

# The Sabbath Recorder.

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## THE SABBATH RECORDER.

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PROF. EDWIN SHAW, Milton, Wis., Young People's Work.  
REV. H. D. CLARKE, Dodge Centre, Minn., Sabbath-school.

JNO. P. MOSHER, Business Manager, Alfred Centre, N. Y.

WE regret to learn that our esteemed brother, J. W. Morton, is, for a time at least, disabled from his work as pastor of the North Loup Church, and is now at St. Paul, Minn., in a somewhat critical condition. See item of Home News from North Loup.

THE question has been raised by a correspondent concerning the *Evangel and Sabbath Outlook*, "Is it published by the *Tract Society* or by individual enterprise?" We reply, it is published by the *Tract Society* and sustained by subscriptions and gifts from the people. Do not fail to take it and read it.

REV. O. U. WHITFORD has accepted the call of the Missionary Board to become their Corresponding Secretary. He will remove from Milton, Wis., to Westerly, R. I., next October. He is spending several days in Alfred Centre preparing, with President Main's assistance, the Annual Report. His post-office address, until October 1st, will be Milton, Wis.

A BROTHER with whom we were conversing, on the date of the issue of the last RECORDER, said, "I saw Treasurer Hubbard's notice in the paper this week and I will send him a check tomorrow." Now that is business. How many others will be as prompt in responding to the urgent call for the Lord's money? Every dollar of the *Tract Society's* indebtedness could be cancelled before Conference, if those who are just as well able to respond as the one above referred to, would be alike thoughtful and conscientious in practicing self-denial, and giving as the Lord has prospered them.

WE are told of a deacon in one of our churches, in ordinarily good circumstances financially, who does not take the RECORDER, nor have a chance to see it often. He takes the *National Tribune* for \$1 and thus tries to show his loyalty to his country in whose interests he fought, and came near dying, as a soldier. But he seems to have forgotten, in a measure, that God spared his life, that he might be loyal to Christ, the church and denomination whose principles he has espoused, and which, by virtue of his connection therewith, he stands solemnly pledged to maintain.

THESE mile stones that mark our Christian progress do not come any too often. The New Year, a birthday, or marriage anniversary, some annual return of the "mile stone," sets us thinking of our follies and our failures. But why wait so long for this period of reflection and resolve? Will not the probabilities of successful reformation and better achievements be greatly enhanced by remembering that each day, each week, each month, is a new chance given us by God? A new chance, a new leaf, a new life,—this is the golden gift which each new day offers us!

LOOKING over the Conference Minutes of last year we find there was no report from each of the following churches, and therefore our published statistics are necessarily incorrect: Greenmanville, Second Westerly, Daytona, Cartwright, Shepardsville, Alden, Woodlake, Isanti, Bethel, Tustin, Big Springs, Daneville and Dell Rapids. Probably there are those who will read this item who can give correct information respecting the spiritual condition and statistics of each of the above named churches. Will you do it? Write to the office of the SABBATH RECORDER or to the Corresponding Secretary, Rev. B. C. Davis, Alfred Centre, N. Y. Let us for once have a full report. Do not wait to bring the report with you to Conference or send it by some delegate. Send it at once by mail or it will be too late to be properly embodied in the Secretary's report.

ANOTHER Presbyterian heresy trial is on the calendar for August 1st. This time it is in the Queen's dominions. Prof. John Campbell, of the Montreal Presbyterian College, is charged with giving utterance to non-Presbyterian sentiments in an address delivered at the Queen's University, Kingston. His theme was, "The Perfect Book and the Perfect Father." In his address, it is alleged that he expresses disbelief in the entire inerrancy of the Old Testament, and in the doctrine that God smites sinners, either in the way of punishment or discipline.

Well, now, why should not the Presbyterians prefer charges against any of their accredited teachers, who persist in propagating doctrines contrary to their church creeds, which they are under solemn obligations to maintain? If a Baptist minister, or theological professor, should come to believe and teach the doctrine of the scriptural authority for infant baptism, his church and denomination would not be very slow to invite him to step out of their ranks. If a Methodist minister, or even bishop, should cease to recognize sprinkling or pouring as valid baptism, and decline to admit to that ordinance any except those who were sufficiently mature to become believers and give good evidence of having been regenerated, he would be asked to give up his credentials; and justly so, since he would no longer be distinctly Methodist but more properly Baptist. If a Seventh-day Baptist were to renounce his belief in the claims of the Sabbath and accept and teach that the fourth commandment was equally as well

satisfied by observing one day in seven, from whatever point the reckoning might commence, he could no longer be recognized as a Seventh-day Baptist. Then why should people sneer at the Presbyterians because they pronounce Dr. Smith and Dr. Briggs and perhaps Prof. Campbell un-Presbyterian, and therefore, to their view, heretical in their teachings? It is true the Presbyterian creed may be faulty; but so long as it remains as it is, they cannot consistently retain, as the accredited exponents of that creed, those who renounce it and teach contrary doctrines. And we can hardly understand why any Presbyterian teacher, who does not believe in the creed he has once planted himself upon, should make it necessary for the denomination to set him aside, almost by force. Why would it not be much more consistent and in the interests of peace and fraternal feeling for such a teacher, having decided that he can no longer accept the teachings of his church, to quietly and respectfully withdraw, and either stand alone or cast his lot with others where he could find sentiments and liberties more in harmony with his own convictions. Then the world would be spared many acrimonious dissensions, charges and counter-charges; and Christian people could devote their time and energies in other and more profitable lines of religious and philanthropic work.

[From L. C. Randolph.]

