special work done on *Helping Hand* and *Lesson Helps*—the recommendation was adopted.

Treasurer reported cash on hand, \$618 89.

Bills due, \$377 28.

Bills were ordered paid.

Report of New York office for June was received.

Voted that the Treasurer prepare a statement and appeal to the people for funds, to appear in the *RECORDER* for so long a time as he may deem advisable.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITTSWORTH, *Rec. Sec'y.*

A LITTLE plant was given by a kindly neighbor to a sick girl. In trying to take care of it the family made changes in their way of living. First, they cleaned the window, that more light might come to its leaves; then, when not too cold, they would open the window that fresh air might help the plant to grow. The clean window made the rest of the room look so untidy that they used to wash the floor and arrange the furniture more neatly. This led the father to mend some broken chairs, which kept him at home several evenings. After the work was done he stayed at home instead of going to the club house. With the money saved he bought comforts for the home. Thus the little plant brought a real blessing to the home.

AB 9, 5,653.

"A time to weep."—Solomon.

"Ye daughters of Jerusalem, weep for yourselves."—Jesus.

A time to weep, when day declines in shadow,  
That giveth not one promise of the dawn!  
A time to weep, when from the earth he fashioned,  
The flame that showed his presence is withdrawn.  
When underneath no veil of mystic splendor  
Our holiest one may hope His voice to hear,  
And the great cycles pass without a token.  
Jerusalem, thy daughters weep in fear!

Lord, we confess our fathers sinned before thee;  
A righteous anger was thy wrath that fell;  
Behold, their children outcast and forsaken,  
Without a land on earth in which to dwell;  
The sorrow and the loss and the repentance,  
Are they not written in thy hand?  
How shall we live unless thou wilt restore us?  
O lift us up! or else how shall we stand?

Lo, in all lands the people rise against us,  
And thrust us out as Jonahs in the sea; [us,  
And though thou more than all, Lord, doth chastise  
We bring our bruised and broken hearts to thee.  
Thy promise is the only plea we offer,  
Thy promise and thy everlasting grace.  
O build for us again our holy city,  
And let thy temple light the sacred place!  
M. E. H. EVERETT.

#### AN IMMIGRATION FROM THE NORTH.

There are in New England at least 300,000 French Canadians, some of them born in Canada of French-Canadian parents, and some born in the United States. In a work entitled "Les Canadiens-Francais de la Nouvelle Angleterre," Father Hamon gives the number of French-Canadian Catholics in New England in 1891 as 302,659—about one-third of the total Catholic population of the six States. As these statistics are collected by the Church for its own purposes, they are probably nearly accurate. The book, it should be stated, was written for the purpose of enforcing upon the people who had quitted their native parishes the duty of remaining faithful to their Church, and of preserving their language, and their loyal love at least for the country of their ancestors.

In addition to the French Canadians who had settled in New England, Father Hamon says that there are about 100,000 other French Canadians in the northern part of the State of New York, and the dioceses of Syracuse and Albany. An interesting and important fact is also mentioned by the reverend writer in connection with the French Canadians who are in New England. He points out that most of the English-speaking Roman Catholics "are concentrated in certain great cities of the East, like Boston, where alone there are 250,000 Catholics; while the Canadians, on the contrary, for the most part establish themselves in the small manufacturing towns, and they already form a majority in several of them."—*Harper's Magazine*.

#### HINTS FOR A SICK-ROOM.

A tub half filled with the sulphate of zinc solution should stand ready to receive soiled clothing as soon as it is removed from the person or bed, writes Elisabeth Robinson Scovil in the *June Ladies' Home Journal*. It should be well soaked in this, wrung out, carried to the laundry in a covered pail, and boiled in a covered boiler with washing soda in the water.

The dust collected in sweeping the room should be burned. The furniture should be wiped every day with a cloth wrung out of the sulphate of zinc solution. The nurse should never eat in the sick-room. A shelf outside of the hall window will be found a great convenience for keeping a pitcher of milk cool. Dishes and spoons used by the patient should be disinfected.

#### "ONLY."

From "Only a word" many quarrels begin;  
And "Only this once" leads to many a sin.  
"Only a penny," wastes many a pound;  
"Only once more," and the diver was drowned;  
"Only a drop," many a drunkard has made;  
"Only one play," many gamblers have said;  
"Only a cold," opens many a grave;  
"Only resist," from much evil will save.

## YOUNG PEOPLE'S WORK.

THE Corresponding Editor wishes to thank the young people for the hearty support they are giving him in his work.

HE wishes to suggest, however, that it is much better to write over a full name rather than mere initials or a *non de plume*.

HE would call attention again to the coming General Conference. If you are expecting to attend the World's Fair, do so just before or after the time of the Conference. Do not fear that the people at Milton are going to be crowded for room. Large tents will be used for the meetings and arrangements are being made to entertain hundreds of delegates. Part of one day will be given to the young people and we want to make it one of the very best sessions of the entire week.

### FRIEND, GO UP HIGHER.

The Christian life is a progressive one. Side by side with that which is, is that which may be. The future holds no impossibilities over which a Christian life may not triumph and succeed; no difficulties which it may not overcome.

Beautiful as is the bud unfolding its sweetness and beauty to the sun, much more beautiful is a young Christian life ever unfolding its Christ-like character before the world. The one in its fragrance being the manifestation of God's love and care, the other the manifestation of his divine life incarnate.

The soul is the great turn-table of life upon which the inner currents of thought find their counterpart in the outside world. Just as truly as the engine on the turn-table finds a corresponding track and pushes forth to proceed on its mission; so every pure thought issuing from the soul within proceeds along the line of its origin, directed by the great motor power of Christ's Spirit. Often these inner thoughts come in contact with antagonistic elements, and bitter conflicts ensue. The higher we rise in the sphere of Christian living and experience the better able we shall be to meet the sterner problems of life and to battle with its conflicts.

A Christian life to exert the most powerful influence for good in the world must live continually in the atmosphere of a pure and higher life. Friend, *go up higher* and make your life so firm in purpose and noble in strife, that "all life may be purer and stronger thereby."

Consider the element of growth as you advance in the higher life. Growth is just as necessary to your life as to the seed planted in the earth. Both must be fed and nourished by divine resources. Both must be developed according to the great law of growth. Indeed your lives ought ever to be an unfolding to the world of that which lies inherent and dominant in your natures.

At times you may be very much perplexed and not know which way to turn, but during this period of great development reach out for that which is beyond and above, seeking ever the higher life. With an abiding trust and faith tread in the upright ways, and remember that in the great lexicon of youth there is no such word as *fail*.