—A PETITION with 85,000 signatures has been presented to the Mayor of Chicago asking him to close the saloons on Sunday. The Mayor stated to the committee which waited upon him that he was opposed to intoxication as strongly as any one could be, and he had recently gone to a meeting of the Retail Liquor Dealers' Association, and had asked them to see that intoxication was discouraged by their members to the end that the saloon-keeper might be raised in public esteem. But he felt himself bound to see only, that the city ordinances providing that the front doors of saloons be closed Sundays and the blinds down, were enforced. He was not obligated to enforce either State or United States laws. More than that, a law cannot be successfully enforced when public opinion is against it.

There is quite a large mass of good citizens in our great municipalities who periodically endeavor to shut up the dram shops on the first day of the week. The Western Editor some time ago defended his right as a teetotaler, a prohibitionist and a Seventh-day Baptist to vote in favor of such a measure. We said that if we could not shut the saloons all the time, we would shut them part of the time. We would close them on Sunday because that day was one of peculiar peril to working men who have nothing to do and their week's wages in their pocket. We are still prepared to take the same action when confronted by certain conditions. In our own experience and observation, however, the conditions never appear. The situation is an imaginary one rather than real. If the saloon

can be closed on Sunday, they can be closed all of the time. It is difficult to conceive of a man who should want liquor sold on all other days of the week but not on Sunday. Sunday-closing is a half way measure; but it can be attained no more quickly than the "whole loaf." Leaving out of account its flavor of religious legislation, it is unsatisfactory. No wonder that many good men have not enough faith in it to write their name on a petition in its behalf.

—LYNCH law appears in its worst light in the Miller case at Wickliffe, Kentucky. Two girls were brutally murdered at that place July 5th., and their bodies mutilated in such a manner as to suggest the Whitechapel fiend. The mob, by some unaccountable process of mind at once came to the conclusion that the murderer was a negro. Crazy for revenge, they seized upon the mulatto Miller, and on evidence so flimsy that the father of the murdered girls himself was in doubt as to his guilt, hung him with a log chain and then burned his body. There is an exceedingly strong probability that the man was innocent. There is scarcely any reason to believe otherwise. It is quite possible that the real murderer may have taken an active part in the lynching. The widow of this victim of "man's inhumanity to man" is now a raving maniac.

Lynch law is a make shift to be resorted to only when organized government utterly fails to punish criminals. It has no place in these United States of America. It is unreasonable and cruel. What! is justice to be meted out through the fickle impulses of an irresponsible mob? If a man is guilty, his punishment will be the more impressive if administered by the proper authorities after the deliberation due the gravity of the case. But if the man is innocent how necessary that he should have every opportunity to prove it before the world. And no one can realize the awful injustice of denying him this privilege so much as he whose friend has been swung into eternity—with the vows of innocence upon his lips—by a gang of men unworthy to unloose the latchet of his shoes. Let us either have lynching stopped in this country or else drop our claim to being a "civilized" nation. Every man, without regard to race or color surely has a right to an impartial hearing when he is on trial for his life. In the words of a member of that race which is the mob's frequent victim, "How long shall it be said of free Americans that a man shall not be given time and opportunity to prove his innocence of crime charged against him?"

—WHEN the teacher thundered out before the class, "Who discovered America?" the frightened boy whimpered, "Please sir it wasn't me." Similarly when we read Dr. Lewis' broadside in last week's RECORDER we were at once moved to sit down and say, "Please sir, it wasn't us Western folks." Can it be possible, Brother Livermore, that any Seventh-day Baptist "sent back" the *Evangel and Sabbath Outlook*? He must have been the rare exception. Anyway, he wasn't a Western man. We out West think the *Evangel* is just right. We enjoy (and try to profit by) the sharp truths which Editor Peterson whittles out to rebuke spiritual laziness. We heartily appreciate Dr. Lewis' work; we are proud of him as the man who has done more than any other to "shape the currents of Sabbath thought in America," and as one who commands a hearing whenever he addresses the public with tongue or pen. Evangelism and Sabbath Reform is Sabbath seed germinating in evangelistic soil. We like the idea, the paper and the editors, and we don't ask for a chromo.

### THE CHURCHES AND THE CONFERENCE.

BY REV. B. C. DAVIS.

The sessions of the Conference are never so rich but there is yet on appreciable lack in the relation between the churches of the denomination and this annual meeting. The Corresponding Secretary has tried to get at least a brief summary report from each church in the denomination. But he has failed in this effort, for from ten to twenty per cent of the churches have neglected to report at all. He has asked for a full statement of the condition and work of the church, its needs and prospects. A few churches only have reported anything but the figures in the statistics.

The report of the Corresponding Secretary can be no more full and instructive or inspiring than the reports he has received.

The delegates come to the Conference filled with the inspiration of the gathering, but have no opportunity to acquaint the Conference with the work of their own church. No methods of church work, however new and helpful, are brought before the meeting. The usual committees are appointed and report; the usual resolutions are adopted, and the Conference gives way to the fresh and interesting discussion of new needs, new methods, and larger plans in Missionary work, in Sabbath Reform work, in Educational work, in Endeavor work, etc., and we return home enriched and blessed with these larger views of the world, and our mission as a people in the world, but with no advance steps taken in practical church work, and no new or helpful feature in this work suggested or discussed; we settle back in the old ruts—conduct the services of the church and prayer-meetings just as they have been conducted in that church for forty years. We seek by the same methods to raise our money for church expenses and benevolent purposes, though we have always known that any business enterprise conducted in that loose way could never succeed. The old church debts still stand or grow larger, short and broken pastorates become more frequent, and we long for a revival of church life and church enthusiasm, in means and methods.

Have we not had enough of such experiences and are we not now ready to let Conference do more work for the individual churches? Many people are asking this question, and the Executive Committee is seeking to make the Conference this year richer in work for our church life than any previous Conference. Will not the churches help this work along by making full and prompt reports, giving us new and fresh suggestions in plans and methods of work, and by telling us of the problems that are just now the most puzzling to you; and especially by coming up to the Conference with a zeal for your church and help us to have a Church day as well as a Missionary day and Tract Society day.

AFTER I became a father, and for years had an only son, as I looked at my boy I thought of the Father giving his Son to die; and it seemed to me it required more love for the Father to give his Son than for the Son to die. Oh, the love that God must have had for the world when he gave Christ to die for it!—*Mr. Moody.*

GOD will teach you, if you will wait upon him, the details of your work, the details of his gospel, the detailed explanation of your experience. "In all thy ways acknowledge him, and he shall direct thy paths." As one said to me the other day, and I thought very wisely, "God directs his servants' steps, and also his servants' stops when they are not able to take any steps but feel bound to stand still." God directs them in not acting as well as in acting.—*Spurgeon.*

### LIFE'S SERVICE: TO WHOM SHALL IT BE GIVEN.\*

BY THE REV. J. ALLISON PLATTS.

"Choose you this day whom ye will serve, whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell."—*Josh. 24:15.*

These are the words of Joshua, the servant of the Lord, in his last message to the children of Israel. God had given his people rest in the land of promise. The days of privation and suffering—days in which they had felt the pangs of hunger and thirst, and borne the burdens of sorrow, as one by one the fathers and mothers in Israel had dropped away,—were all things of unhappy memory. The children of Anak, who so terrified their forefathers into faithlessness and forgetfulness of God, were no more. The land flowing with milk and honey was at last theirs, with never a foe who dared openly contest their title. But the man who had so faithfully and gallantly led them through victory to peace was growing old. The feebleness of age had got hold upon him, and he gathered his powers for one final and master effort in behalf of the people for whom he had struggled so long. What could have been more fitting than that, calling their attention to God's gracious dealings with them these many years, he should strive to incite them to sober thought, to earnest heart-searchings, and finally to decision and commitment for God or against him?

In times of war or excitement, when every sense is on the alert, every eye is bright with watchfulness, every hand upon the hilt of the sword, every heart throbbing with eager expectancy, there is not half the danger as when in fancied security one lies helpless and powerless in the arms of deep sleep. Peace is sometimes more dangerous than war, and never in the days of actual conquest had the heart of the old veteran been more anxious for Israel than when in peace, quietness, and carelessness, they had settled down amidst the tempting allurements of Ampritish heathenism. Hence the need and hence the practicability to them of the words which I have taken as my text to-day.

We sometimes look back to Mary weeping beside the empty sepulcher, and crying, "They have taken away my Lord, and I know not where they have laid him;" we gaze upon the dark ages when the light and life of the church almost went out; we behold the blank infidelity of the old world of a generation ago, and we say, "Surely these were the crucial times of the church of our Lord." But close beside Mary stood the risen Saviour, waiting to be recognized and worshiped. According to her felt need was the nearness. When the spirit-life of the church was at its lowest ebb Luther, Zwingli, Calvin, and others, were preparing for the work of reformation. The very darkness of the night around them had caused them to look the more earnestly for the light. The infidelity of France and Germany is giving way before the labors of such men as the late Dr. McAll. The unsatisfactoriness of the false philosophy renders the acceptance of the true religion the more easy. And really the most trying time for the faith that is in us is when in so-called Christian lands there is a nominal faith in the risen Lord, a satisfaction that the spiritual church has been regained and thoroughly established, and a belief that all forms of error are rapidly vanishing before the spread of the truth. The Christian Church has answered the question as to whether she can bear the brunt of conflict;

\*A Sermon preached before the Western Association, at Nile, N. Y., June 16, 1893.



the question before her now is, Can she endure the peace of success? Our fathers have answered the first, to us it is given to answer the second.

Here again we find several different paths, any of which we might enter; each offering rich reward for investigation, and promising abundant opportunity for practical application. And again time limits us to the consideration of but one. We take a road which is closely allied to the thought of the text, and make, as our first proposition, the statement—*Man must worship*. Every man is continually bowing down and worshipping at the shrine of some one or something which is to him virtually a god. We read a great deal in infidel literature about freedom, liberty, breaking the shackles of superstition and religion, and standing upright as free, independent men. We might as reasonably talk of living in health without eating and drinking as to talk of being fully-endowed men without worshipping something. We may possibly bar the doors of our hearts against the entrance of the true God, but some other god is in the meantime forcing the cellar window, and securing the run of the windows.

The false scientist refuses to acknowledge God as the creator and sustainer of the world, but falls down and worships protoplasm as his maker, and evolution as the bestower of his providences. The infidel scouts at the thought of worshipping an Infinite Father, but prostrates himself at the altar of his own puny philosophy. The worldly sinner neglects to swear allegiance to the King of kings and Lord of lords, but finds that he has come into the abject bondage of his own selfishness, which has been elevated to the throne as his god, and from whose service he cannot alone escape. He will sacrifice time, talents, prospects, yea, all, in response to these harsh commands. One bows to his appetite in drink, another to vanity or pride, another to popularity or power, another to sinful lust, and so on to the end of the list; but all (in the last analysis) come back to self as the god whom they worship with a zeal worthy a better master.

We are all dependent, serving, worshipping creatures, and how many times do we find that even we Christians who have placed our affections and service at the feet of Jesus have forgotten the vows of our hearts and for a moment gone back to the old love with our allegiance and worship.

In the second place there are but two rival powers contending or bidding for the worship of the world—the powers of truth and goodness, all as the agents of the one good God, whom we worship in seeking his goodness and holiness for our own; and the powers of evil, which we virtually serve under the many disguises assumed in appealing to the different phases of our own selfishness.