You are also invited to *go up higher* in your regard for truth and justice. Let all the ends that you aim at be for truth's sake, and for a clearer understanding of the various relations

which you must assume in active life. Seek the truth and once having found it live up to it, and to the dictates of your higher nature. Dare ever to do what you believe to be right, regardless of prejudice or opinion. Oh, that our young people might learn this principle of Christian fearlessness in the path of right, and lead toward a higher life!

My Christian friends, the same spirit of life that bids you to grow and develop also invites you *up higher* in Christian charity and kindness.

With your foundation Christ Jesus, broaden your conceptions of life. Deal in charity with the multitude traveling with you along the same pathway, and who are associated with you in the more intimate relations of life. Deal with gentleness, especially toward those who may differ from you in a religious point of view.

When we pray let it not be with that narrowness of mind and heart which will exclude all except our most intimate friends, but rather let our petitions be raised for all mankind, and our sympathy ever going out for those who may need our kindness and help. Let us call all our brothers in Christ, and by the influence of our lives lead them nearer to Christ and to a higher sphere of Christian living, which should be the chief object of our lives.

My friends, *go up higher* in the activities of life. Let *push* be your motto. Those who have won success in the past have been men and women of dauntless courage and perseverance. These elements are just as essential to our Christian lives in religious work, as they are in the natural realm. The great need of to-day is more active Christians, not those who are always saying what they *may* do, or *can* do, but those who *do*. Our young people's societies need this element of enthusiasm among the workers. We need to get wrought up to a spirit of activeness, and become so engrossed in our work in the various lines, that our lives will beget a like interest in others, and our societies become centers of influence and real spiritual growth.

*Go up higher* and use your influence toward molding public sentiment. If you have imbibed a great sentiment; if you have demonstrated an important principle; if you have realized a great truth, give an articulate thought to the world worthy of true manhood and true womanhood. The world ought to be better. Our churches ought to be purer. Friends do your part toward raising them to a higher standard. Upon your shoulders, young friends, must fall new responsibilities and added duties. Be true to yourself; loyal to your Master, in whose strength push forward and upward from height to height and make the world better for your thought and effort.

*Go up higher* in your use of God-given opportunities and privileges. These have come to you as a result of past Christian effort and influence. The future of your lives will depend largely upon your use of present opportunities. The future is before you. The white scroll of the 20th century lies blank; upon its pages must be inscribed your name, either for glory or for shame.

CORTEZ R. CLAWSON.

NEW MARKET, N. J., June 29, 1893.

### WORDS.

Books are the store-houses of wisdom; in written language are preserved and handed down the facts of history, of science and of religion. Not in connected language alone, but also in single words, there may often be found

stores of knowledge. Language has been called "fossil poetry," implying that as in the stone beautiful forms of animal and vegetable life are preserved, "so in words are beautiful thoughts and images, the imagination and feeling of past ages, made safe forever."

Our most familiar names are found to contain this fanciful inner meaning. Esther is "the Star," Stephen "the Crown," Margaret "the Pearl," Susan "the Lily," and John "the Gift of God." Then how full of poetry are the names of many of our commonest flowers! Star of Bethlehem, meadow-sweet, bleeding heart, forget-me-not, awaken our imagination, while Solomon's seal, ladies'-slipper, touch-me-not, and Indian pipe, bear suggestions of peculiarities in the flowers themselves. But what an imagination must that one have had who gave to our little field flowers the name of "daisy." Chaucer has said:

That well by reason if men calling may,  
The daisie, or else the eye of day.

The sun, of course, is the eye of day, and some one seeing a resemblance to the orb of heaven in the little yellow disk with its surrounding rays, applied the same name to both. Names of familiar objects often contain a history of the place whence they came; thus, magnet took its name from Magnesia, bayonet from Bayonne, cambric from Cambray, damask from Damascus, calico from Calicut, ermine from Armenia, and spaniels from Spain.

We must not, however, be too quick to come to conclusions in such matters, as some things are improperly named, and so give a wrong impression. The leopard was so called because the early naturalists supposed it to be, not a distinct species but the offspring of a lion and a pard or panther. "Black lead" is not lead at all, but a compound of carbon and iron; "German silver" was not invented in Germany, and contains no silver; the "dog-tooth violet" is not a violet, but belongs to the lily family. The name "Trout lily," recently suggested for this flower by Prof. Bailey, the Rhode Island botanist, is more appropriate and quite as pretty.

In the language of any race, the presence or absence of certain words bears testimony to the moral condition of the people. It is discouraging always to find so many more words expressing sins than denoting virtues. In the fifth chapter of Galatians St. Paul mentions seventeen "works of the flesh," but only nine "fruits of the Spirit." We are told that the native tribes of Brazil had no word corresponding to our "thanks," and that their feelings seemed to be as destitute of gratitude as their vocabulary. When the missionaries first went to Van Dieman's Land, the natives had four words expressing murder, but none at all for love! If this denotes a pitiable condition of life in a heathen land, what shall we say of our own language, which contains no less than eleven words for different varieties of murder? Surely a word will not be used until a necessity for it arises.

Perhaps there may be a deeper meaning than is generally supposed in the warning, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." M. A. S.

AN artist, when asked, "What is your best picture?" answered, "My next." Think of this at the beginning of every day and at the beginning of every prayer-meeting, and see how much the thought does toward making your days and your part in the prayer-meetings continually better.

THE safest pathway to be found is to walk in the footprints of Christ.

## OUR MIRROR.

## PRESIDENT'S LETTER.

My letter this week must be written on the cars while in my flight westward to Loup Valley for a few days work with the quartet. Please charge no faults in this letter to the RECORDER office, not even the printer's devil. It is my own fault, I confess it like the man charged with being a bachelor. He was, and was alone to blame for it too. He once asked a lady to marry him, but she begged him to excuse her, and he, like a great fool, did it, or of course he would have been married.

The Twelfth Christian Endeavor Convention at Montreal has closed. I think I am safe in saying that Seventh-day Baptist Endeavorers are just as glad that 158,000 people have been admitted to the church this year, from their ranks, as if we had not been ruled out. We are not going to sit on the fence and see them go by either. We are going to keep right on at work saving souls.

I have not the figures before me but I conclude we might add about three hundred to their list. But more than this we could furnish them with a list of Bible truths. We are perfectly willing to be counted out for doing what Christ and the apostles did, keeping the Sabbath of creation, and of the fourth command. If God was feeding them with manna, it would doubtless fall Sunday as it did for Israel. They tried to keep it over and it stank except on the Sabbath. This Sunday question is getting stale too. You are boycotting, not us or the Fair, but God's truth. The prayer from the cross may cover them, "They know not what they do." New York State has the largest number of societies, 2,985. Pennsylvania is second with 2,628. Pennsylvania has added the most societies to her list, being 799.