Still further, we are consciously or unconsciously serving one or the other of these powers in every act of our lives. We are moral beings, and as such are in moral relations to the whole universe, material, mental, and spiritual. Consequently, all our acts partake, to a greater or less degree, of moral quality—goodness or badness. Let me cite an exceedingly homely illustration. I pick up and throw a stone which lies at my feet. I have come into moral relations with that stone, and this simple act has attached to it a moral quality. A number of impulses may have prompted to the act, and they are to determine whether it was good or bad. I may have thrown it maliciously to harm some innocent bird or to spite my

neighbor by breaking in his windows. I may have done it to draw the attention of a vicious dog from some little child who has heedlessly ventured too near; I may have thrown it aimlessly, simply for fun, without even stopping to consider its possible consequences. The act was always the same, physically, but sometimes it was good, sometimes it was bad, always one or the other. What is true in these lower relations we more easily recognize as truth when we rise in the scale, and find ourselves morally related to animals and to our fellow-men. We perform no voluntary act without some motive therefor, and hence whatever we are doing, even the smallest and commonest acts of our life are in line with goodness or along the line of evil. Our hearts, out of which proceed the issues of life, are shown to be pure and holy, or to be vile and wicked. We are revealed to ourselves and to the world to be serving God or serving the devil. Knowing this to be true, realizing that this life can be lived but once, that an act of worship rendered is rendered for eternity, that every act performed impels to others of the same sort, it certainly behooves every one of us to look well to the admonition of God's ancient servant, and choose to whom the best of life's service shall be given.

Shall we worship him whom our fathers worshiped, glorying in their lives and emulating their virtues, or the gods of the world in which we dwell?

This brings us to the third point, *viz*, it is sometimes exceedingly difficult to draw the line and know just where the service of God ends and the service of Satan begins.

We read in our Scripture lesson this morning about Balaam. See Num. 22. His is a case in point here. He was a man of naturally good impulses. He wanted to do about right, and further, he wanted to know what was right. So when an invitation came to go and do a certain work he first called upon God to know his will, and answered according to his revelation. Then again came the temptation, this time a little stronger, just as temptations always come stronger with every attack. Now, instead of boldly and manfully standing by the word of God Balaam begins to question, "May I not possibly have misunderstood his command? Perchance he will permit me to go and obtain this great reward." God was to him as he is to us to-day. He never compels us to obey the letter of his commands. If we are bound to question and discuss and excuse as did Balaam, God will surely permit us to go our own way, though we find it a thorny road, beset with full-armed angels, and attended by strange and warning providences. In the end he will turn our acts to his own glory, but his is the credit and not ours. Balaam blessed Israel, whom he had been called out to curse. Why? Because he wanted to? No. Because he could not help himself. His blessings were given, but given under protest. To the very last he sought and besought that it might be otherwise, sacrificing, praying, tempting God to let him go just a little farther. While the end of the transaction was a blessing on the chosen people, the blessing was God's and not Balaam's in any sense whatsoever. Balaam's heart was with the Moabites, and he was in his interests serving Balak rather than God; or perhaps better, it was Balak as far as he could possibly go, and God when he dared no other.

One of the most forcible pieces of literature I ever read was a defense of Christianity written by a man who was converted to Christ at one of Robert Ingersoll's lectures. Through

the utter senselessness of the great orator's logic he came to see how untenable is the infidel's position, and then on to a knowledge of the truth. But can we claim thereby that the Colonel was serving God? No. God's was the blessing, not Ingersoll's. We judge here, as with Balaam, not by the results, but by the motives, personal interests, and preferences.

Here is a question for each of us to settle, not by ends or results, but by hearts—are we in the service of God or in the service of Balak? Are we serving the God of our fathers, or the gods of the world? Is the moral quality of our acts good or bad? You may be at work in the shop or on the farm, and a piece of work is put into your hands. You can rush it through any how, putty the crack, paint over the defects, it saves you some time and a great deal of pains, and will probably be good enough. But is this honesty to the man who employs you? What is the moral quality of such an act? Or perhaps you are engaged in a business transaction. The other man is a little inexperienced, or confused. You see something his eye has missed. Here is an opportunity to get the "big end of the bargain." "It is not dishonest—it is simply business." It may be a little questionable on the plane of high ethics, but "all's fair in love, and war," and business. It is his place to look out for his interests, and I will take care of mine. All this may be true, but in whose service is the act performed?

Then again, when the Sabbath rolls around. It is very easy to hang on late Friday night and begin early Sabbath night, and between times to drop in at the post office to see what the mail is. Not that we would transact any business on the Sabbath for the world, but we just want to know what must be done when the Sabbath is over, and be rather preparing our minds to take it up the instant Old Sol hides his face behind the western hilltop. How perfectly natural it is, too, to look back over the week and think how hard we have worked, and how good a right we have to stay home from prayer-meeting. "The Sabbath was made for rest, and after such a week's work it is perfectly ridiculous to think of going to church and staying to Sabbath-school." Sabbath afternoon is also a good time for pleasure seeking. "Nothing bad, nothing that God would object to or that is out of harmony with the sanctity of the day." I have nothing to say on this question. God has given us the Sabbath and directed as to its use. We must decide on our acts as to whose service they are,—God's, who gave the day, or the world's, whose day it is not.

We sometimes manifest the same spirit in our benevolences. We see the cause of God languishing for lack of funds to support workers who are anxious for a chance if the way is opened, and we figure just what is our duty in the matter, just how much we must do to quiet our own consciences and satisfy the claims of the Lord upon us, just what is necessary to purchase divine grace in our favor, instead of giving as freely and gladly as we do to a score of other and less important objects. I have seen people whom I honestly thought did more than is required, for I hardly think God asks a man to cripple himself or deprive his family of the necessaries of life and comfort, but I do sometimes become seriously puzzled as to whether we are worshipping God or ourselves in the use of the money God has entrusted to our care.

There are a dozen other phases of this question to which I would like to refer, if time permitted—personal habits concerning which there

## MISSIONS.

lingers some doubt as to whom they are acts of worship: personal pleasures where there is a chance to question as to their quality upon this ground. I know of no better way to answer all such questions than by this counter question: Whom do they show that we are serving, God or Balak? Are they positively all right, or is there an opportunity to question, as did Balaam, whether God may not be persuaded to allow us to go?

During the war a man applied to Commodore Farragut for a position as pilot on the Mississippi River. "I suppose you know where the snags are," was the first question asked. "Know where the snags are! No. I know where the snags aint, and that is where I do my sailing." I have heard no safer rule for the Christian life. The qualifications of a good pilot are not those of a man who in the crooked channel and rapid current tries to see how near danger he can run and miss, but of him who finds the clear sailing and keeps well therein.

Each man has his own peculiar temptations. The laborer finds them in his work; the business man finds them at every turn in his course; the pastor finds them in his impulses to preach, not the whole truth, but the parts he knows will please the people, or to pander to popularity at some expense to his deeper convictions; we all find them everywhere where the impulses of the flesh and spirit-life clash, where the allurements of the world and the pleadings of the still small voice are not in harmony.

"And Lot journeyed east, . . . and dwelt in the cities of the plain, and pitched his tent toward Sodom." "Then Abraham removed his tent and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord." These two men of long ago represent the only two classes upon the high moral ground into which humanity, and especially Christianized humanity, may be divided—those the tendency of whose daily life is toward Sodom, with its worldliness and selfishness, and those whose trend is upward toward God through the altar of continual, consecrated, self-sacrificing service.

The all-important question to every one of us to-day is, Which way am I tending? And may God, through Jesus Christ, assist us in the answer. Amen.

### "THE UNDISCOVERED COUNTRY."

Could we but know  
The land that ends our dark, uncertain travel  
Where lie those happier hills and meadows low;  
Ah, if beyond the spirit's inmost cavil  
Aught of that country could we surely know,  
Who would not go?

Might we not hear  
The hovering angels' high-imagined chorus,  
Or catch, betimes, with wakeful eyes and clear,  
One radiant vista of the realm before us,  
With one rapt moment given to see and hear—  
Ah, who would fear?

Were we quite sure  
To find the peerless friend who left us lonely,  
Or there, by some celestial stream as pure,  
To gaze in eyes that here were lovelit only—  
This weary mortal coil, were we quite sure,  
Who would endure?

—E. C. Stedman

"THERE is nothing for which a man has to pay so dear as for the privilege of being stingy."

"A BENEVOLENCE that can be extorted only by a church supper, gets no credit in heaven."

FULLY 500,000 copies of Lew Wallace's "Ben Hur" have been sold to English readers, and there is a steady demand for translations of the book in foreign languages.

PROF. EDWIN SHAW in care of the Seventh-day Baptist Exhibit, Manufacturers and Liberal Arts Building, Gallery, Post 102 D., writes: "You see I am in the city now taking charge of our exhibit. I tell you it is the greatest opportunity for the scattering of Sabbath truth that I have ever experienced or known of."

T. J. VAN HORN writes from Stone Fort, Ill.: "For two weeks, now, Bro. Kelly (M. B. Kelly, Jr.) and I have been holding gospel meetings at Old Stone Fort. The Lord is apparently moving upon the hearts of the people. An arbor has been built to accommodate the increasing audiences. The quartet from Milton came a week ago, and are receiving the universal admiration of the people for their beautiful and powerful singing, and their earnestness in Christian work. Thirty or forty have expressed, in various ways, their earnest desire to find Christ, and several have already found him. We are feeling our own weakness and the necessity of the Spirit's power. Pray that it may come in power."

### FROM THE LATE SECRETARY.

Dear Friends:—For over seventeen years I have been Corresponding Secretary of the Seventh-day Baptist Missionary Society; and for the progress of the work during these years, and the manifested good-will and hearty co-operation of many interested friends of the cause, I feel profound gratitude. Over mistakes and failures no one can have deeper regret than myself.

With what emotions a work is now laid down to which I have conscientiously tried, these many years, to give the best of my powers, I will not attempt to describe. But I am glad that the responsibilities are to be taken up by so efficient a man as the Rev. O. U. Whitford, of Milton, Wis. For this great service he is qualified by large experience, soundness in the faith, devoted loyalty, breadth of missionary spirit, and enthusiasm of purpose.

The position is one of the highest to which our people can call a man; the work is great, glorious, and advancing, with a future full of enlargement, if we are faithful; the Missionary Board is a body of able, wise, broad-minded and thoroughly and loyally interested men; and the denomination at large is surely coming to nearer visions of holy duties and exalted privileges.

May the Lord of the ripening harvests constantly guide and abundantly bless you all.

Faithfully yours,

ARTHUR E. MAIN.

ALFRED CENTRE, N. Y., July 24, 1893.