Illinois has the largest number of Junior societies, 433. There are in all over 4,000 Junior societies, and over 26,000 Christian Endeavor societies, with a membership of more than one and one-half million, but best of all is the 158,000 which have come into the church this year, and come I hope to work, to save the young men of our land. May God lead us all into the truth. "The truth will make us free."

E. B. SAUNDERS.

## ECHOS FROM THE FAIR.

At the Epworth Tabernacle, situated on the grounds of Hotel Epworth, are held gospel meetings nightly. It was our good fortune to be present at the first of these meetings, and our Mirror editor wished a few notes on that meeting.

The meeting was under direction of Mr. Moody. The principle speaker was the Rev. John McNeill pastor of the Regents Square Church, of London, Eng. This devoted, unassuming man of God is said to be the coming Spurgeon of England.

There were about fifteen or sixteen hundred in attendance on this meeting, largely members of the Epworth League and Endeavor societies.

When we recall the fact that the meeting was in full view of the Ferris Wheel, and fireworks, in full sound of a Midway brass band, and all the other sights and sounds of that rushing, noisy place,—the Midway Plaisance—separated from us only by about twenty rods of distance and a high board fence, and then think of the depth of the service, we call it a very remarkable meeting. Thoughts were drawn away from all that was outside that great tent, and concentrated on the soul inspiring music and earnest

words which were touched by the flame of divine influences, which sent them deep into many hearts. The very atmosphere seemed permeated with the influences of the spirit of God. It is gratifying to know that our young people can attend the World's Greatest Fair and not become lost in, and absorbed by it, but will reserve some time and endeavor for the Lord and his cause.

Not long since five of the members of the Endeavor Society of the Milton Junction Church were baptized into the membership of that church. \*

## 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 V.—PAUL AT EPHESUS.

For Sabbath-day, July 29, 1893.

## SCRIPTURE LESSON.—Acts. 19 : 1-12.

*GOLDEN TEXT.*—When he, the spirit of truth, is come, he will guide you into all truth.

**INTRODUCTION.**—We hear no more of Silas in the book of Acts after the eighteenth chapter. Paul is now on his third missionary journey, which occupied about four years. Timothy is with Paul the most of the time while at Ephesus (19 : 22). There should be briefly included in this lesson the whole section of the history or narrative of the journey. Paul is looking after the interests of those already converted as well as after the unconverted. It is equally important that the Christian grow in grace and knowledge. Men need culture and training as well as conversion.

**EXPLANATORY NOTES.**—v. 1. "Apollos." An eloquent, scholarly Jew of Alexandria, but not fully acquainted with the gospel he preached until further taught by Aquila and Priscilla. He went to Corinth before Paul arrived at Ephesus (18 : 24-28). "Upper coasts." On the borders. "Certain disciples." Converts from the preaching of Apollos and Paul. v. 2. "Received the Holy Ghost." When ye believed? At your baptism did you obtain the spiritual gifts promised? Perhaps he noticed a lack here. Spiritual completeness was needed which was then lacking. "We have not heard." The account of the manifestations at Pentecost had not been told to them. v. 3. "John's baptism." Such as he administered, confessing sins, repenting, looking for the Christ, but lacking the gift of the Holy Spirit, the joys of Christian service. v. 4. "John baptized . . . repentance." He did indeed preach repentance and the Messiah to come; but he has come in the person of Jesus and you should follow John's directions and believe in Christ more fully and grow in grace. v. 5. Having heard this they promptly received the truth and were baptized in Jesus' name, consecrating themselves to his service. v. 6. "Laid his hands upon them." With delegated power, invoking the descent of the Spirit. "Spoke with tongues." As at Pentecost. As attesting the truths of the gospel, a proof which the times needed and which God gave. A sign to them that believe not. 1 Cor. 14 : 22. "Propheesied." Spoke as inspired, not necessarily foretelling future events. v. 7. "About twelve." The number, no doubt, who had not fully come to truth in regard to Christ, but now live up to the light which came. Not all the Ephesian believers were thus ignorant. v. 8. "Into the synagogue." According to his custom and upon invitation (18 : 19, 20). "Spoke boldly." Fearlessly, as required under the trying circumstances. Ministers must do this, even knowing that some will oppose and that friends of the opposition, in the church, will accuse

them of being "too personal," "too sharp," "it ought to have been presented differently." "Disputing." Reasoning out of the Scriptures. "Kingdom of God." Which Jews professed to be looking for. v. 9. "Divers were hardened." The gospel is received by some, others reject it and harden their hearts. The worst opposers of the truth are those who, being under conviction, resist it and justify their evil ways. The Bible Sabbath has no greater enemies than among those who once knew the truth but forsook it. "Believed not." Were disobedient. They may have been under conviction. "That way." The religion of Christ. "Departed." From the synagogue. "Separated the disciples." The Christians part from the unbelievers. From the synagogue they went to the lecture room or school room of one Tyrannus of whom nothing is known. He may have been a teacher of some organized school in Ephesus. Possibly a hall bearing the name of some previous owner or founder of the school. Here the heathen would feel more free to come than to the synagogue. v. 10. "Two years." Besides the three months of verse 8. "All . . . in Asia." The Roman province. From various parts of this country came men to the capital city and in many ways attracted to the hall of Tyrannus to hear Paul, they believed, and returning home spread the new doctrine. v. 11. "Special miracles." Extraordinary wonders by means of the apostle who, at times, saw not the afflicted persons, but, v. 12, "Handkerchiefs," and any articles of dress were carried from him to the believing and to the diseased person. This divine power was manifest in contrast with the limited and deceptive magic and witchcraft practiced at Ephesus by sorcerers.

## CHRISTIAN ENDEAVOR TOPIC.

(For week beginning July 23d.)

THE DANGER OF BECOMING HARDENED. Acts 19 : 9, Mark 16 : 12-14.