### CORRESPONDENCE.

Your letter and tracts duly received, and many thanks for same. I received them the day before I left Smith Centre, Kan., for Chetek, Wis., but I lost no time in distributing the tracts, and to persons apparently much interested in the Sabbath question and our faith. I also distributed some on the train. Now, dear brother, I trust you will bear with me in this letter. I find in traveling from place to place, and in conversation with people, that the Seventh-day Baptist people are a class of people seldom heard of, and by most people never heard of. During my travels in Kansas I did not find a person who had ever heard of such a class of people, but seemed to think that all

Sabbath-keepers must be "Seventh-day Advents," and as a general thing, most people have great antipathy for the Adventists. During my conversation with them they would learn that I am a Sabbath-keeper and would invariably say, "Oh, you're an Advent," my reply would, of course be, "Oh no, I'm of the Seventh-day Baptist faith," and that faith being something new to them I would be obliged to explain. I also must confess, dear brother, that I never learned of the Seventh-day Baptists until I came to Northern Wisconsin, although I had been a firm Sabbath-keeper. Now my brethren and sisters, why are we not better known, is it because our light is hid under a bushel? I have often wondered why we cannot do as other denominations are doing, go from place to place with horses and wagon and hold meetings wherever we can get a building to hold meetings in, or as some do, hold tent meetings. About one year ago some preachers went through this country with a tent, holding tent meetings.

I have been asked many times to explain the Sabbath question and immortality of the soul. I would take my Bible and prove with it why Saturday was the Sabbath, and why the soul does not sleep. Now, my dear brother, is not there some good Seventh-day Baptist preacher and wife or daughter that would be willing to go on a journey through the West and hold meetings? Go with horses and wagon, equipped for the purpose. With our God, Bible, faith hymn books and organ we could sow broadcast the precious truth, and much good would be done. I know we are apt to think of, and "count the cost," and remark that the great barrier is money. The workingman is worthy of his hire. If we will only go and do our duty the Lord will provide, and he will not send his children where he is not willing to go. I heard the remark (while West) so often made, "Oh I wish I could attend a series of good, spiritual meetings. Dear brothers and sisters must we let those poor souls hunger and thirst in vain for the bread and water of life? and the Lord calling for workers in his vineyard, we refusing to go. Oh, surely the blood of those must be required at our hands. I trust this will receive your immediate attention, and trust you will weigh the suggestions contained herein well, and let me know at your earliest convenience whether you think there will be any interest manifested in said proposition. These words just come to me, Matt. 10: 37-39. Let us take up our cross and be found at our post of duty. If no one can go, or will not go with me on a Western journey as I have proposed, as soon as you have a place for me in your missionary work I am willing and ready to go, in the name of the Lord. If you have any more reading matter you would like me to distribute please send it and I will willingly distribute it. Yours as ever in the love of Jesus,

MATTIE E. W. BRIGG.

CHETEK, Wis., July, 18, 1893.

AS THE roots of a tree are out of sight, yet from them it derives its firmness and stability, so upon the hidden life of the Christian, that life which is out of the sight of other men, his firmness and stability depend.—Trench.

IT requires more faith and courage to say two words face to face with a sinner than from the pulpit to rebuke two thousand persons, ready to listen to anything, on condition of forgetting all.

WHENEVER a good man stumbles the devil calls attention to it.



MISSIONARY BOARD MEETING.

The regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in the vestry of the Pawcatuck Seventh-day Baptist church, Westerly, R. I., July 19, 1893.

The meeting was called to order at 9.45 A. M., the president, William L. Clarke, in the chair. Prayer was offered by the Rev. A. McLearn.

There were present thirteen members and three visitors, Dr. Ella Swinney, Miss Grace Swinney, and the Rev. L. C. Rogers.

The minutes of the previous meetings were read and approved. Dr. Swinney was presented to the Board and made a few remarks. The Treasurer presented his quarterly report, which was upon motion received and approved.

It was voted that a special appropriation be made of \$18 75 for Watson (N. Y.) Church, to cover the amount sent to the Rev. H. B. Lewis for the last quarter of 1892.

It was voted to grant the following orders:

A. E. Main, salary and expenses,	\$ 227 36
O. U. Whitford, " " "	220 57
J. L. Huffman, " " "	163 45
L. F. Skagge, " " "	132 50
J. M. Todd, " " "	31 75
E. H. Socwell, " " "	78 96
E. B. Saunders and G. H. Shaw, salary and expenses,	182 96
S. I. Lee, salary and expenses,	87 11
Hornellsville Church,	18 75
1st Westerly Church,	25 00
Lincklaen Church,	18 75
Otselic Church,	18 75
S. R. Wheeler, expenses,	5 55
J. Clarke, salary and expenses,	180 96
G. W. Lewis, " " "	68 70
F. E. Peterson, salary,	25 00

An application was received from the 2d Westerly Church asking for an appropriation from Jan. 1, 1893, to aid them in the support of a pastor. It was voted that an appropriation be made for the 2d Westerly Church for the remainder of the year from the date of their application (July 17th) at the rate of \$100 a year during the time that they have a pastor.

It was voted to grant the Rev. S. R. Wheeler an advance payment of \$100 on his salary from July 1st to October 1st.

It was voted that the Treasurer be authorized to pay the quarter's appropriations to aid churches not reporting, when he shall have received proper reports. Churches please take notice.

It was voted to authorize the Treasurer to send the Rev. G. H. F. Randolph one month's salary to complete payment in full of salary due him, \$83 34.

It was voted that C. H. Stanton and I. B. Crandall be a committee to audit the Treasurer's accounts.

It was voted that Dr. Swinney be allowed to remain in this country after conference for a time, in order to visit hospitals, and for other purposes, she to sail for China not later than Dec. 31, 1893.

A letter was read from the Rev. O. U. Whitford, accepting the call of the Board to become their Corresponding Secretary, on condition that in addition to his salary of \$800 he have an appropriation of \$200 a year for clerical hire, and requesting that the Board aid him in paying his expenses of moving to Rhode Island.

It was voted that in addition to the salary of \$800, we offer the Rev. O. U. Whitford an allowance for clerical hire as from time to time it is found necessary, said allowance not to exceed \$200 a year.

It was voted that the Treasurer be authorized to advance to the Rev. O. U. Whitford, on his salary, a sum not to exceed \$200, if Bro. Whit-

ford desires it, to aid in paying his moving expenses.