Unbelief of the truth hardens the heart. Jesus saw this tendency even among his disciples and rebuked it sharply because of the danger in which they were in. "Oh, fools and slow of heart to believe." Unbelievers need rough treatment sometimes. Slowness of heart to believe is the root of much trouble. Dullness of intellect in respect to Christ's testimony is fatal to assurance of faith. Darkness of mind or heart is dangerous. We are prone to interpret God's power and resources by our unbelief. Have we ever thought that our slowness to believe, or our unbelief which hardens the heart was downright dishonesty? That seems to be a harsh word but look at it briefly. In other than religious things men show capacious credulity. "They can not accept the marvelous things in the Bible" but they can believe anything else. Inconsistency borders largely on dishonesty. Unbelievers will carefully read Tom Paine, and Ingersoll, and Hume, but contemptuously turn the pages of the Bible. Even Hume himself confessed that he had never read the New Testament "with attention." The conclusions of such men betray strong prejudices and are one-sided. Thus do unbelievers harden their hearts and close their ears against honest hearing. This is nothing less than dishonesty. Opposers of the truth warp their beliefs and opinions by their inclinations. A converted infidel confessed that "a bad heart is the only objection to the Book." When men are persuaded or try to persuade themselves that they are not of God, but only material and like beasts, they will soon live like beasts. But unbelievers, if not vicious, are very soon proud and stubborn, and it is in self-defense that they harden their hearts against Christ and his doctrine.

REFERENCES.—Deut. 17 : 7, 1 Sam. 6 : 6, 2 Chron. 30 : 7, 8, Psa. 95 : 8, Heb. 3 : 7, 8, 15; 4 : 7, Ex. 8 : 15, Prov. 28 : 14; 29 : 1, Dan. 5 : 20. John 12 : 37-40.

—THE Dodge Centre Sabbath-school reports for the second quarter 138 scholars, 11 teachers and 9 officers. The average attendance of teachers and scholars was 97. There were 31 who attended every session during the quarter, 23 visitors were present. The Sabbath-school held its annual picnic on First-day, July 9th, in the beautiful woods of Dea. Sanford. Besides the dinner, ice cream, lemonade, bananas and candies were served at the stand for the benefit of the school. Literary exercises were very pleasing, two horns and an organ accompanied the singing, and Eld. Geo. W. Lewis, of Hammond, La., gave a most excellent and profitable address. The day was all that could be wished for and the children were hap-

py. It was not lost time even though some hay was not gathered that day.

—THE Independence Sabbath-school is flourishing under the leadership of Bro. D. E. Livermore. He is a good "blackboardist," and his talks on the lessons are spiritual and practical. Five of the scholars have recently been baptized into the church. Thus is faithful labor rewarded without the excitement of special revival meetings.

—WE would not be egotistic, and believe we are not when we say that from what observations we have made, our Seventh-day Baptist Sabbath-schools are better attended and show a better average than those of sister denominations. If this be true, may we not also conclude that the Sabbath is better observed, as a rule, by our people, than Sunday is by Sunday-keepers? And may it not show that we have a better hold upon our young people than is the average? If any one knows this to be a mistake we would be glad to hear from him. But even though it be true, there is great opportunity for improvement. Too many parents leave their children to go alone, and too many are riding off to the beach, having a Sabbath picnic, or a jolly visit out in the country. In such homes Sabbath apostasy is an easy matter and quite common. Sabbath observance may not "save one," but non-observance of the Sabbath lessens the chances by full 90 per cent.

#### SPIRIT LONGINGS.

BY M. E. FILLIYAW.

My spirit longs for thee, O God,  
As longs the weary soul  
For shady vales where living streams  
With shimmering wavelets gently roll.  
My spirit longs for thee, O God,  
As long the watchers for the day,  
When light shall chase night's shadows hence,  
And souls shall find the good old way.

My spirit longs for thee, O God,  
As longs the wayward child,  
To seek once more a father's love,  
And by that love be reconciled.  
My spirit longs for thee, O God,  
As longs the hungry to be fed,  
Thy "every word" shall life impart,  
I trust in Thee, The living Bread.

My spirit longs for thee, O God,  
As longs the panting hart  
For brooks, where he may quench his thirst,  
So longs for thee my fainting heart.  
My spirit longs for thee, O God,  
As longs the darkened eyes to see  
The light that streams from noonday sun,  
Oh flood my soul with light from thee.

My spirit longs for thee, O God,  
As dying souls to live;  
Then speak the word that life imparts,  
Thy quickening Spirit freely give.  
My spirit longs for thee, O God,  
As longs the prisoner to be free;  
Then break these bonds and let me fly  
On wings of love to heaven and thee.

#### SEMI-ANNUAL MEETING.

The Semi-Annual Meeting of the Minnesota Seventh-day Baptist churches convened with the church at New Auburn, Minnesota, June 9, 1893, at 2 o'clock P. M. After singing and the reading of Scripture, prayer was offered by Rev. E. H. Socwell, of Garwin, Iowa. Rev. W. H. Ernst, the one appointed to preach the Introductory Sermon, being absent, his alternate, Rev. O. U. Whitford, preached from the words in Rom. 1: 9, "For God is my witness, whom I serve with my spirit in the gospel of his son." "Devotion to Christ" was the theme. After the sermon Pastor Crofoot called the Semi-annual meeting to order for the transaction of business. Rev. H. D. Clarke was elected moderator and D. B. Coon, clerk. Motion was then carried that the chair appoint a committee to arrange for the sessions of this Semi-Annual Meeting. Henry Bailey, Joel Tappan, D. B.

Coon, and the pastors of the Minnesota churches were appointed as such committee.

While the committee was arranging the program the congregation engaged in a praise service led by Rev. O. U. Whitford. After the presentation of the programme, the chair, by vote of the meeting, appointed a committee of three to arrange for the time, place, essays, and Introductory Sermon for the next meeting. Mrs. A. G. Crofoot, Mrs. Alfred Tappan, and Mrs. J. W. Crosby were appointed on that committee.

Rev. E. H. Socwell, delegate from the Iowa churches, was then called upon to report the work in Iowa. Among other things, he said that we have only one preacher in Iowa. As a result of last summer's work in Garwin by the Student Evangelists and the pastor twenty-nine were added to that church, either by letter or by baptism. The Grand Junction Church, which Eld. Socwell visits once each month, is growing in numbers and interest. He has made occasional visits to Welton and other places. The growth and interest in Iowa is encouraging.

Motion was then carried that Bro. Socwell, Mrs. D. B. Coon, of Welton, Iowa, and Rev. O. U. Whitford, be invited to participate in the deliberations of this meeting.

Friday evening Rev. E. H. Socwell preached from the text in Luke 13: 24. The sermon was followed by an interesting conference meeting led by Rev. H. D. Clarke. Sabbath morning at eleven o'clock sermon by Rev. H. D. Clarke from Heb. 8: 5. This was followed by communion, after which all remained to the regular Sabbath-school services.

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

The evening after the Sabbath services were opened at 8 o'clock. A heart-searching sermon was preached by Rev. O. U. Whitford from the subject, "Prepare to meet thy God." A conference meeting followed this in which a good degree of interest was manifested, and one request was made for baptism.

Sunday morning the Moderator called the meeting to order at 10.45. Prayer was offered by Deacon J. W. Crosby. The report of the committee to arrange for the next Semi-Annual Meeting was then read and adopted, as follows:

The committee appointed to arrange for the next Semi-Annual Meeting would recommend:

1. That the next meeting be held with the church at Dodge Centre, beginning at 2 o'clock P. M., on Sixth-day before the second Sabbath in October.
2. That W. H. Ernst preach the Introductory Sermon; A. G. Crofoot, alternate.
3. That Mr. Frank Tappan, of Dodge Centre; Mr. Chandler Sweet, of Alden, and Miss Gertrude Campbell, of New Auburn, be requested to furnish essays.

MRS. A. G. CROFOOT,  
MRS. ALFRED TAPPAN, } Com.  
MRS. J. W. CROSBY,

The Clerk then read the letters from the Alden and the Dodge Centre churches to this Semi-Annual Meeting. A motion was then carried that the chair appoint a committee of three to apportion the expense among the Minnesota churches of their delegate to the next Annual Meeting in Iowa. The chair appointed Joel Tappan, Deacon J. W. Crosby, and W. H. Ernst as such committee.

The business meeting was followed by a sermon by Rev. W. H. Ernst, from Heb. 10: 25, 26. After the sermon Mrs. A. G. Crofoot read an essay upon the subject, of "Woman's Work," which was ably presented under two heads:

"Woman in the Home" and "Woman in the Church."

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

The closing session of the Semi-Annual Meeting began at 7.45 Sunday evening, with several earnest prayers for the out-pouring of the Spirit of God. Rev. E. H. Socwell then preached from the words: "How shall we escape if we neglect so great salvation?" Heb. 2: 3. The sermon was followed by an enthusiastic conference meeting led by W. H. Ernst.

D. BURDETT COON, Clerk.

#### CHIPS PICKED UP.

If you haven't got religion enough to make you anxious that somebody else shall get to heaven, you haven't got enough to get there yourself.

Love is omnipotent in nature as motive and reward. Love is our highest word, and the synonym of God.—Chas Lamb.

Our greatest glory consists not in never falling, but in rising up every time we fall.—Goldsmith.

Every kindness done to others is a step nearer the life of Christ.

Dr. Wayland, of Brown University, is said to have been once addressed by a student of philosophy as follows: "Doctor, I don't believe I have any soul." "Possibly not, possibly not, young man," replied the doctor; "you ought to know. I have one. Good day, sir." And out the Doctor marched.

A little bit of patience often makes the sunshine come;  
And a little bit of love makes a very happy home;  
A little bit of hope makes a rainy day look gay,  
And a little bit of charity makes glad a weary way.

I wish my heart so sensitive that it will respond to every breath from heaven.—Bishop Ninde.

Faint heart seldom wins. It is the man of intelligent faith who commands respect. Be not over cautious.

Better to make mistakes than to make nothing; it shows that we are at least trying to work.

Piety does not expend its force wholly in prayer-meeting and organized religious activities. Like the leaven put by the good housewife in the batch of bread, it has a quiet, refining, Christ-winning power in all places and relationships; and perhaps the home tests and proves its strength and value mostly. However wide the field of public service to which a Christian may be called, no unsaved ones will lie so heavy on his heart as his own children. No rattle of applause, no round of outside honors and duties will silence the cry of his soul for those in his own home who do not know his Christ. One needs no sadder, surer evidence of coldness and backsliding than indifference or ease about the spiritual condition of the members of his own household.—Ex.

The reasoning of children is sometimes past finding out. A little tot of five years was thoughtfully looking at her grandfather, and finally said: "Grandpa, were you in the ark?" Somewhat confused, he replied, "No, dear." With a look of the most blank astonishment on her baby face, she exclaimed, "How did you 'scape? Why wan't you drowned?"

It is a pitiful thing to see a young disciple going about and asking everybody how much he must "give up" in order to be a Christian. Unfortunately many of those who take it upon themselves to instruct him give him the im-

pression of Christian discipleship, that it consists chiefly of giving up things that one likes and finds pleasure in. But a man in solitary confinement might as well talk of what he must give up if he is pardoned out of prison, or a patient in consumption about what he must give up in order to get well. The prisoner must give up his fetters, and the invalid his pains and weakness—these are the main things to be sacrificed. It is true that the one has the privilege of living without work and the other the privilege of lying abed all day; these are privileges that must be relinquished, no doubt. And so there are certain sacrifices to be made by him who enters upon the Christian life; but they are "not to be compared" with the liberty and dignity and joy into which the Christian life introduces us, and to put the emphasis upon the negative side of the Christian experience is a great mistake.—*Ex.*

The way to reach people is to reach them. The gospel has lost none of its power. It is efficacious in the case of the most hardened sinners. As our Lord cast the legions of evil spirits out of the man of Gadara, so he can now break the bonds of sin with which men are bound and set them free. The reason more are not saved is because they do not come or are not brought to Jesus. Many workers to-day are like the disciples who could not cast the dumb spirit out of the one who was brought to them. Christ rebuked the faithfulness of those followers and at the same time taught his people an invaluable lesson when he said to the father of that child, "Bring him to me." That is the secret of reaching men. We must get near to them. We must take them by the hand and raise them up and point them to the Lamb of God.—*Ex.*

Joel Stratton, the man through whose kind words J. B. Gough was converted, should have a monument for giving to two continents this great temperance apostle. Gough went into the prisons and among the slums, and thousands of drunken men and erring girls were saved. Gough believed not only in rescuing drunkards but also in the annihilation of the liquor traffic. He died while speaking, and his last words, as he fell with paralysis, "Young man, keep your record clean," rang all over the land. His life after all was a grand success, and shows that no drunkard, however low, may not be rescued and rescue others. C. H. G.

## HOME NEWS.

New Jersey.

SHILOH.—Dr. Ella F. Swinney came to Shiloh, her old home, the 7th inst, and remained until the 12th, and in this time she saw many old friends and was kept very busy.

She attended the Sabbath evening prayer-meeting, spoke Sabbath morning to a large audience, in a very interesting and impressive manner. In the afternoon she attended Sabbath-school at Marlboro and there spoke to eager listeners.

Sunday, she met with the Shiloh Mite Society of which she is a member, and on this occasion gave touching personal reminiscences of several of the Chinese connected with our mission in Shanghai. The Mite Society is a very old organization and meets but once a year, when the ladies pay in their dues of 52 cents each, elect their officers, carry out their programme for the day and then adjourn for another year. For many years they have divided their pro-

ceeds equally between the Missionary and Tract Societies.