Dr. Swinney then gave to the Board certain photographic negatives and photographs, which the Rev. D. H. Davis sent to the Board from China.

It was voted that the Recording Secretary confer with the Rev. A. E. Main in regard to the disposition of the negatives and photographs.

A. L. Chester brought to the notice of the Board certain amendments to the charter of the Seventh-day Baptist Missionary Society, for which the officers had petitioned the General Assembly of the State of Rhode Island, whereby there may be secured to the Society certain advantages under the laws of the State concerning corporations.

It was voted that A. L. Chester be appointed to bring these amendments before the Society at its next annual meeting.

It was voted that the action of the officers of the Board in securing the amendment of the charter be approved.

A letter was read from the Rev. E. H. Socwell asking permission to remove from Garwin, Iowa to Welton, Iowa.

It was voted to grant his request.

A letter was read from Miss Susie Burdick in regard to repairs on buildings.

It was voted that Miss Burdick's request be referred to the Treasurer with authority.

A letter was read from the Rev. A. E. Main in regard to the correspondence of missionaries, the preparation of the Annual Report, and other matters.

It was voted that the Recording Secretary be instructed to express to Bro. Main the action of this Board, and to request the Rev. O. U. Whitford to prepare the Annual Report with the co-operation and counsel of Bro. Main, and when it shall be finished to bring it with him to Rhode Island.

Other miscellaneous correspondence was presented.

Adjourned.

WILLIAM C. DALAND, *Rec. Sec.*

FROM D. K. DAVIS.

For the first time since coming to South Dakota, I can report some work outside the church. I spent one Sabbath in May with the church at Dell Rapids, and arranged to preach for them once a month, beginning with July.

In accordance with an agreement on the part of the Board to pay the expense of a trip to Wittenberg to visit the German brethren there, I spent the first Sabbath in June with them. Bro. Isaac Loewen met me at Parker, and took me to his home. The next day he, accompanied by his wife and little girl, took me to Wittenburg, about thirty-seven miles. At the Sixth-day evening prayer-meeting I spoke of our denomination and its work. The remarks were interpreted by Bro. Loewen. On Sabbath morning, at an early hour, a congregation of forty to fifty met at the schoolhouse, where their service is held during the summer. After considerable time spent in prayer and singing, by invitation, I preached, and Bro. Loewen interpreted. In the afternoon they had two sermons in the German language, one by Bro. Loewen preceded as in the forenoon by several prayers. The congregation in the evening after the Sabbath was much larger. It was estimated that one hundred were present. I preached on the "Origin and perpetuity of the Moral Law." This was translated by a Baptist brother named Hager, an intelligent man who was born in this

country, and speaks the English equally well with the German. On First-day I returned with Bro. Loewen to his home. This visit was a very enjoyable one to me. I was most cordially received and hospitably entertained. The only drawback to the pleasure of the visit was due to the fact that they understood so little of the English language, and I nothing of the German. The Wittenburg Church has a membership of thirty. There are not many young men and young women, but over forty boys and girls. I think most of the men have large farms and good houses, and are mostly out of debt. They are an excellent people of simple habits, but somewhat rigid views.

My visit has confirmed me in the thought expressed in a letter I wrote Secretary Main last winter, that an acquaintance with them would doubtless be mutually profitable to them and to us. They have in the church two ordained ministers. One is Isaac Loewen, of Parker, whom I mentioned before. His wife and two oldest children also belong to the church. The other is John Baumbach, who is the pastor. I think he is a man of good mind, and is a good pastor. He seems very anxious to become acquainted with our people. It was his intention with his brother George, to attend the Scandinavian Yearly Meeting held at Dell Rapids, but did not, Isaac Loewen and wife attended the meeting.

O. W. Peterson, of Chicago, who attends the Scandinavian Yearly Meeting every year, at the expense of the Scandinavian brethren, and does some missionary work at their expense, is to visit Wittenburg. He understands the German language, and will doubtless receive a hearty welcome.

According to previous arrangement I was to visit the Swedish brethren at Big Springs, at their expense. But it was convenient for me to stop at Daneville a couple of days, and I did so, expecting to hold two or three meetings. But a series of meetings were in progress, being held every night. By invitation I spoke a short time at a consecration meeting held one afternoon at a private house. My visit, however, was very pleasant. The little church here is very much depleted by removals and other causes. But the few are a faithful band holding meetings every Sabbath for prayer and the study of the Bible-school lesson. At Big Springs I held six meetings. There was a Swedish Baptist minister from Omaha visiting there, and I invited him to preach one evening; so that I preached only five times.

My report, in relation to our own church, must be about the same as my last. All the regular appointments have a fair attendance, but the average is not as large as it ought to be. The Young People's Society hold regular weekly meetings, and the Bible-school, under the superintendency of Bro. R. J. Maxson, is doing good work. I hope to be able, in my next report, to mention some work outside the church, as the prospect for that seems more favorable than before.

SMYTH, South Dakota, July 3, 1893.

—13 weeks of labor; 24 discourses; congregations of 40; 10 prayer-meetings.

CORRESPONDENCE.

WITTENBERG, South Dakota, July 11, 1893.

Having spent four days with the people here I think it is time to tell you something about them.

Last Friday I reached the German Sabbath-keepers settlement, or, as it is called, the Baum-

bach settlement, in Wittenberg, South Dakota. I find here many things in the way of manners and customs entirely different from what I have seen in the East, but the interest in the truth and in the salvation of souls of men and women, for which I came, is the same here as elsewhere. I find the people here endowed with a spirit of brotherly love, and of faithfulness and loyalty to the truth they find in the Word of God.