Tuesday night the ladies of the Benevolent Society gave Dr. Swinney a public reception at Academy Hall, which proved to be a very pleasant affair. During the evening a quartette, composed of Bessie, Susie and Ruben Fogg and Walter Davis, sang, "I have never yet heard," words by Mrs. Wm. L. Clarke, music by Rev. J. J. White. As many will remember this beautiful missionary song was suggested by the account given in the SABBATH RECORDER some years ago by Dr. Swinney, about a rich Chinese lady on her death-bed, "who had never yet heard of the Jesus religion." The doctor again entertained the audience with missionary matters, and two little boys, Harold and Jacob Randolph, dressed in Chinese costume, sang two pieces in the Chinese language. A collection of Chinese articles were exhibited. Uncolored tea, which the doctor brought from China, was served to many, and ice cream and cake was furnished at the tables tastily arranged on one side of the hall.

We hope the doctor will be able to spend more time with us later. She returned to her brother's in Smyrna, where her mother is spending the summer. She goes to meet the Missionary Board at Westerly, R. I., the 19th inst., and expects to visit some of the churches in that locality before her return.

JULY 14, 1893.

I. L. C.

### GOD'S GREAT GIFT.

A story is told of a child in Luther's time who thought of God only with dread, as of a terrible judge. In her stern home the thought of God had been before her only in this way, to terrify and frighten her. But one day in her father's printing office she picked up a scrap of paper and found on it just the first words of this verse, "God so loved the world that he gave"—The remaining words were torn off, but this mere fragment was a new revelation to her. God loved the world, loved it well enough to give something. What he gave she did not know, but it was enough for her to know that he loved the world enough to give anything to it. The new thought brought great joy to her heart. It changed all her conceptions of God. She learned to think of him as one who loved her, and this brought sweet comfort to her. We have the whole verse, and we know just what he gave; the most costly and valuable gift in the universe, and this revelation should fill us with unutterable gladness and joy.

### STARVE YOUR TEMPER.

Starve your temper. Give it nothing to feed on. When something tempts you to grow angry, do not yield to the temptation. It may for a minute or two be difficult to control yourself; but try it. Force yourself to do nothing, to say nothing, and the rising temper will be forced to go down, because it has nothing to hold it up. The person who can and does control tongue, hand, heart in the face of great provocation is a hero. What is gained by yielding to temper? For a moment there is a feeling of relief; but soon comes a sense of sorrow and shame, with a wish that the temper had been controlled. Friends are separated by a bad temper, trouble is caused by it, and pain is given to others as well as to self. That pain, too, often lasts for days, even years—sometimes for life. An outburst of temper is like the bursting of a steam boiler; it is impossible to tell before what will be the result. The evil done may never be remedied. Starve your temper. It may not be worth keeping alive. Let it die!—*The Churchman.*

### SEVEN WAYS OF GIVING.

1. The careless way.—To give something to every cause that is presented, without inquiring into its merits.
2. The impulsive way.—To give from impulse as much and as often as love and pity and sensibility prompt.
3. The lazy way.—To make a special effort to earn money for benevolent objects by fairs, festivals, etc.
4. The self-denying way.—To save the cost of luxuries and apply them to purposes of religion and charity. This may lead to asceticism and self-complaisance.
5. The systematic way.—To lay aside as an offering to God a definite portion of our gains—one-tenth, one-fifth, one-third, or one-half. This is adapted to all, whether rich or poor, and gifts would be greatly increased if it were generally practiced.
6. The equal way.—To give to God and the needy just as much as we spend on ourselves.
7. The heroic way.—To limit our expenditures to a certain sum, and give away all the rest of our income. This was John Wesley's way.—*The Silver Trumpet.*

### PRAYERS ANSWERED.

When I was out sailing, several years ago, with some young fellows, one of the party was very anxious to be taken ashore as soon as possible. I told him I would do as he wished. As the wind was now against us I found it necessary to tack. This caused me to steer the boat for a while for the other side of the river. When my friend saw this he got angry and told me I was not doing my best to reach the dock. No amount of explanation could make him understand that steering the boat for the other side of the river had anything to do with reaching the dock on this side. It is needless to say that notwithstanding the tacking and the stupidity of my young friend, the dock was reached in safety. This little story makes me think of prayer. Prayers are not always answered in the way we think they ought to be. If God did always what we wished him to, we never would reach all the goodness and happiness which he can give us if we let him have his own good and wise way. Let us never forget that "God has often to tack with us." Let us trust in his kindness and wisdom!—*John E. Parmly.*

### THE ART OF FORGETTING.

Memory's studies are all the rage nowadays. But every Christian ought to drill himself in the art of forgetting.

- Forget evil imaginations.
- Forget the slander you have heard.
- Forget the meanness of small souls.
- Forget the faults of your friends.
- Forget the misunderstanding of yesterday.
- Forget the disagreeable people whose talk poured vinegar into your spirit.
- Forget all malice, all fault-finding, all injuries, all hardness, all unlovely and distressful things.

Start out every day with a clean sheet. Be lovely, be loving. See how much sunshine you can produce.—*Christian Helper.*

The Reformed Church in America report for China, India, and Japan, in 1892, as follows:

Stations .....	15
Out-stations, etc. ....	178
Missionaries, ordained .....	24
Missionaries, un-ordained .....	3
Assistant Missionaries, married .....	25
Assistant Missionaries, single .....	14
Native, ordained ministers .....	37
Other native helpers, male .....	219
Other native helpers, female .....	63
Churches .....	53
Communicants .....	5,559
Received on confession .....	498
Seminaries, male .....	7
Pupils .....	330
Seminaries, female .....	7
Pupils .....	306
Theological schools .....	4
Theological students .....	57
Day schools .....	128
Scholars .....	3,848
Hospitals .....	2
Patients treated .....	10,442
Native contributions .....	\$8,032

TEMPERANCE.

At the State Convention of the Independent (People's) Party, held in Huron, S. Dak., June 29th, the following plank upon the liquor question was unanimously adopted both in the committee and in the convention:

We demand the nationalization of the liquor traffic, beginning with the State dispensary system, with the elimination of all profits to either individual, municipality, or State.

In that State the Independent Party has a majority of its members in favor of prohibition.

GERMANY is one of the greatest beer using countries in the world, and is famous for making the best beer of any country. Some people still maintain that beer using is a good preventative of drunkenness. Not long since it was asserted in the German Reichstag, or Parliament, that there are eleven thousand persons in the hospitals of Germany who are suffering from delirium tremens. May our country be saved from such a "temperance drink!" The New York Evening Post is one of the most ably conducted and carefully worded papers in the States. It has just been saying: "There never has been, in fact, in any age or country, a trade so distinctly marked out for reprobation and discouragement as liquor dealing in the United States in our time. Whatever be the merits or demerits of alcoholic drinks, the man who sells them seems always prone to become a social nuisance, and his shop a fountain of evil."

THE South Carolina liquor puzzle is now being tested. What is its relation to the ultimate suppression of the traffic? Time will tell. And another question is, What will the bar-keepers do after July 1st? The wholesale dealers will, in many instances, leave the State and others will enter the grocery business. The retail men are looking around for other jobs; many will remain here in the restaurant and tobacco business, others will leave the State, and a few have arranged to engage in other business. Under the law none of those now engaged in the liquor business can be employed in the State or county dispensaries. The position of the Prohibitionists has been considerably misunderstood, and on that account an address has been issued by Chairman L. D. Childs, at the suggestion of the non-partisan State Prohibition Executive Committee which met in Columbia, June 8th. The address declares that Prohibitionists will aid in enforcing the dispensary law to make its good features effective, while at the same time continuing to work for absolute prohibition. The address closes by calling for the active co-operation of "all who value the right and would preserve our homes from the curse of this destroyer," to continue the fight for ultimate prohibition.

WORLD'S FAIR VISITORS.

To the Editor of the SABBATH RECORDER:

Permit me to make the following statements through the RECORDER in regard to World's Fair accommodations.

1. A few persons can be accommodated at our home, 51 South Carpenter St., located 150 feet east of West Madison St., and about one mile from City Hall. Madison Street cable cars pass every three minutes.

2. But in getting to the Fair it is better to take Ashland Avenue horse cars at Sangamon and West Madison Sts., two blocks from our house, as these take you to a point three blocks from an elevated road, Illinois Central Railroad, and the boats, all of which run into the Fair grounds. Fare on street cars and elevated road five cents; and on Illinois Central and boats ten cents. No trouble in securing seats as you start from the terminal station of each line. The Illinois Central trains do not stop at intermediate stations.

3. Terms reasonable. Several parties coming together can secure rooms at a reduction.

Address, Ira J. Ordway, 205 West Madison St., Chicago.

THE right kind of a principle is something that the right kind of a man will live and die for.

THERE ought to be more people getting religion so that those who live in the same house with them would know it.

IN my early work I made the mistake of fancying that if I could get hold of the influential part of a community I could get hold of the masses. I have learned that this fancy was contrary to reason and history. Christianity was founded by beginning at the bottom.—Bishop Thoburn.

SPECIAL NOTICES.

THE New York City Seventh-day Baptist Church has adjourned its regular Sabbath services until the 16th of September next.

THE Quarterly Meeting of the Otselic, Lincklaen, DeRuyter, Cuyler, and Scott churches will meet with the DeRuyter Church July 28-30th. Prayer and conference, evening before the Sabbath, conducted by O. S. Mills. Sabbath morning, preaching by B. F. Rogers; afternoon by O. S. Mills; evening by L. R. Swinney, with conference meeting. First-day morning, preaching by O. S. Mills; evening by B. F. Rogers. Let us come praying for, and expecting, the baptism of the Holy Spirit. L. R. S.

PROGRAMME for the Ministerial Conference to be held with the Richburg Church, Aug. 2-3, 1893.

FOURTH-DAY.

8. P. M. Introductory Sermon, G. P. Kenyon.

FIFTH-DAY.

9.30 to 10 A. M. Pastors' meeting.

Paper, The relation between our own institutions of learning and the growth and prosperity of our denomination. L. M. Cottrell.

Paper, How can we, as a people, arrange so our pastors can spend at least one-fourth of their time in general evangelistic work? L. E. Livermore.

Essay, What obedience is essential to salvation? Mrs. P. R. Burdick.

Paper, The apostolic benediction. J. P. Hunting.

Essay, To what extent may Christians consistently engage in popular amusements? B. C. Davis.

Paper, What can the sisters of our churches do to increase the interest of our Ministerial Conferences? Mrs. M. B. Kelly.

No paper to exceed fifteen minutes.

M. B. KELLY, Sec.

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.

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

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

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

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

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

ALFRED CENTRE, N. Y.

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

ERIE LINES

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Table with columns for destinations (Dunkirk, Sheridan, Forestville, Smith's Mills, Perryburg, Cattaraugus, Little Valley, West Salamanca, Salamanca, Ar., Kill Buck, Carrollton, Vandalla, Allegany, Olean, Hinsdale, Cuba, Friendship, Belvidere, Belmont, Scio, Wellsville, Andover, Alfred, Almond, Hornellsville) and times (Eastern Time, June 4, 1893, Leave, Arrive).

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





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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.

SLOOUM.—At the home of his uncle, Benjamin Wilbur, in Little Genesee, N. Y., July 7, 1893, of central meningitis, Walter Slooum, in the 20th year of his age.

For several days previous to his death his physical condition seemed to be improving, but his mental condition grew worse. Steps were in progress to have him removed to the asylum. His death was unlooked for. His attendants, upon entering his room, found him dead. He was a young man of many good impulses. G. W. B.

GATES.—At Brookfield, N. Y., July 2, 1893, Darius Gates, in the 75th year of his age.

He was born in the town of Brookfield and has always made it his residence. He was married in 1865 to Marian E. Palmiter, who survives him. One son and two daughters are living to mourn their loss. Some two years ago he lost a son, which seemed to tell heavily upon him. A severe sickness came in the spring from which he could not fully recover, and although death came suddenly, it was not wholly unlooked for. He had the respect of his fellows. C. A. B.

MILLER.—At Brookfield, N. Y., July 7, 1893, Mrs. Lodema Miller, in the 79th year of her age.

The subject of this sketch was born in the town of Brookfield, N. Y., in the year 1814, and was the daughter of Hezekiah and Nancy Burdick Babcock. When 26 years old she was married to Sylvanus Barney, with whom she lived 6 years, death taking him away. After a period of widowhood she was married again to Joseph Miller, who died some 16 years ago. By her first marriage she had one son, who also has been dead a number of years. Aunt Lodema, as she was familiarly called, was of a quiet, gentle disposition, always smiling and sunny. She had for a great many years been a member of the Second Brookfield Church, and was helpful and faithful in the work. Having lived all her life in the neighborhood, she had a general acquaintance and many friends. Though she had been in poor health she had been able to be out, and the same day she died had called on neighbors. We think she was prepared to meet the messenger when he came. C. A. B.

GREEN.—In Berlin, N. Y., of lingering consumption, Mrs. Samantha U. Green, in the 62d year of her age, wife of Dea. James Green and granddaughter of Eld. William Satterlee.

Sister Green was baptized and united with the Seventh-day Baptist Church in this place 47 years ago, of which church she remained a faithful member until death. She was a great sufferer for a long time previous to her death. She bore her suffering patiently and with an uncomplaining spirit. Her faith in her Saviour was firm, and she looked forward with joyful anticipation to the rest above. The esteem in which she was held by the community in which she had passed her earthly life was evidenced by the large attendance at her funeral. She leaves a husband and a daughter, Miss Myrta Green. May the blessed Saviour comfort the husband and daughter in this affliction. A. L.

AYERS.—Eli Ayers, son of Deacon Zara and Rachel Ayers, and grandson of Eld. Jacob Ayers, was born in Stee Creek, Cumberland Co., N. J., Oct. 31, 1822, and died in Walworth, Wis., the night following the Sabbath, July 8, 1893.

In his boyhood he gave himself to Jesus, was baptized and united with the Marlboro (N. J.) Church, and subsequently with the Walworth Church, of which he was a worthy member at the time of his death. April 2, 1846, he was married to Ann Elizabeth Swinney, who, with two children, Arthur Ayers, of Delavan, and Mrs. Julia Saunders, of Milton, survives him. In 1852 he came to Walworth, Wis., where, for the greater part of the time, he has since resided. A man of sterling integrity, quiet and unassuming, yet loved and high-

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

# Royal Baking Powder

ABSOLUTELY PURE

ly esteemed by all who knew him. "Those who knew him best loved him most." Funeral services conducted by the writer in the presence of a large gathering of sympathizing friends and neighbors, Monday afternoon, July 10th. Text, 1 Cor. 15: 57. S. H. B.

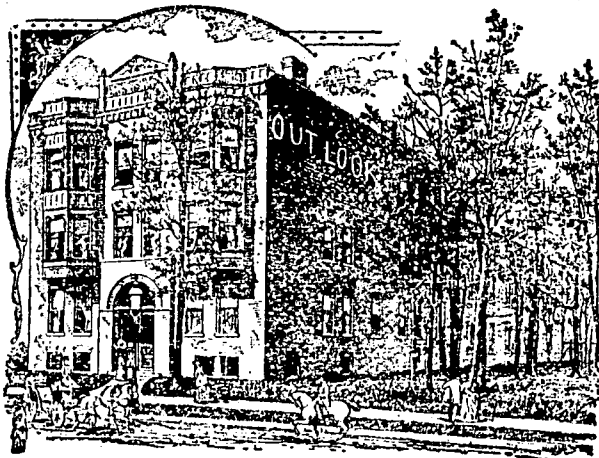
BRANDT.—At his residence, near Montgomery City, Mo., June 15, 1893, Thos. W. Brandt, aged 63 years.

Mr. Brandt was many years since a resident of Alfred and a member of the First Alfred Church. His home paper, the Standard says: "His family have lost a tender, loving father, a wise counsellor and friend. L. G.

COON.—Esther Richmond Cron, of dropsy, at her home in the town of Jackson, Adams Co., Wis., July 12, 1893, in the 79th year of her age.

Mrs. Coon was a daughter of Roswell and Thankful Richmond, was born on Richmond Hill, near DeKuyter, N. Y. She was married to Ambrose Coon in 1845, and lived near DeKuyter until the fall of '55, when they moved to Wisconsin, and settled near Dakota. In 1883 she moved, with her son Frank, to Adams county. She was the mother of ten children, four of whom are still living. E. D. R.

## LAST CALL.



Cut this out. It will

not appear again.

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FIFTY CENTS PER DAY for lodging in a room containing either two or three double beds. Each bed may have its portion of the room curtained off by itself without extra charge.

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SEVENTY-FIVE CENTS PER DAY for lodging in a room containing one double bed, or in large elegant front parlor containing two double beds.

THE ABOVE are all outside rooms, nicely furnished, well lighted and ventilated.

FIFTY-FIVE CENTS PER DAY for lodging in room opening into large light shaft. One double bed.

SEVENTY-FIVE CENTS PER DAY for exclusive use of small room (containing single bed), opening into large light shaft.

THIRTY-FIVE CENTS PER DAY for lodging in one of the dormitories. The gentlemen's dormitory occupies a whole floor. Will accommodate forty persons. Can be curtained off to suit parties.

THERE ARE two ladies' dormitories, each accommodating ten. The dormitories were planned especially for students and others whose means are very limited. Although cheaply furnished they will be well lighted, well ventilated and comfortable.

ONE-THIRD DOWN when accommodations are engaged, is the rule. Any one, however, who cannot conveniently send the money may engage accommodations by sending references as to their reliability.

IT IS desired to make the OUTLOOK a headquarters for Seventh-day Baptists, their friends, and the students [old and new] of Alfred and Milton. Presidents Main and Whitford are expected to be with us at different times during the season, and they heartily endorse the plan. Will you please drop us a card AT ONCE, giving names of old students or friends who will not be likely to see this. REV. J. F. HEILNER, Manager. Room 11, M. E. Church Block, Chicago.

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If your grocer does not keep it, send 20c. (or stamps) for full size package by mail, prepaid. MERRELL & SOULE, Syracuse, N. Y.

### Literary Notes.

Harper's Weekly for July 22, (out July 19th), is an exceptionally attractive number. An article by Joseph H. Choate on the life and career of the late Judge Blatchford, and a vigorous article entitled "A Substitute for Silver," by Horace White, are timely and important features of this issue. There is also an article by Major Starling, chief-engineer of the Mississippi Levee district, on the recent floods, and the damage they have done, with an explanation of the Levee system. The number also contains a page of illustrations on the Iowa cyclone; another of Himalayan horsemen, with an article by Colonel T. A. Dodge, U. S. A.; and a third page of illustrations of the Russian Fleet now in our waters. Still another page is devoted to the Chicago Fire.

### For Dyspepsia and Exhaustion.

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Can be furnished to those who may wish by giving their order to John Sheldon, Alfred Centre, N. Y. They are from the Depository of the American Bible Society, at Hornellsville.

### To Rent or For Sale.

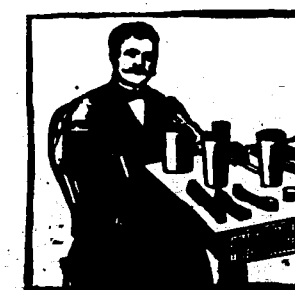
House to rent entire or in suits of rooms, or house and lot for sale on easy terms, inquire of A. A. Shaw, at Jewelry Store, Alfred Centre, N. Y.

### For Sale.

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

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