This place is commonly called the Baumbach settlement because the first settlement here was made seventeen years ago by the Baumbach families, consisting at that time of a father and five sons and their wives and children, all of which are living yet and considerably increased. They are natives of the Island of Crimea in Russia, and belonged to the Lutheran Church, but having discovered the truth about baptism and about the Sabbath by reading faithfully and earnestly the Bible, they departed from the Lutheran Church, for which they endured many trials and persecutions, and formed a community for themselves. They consisted at that time, when in Crimea, of about forty members. But not being able to stay there on account of persecution, they emigrated and came to America and settled here. Since then many others have come here and settled and are also faithful in holding up the banner of our Lord and living out his Sabbath truth.

Mr. John Baumbach, the elder here, told me that there was a time when they were about eighty members, but a great many have joined the Adventists, but some found out very soon the false doctrines and left them, some went back to this brotherhood, and some are standing for themselves, not knowing where to go. Thus a great many are struggling in a sort of discouragement in their standing alone.

My coming here has been a source of great encouragement to these people, since they see that there are thousands of brethren who are faithful in holding up the same truth, though with a slight difference as to the feet washing and the Lord's Supper being taken in the evening; and I think if by my coming here no more should be secured than this encouragement, it would be sufficient to repay for the time, labor, and expenses. But I have reason to hope for something more.

Friday evening Mr. Baumbach sent out his boys to tell the neighbors of my coming, and announcing that meeting will be held in the school-house, thus I preached for them three times on the Sabbath-day, morning, afternoon and evening. Sabbath morning and afternoon the school-house was full, but in the evening the attendance was so large that the rest of the people that could not get in the school-house were seated on benches around the windows outside of the house. The people here appear to be hungry for the bread of life and thirsty for the living water.

Sunday morning and afternoon I preached in the First-day Baptist church, five miles west from here, their pastor being absent. In the evening we again had a meeting in the school-house with a larger number than at the previous meetings. Last night was also a good attendance, but not so large as Sunday evening, since it was court day in the county seat, seven miles from here, where a good many had to be. I am unable to tell you of results, for this I leave in the care of our Lord. But I can tell you that during the meetings the spirit of God was manifest among all present, nearly all of them took part in singing, in praying, or speaking. It is true the people here are not an educated people, but they are very well versed in the Scriptures.

The women here, young and old, are the most devoted I ever met.

I believe that if the First Alfred Church, which helped in this cause, could see all there is involved in the work here, they would see that their aid and prayers are all worthily bestowed on this people.

For the rest of this week I shall hold meetings at Westford, fourteen miles north from here, where there are also a good number of Sabbath-keepers, and for next Sabbath we expect to have all the German Sabbath-keepers in this section of country gathered here, also those from Parker, forty miles south from here. It is for this reason that I have not spoken yet in public about the possibility of joining them with us, for the brethren here thought best to speak about this next Sabbath when all will be present. Bro. Pearson is also expected to be here on next Sabbath.

There are a few of the oldest brethren who appear to be quite strict in the two points, viz., the feet washing and the Lord's Supper to be taken in the evening.

After next Sabbath I hope I may be able to tell you something more about this subject. I wish to be remembered in your prayers. The people here wish also to be remembered to you and to all our people there. Bro. John Baumbach intends to write to you for himself.

Yours in Christ,

I. CH. REINES.

FROM GEO. W. LEWIS.

Our cause and denominational interest on the Louisiana and Mississippi field have received their usual attention during the quarter, save that another trip would have been made to Beauregard but for the sickness of my wife. The church at that place, however, is still keeping up the regular appointments with as good a degree of interest as could be expected, since their numbers are gradually growing less, which, of course, has its natural effect upon the remaining ones. At the time of our last trip the families of Dea. Lewis Pierce and his son-in-law, L. R. Davis, were expecting soon to take their departure, Bro. Pierce to Southern Minnesota and Bro. Davis to Calhan, Colo. This takes their last deacon, the church clerk and Sabbath-school superintendent, although the latter office is now efficiently filled by Bro. Ellis Thompson.

The balance of the church seem to be inclined to hold on for a time, at least, till they can sell without too great a sacrifice. Lack of wealth, railroad facilities and schools, and the existence of the Sunday law are the chief causes of this depletion, for the soil and climate are perhaps as good as any point in the South. These alone, however, cannot make a permanent and progressive church.

But while partial disappointment is now present we believe the time is not far distant when the sunny South will be opened up and developed, and that largely by Northern capital and enterprise. Thus becoming the pleasant and agreeable home of the wealthy, the educated and the spiritually-minded. Indeed in some parts the day has already dawned.

The point of special interest in Hammond, during the quarter, was the appearance of two young brothers, for the purpose of holding a series of revival meetings. But after further consultation, it was decided to postpone these meetings until the last of July. And since these brethren have been so very successful in other places we are hoping and praying that their efforts may be greatly blessed and our entire

village revived and set at work with new vigor and purpose.

After making some arrangements for preaching during a part of our absence, we bade adieu to the good people of Hammond and in company with three of the flock boarded the train on June 20th, for the North-Western Association, to convene at Farina, Ill., to which gathering we were a delegate from the South-Western Association.

Although the turnout from abroad was exceedingly small, probably because of the proximity of the World's Fair and the General Conference, still we had an excellent and instructive meeting, receiving and imparting many valuable hints, as also needed inspiration and deeper consecration for future work.

After bidding adieu to both the old and new acquaintances at Farina, we hastened on to the World's Fair City, stopping about 36 hours, thence wending our way through the darkness of the night, back to the old home church in Dodge Centre, Minn.—the church of our boyhood, of our young manhood, the church in which, or through the agency of which, we received our spiritual birth. This church is still loyal to the pledges of the past, and is now progressing under the efficient leadership of our friend and brother, H. D. Clarke.

After having received and given of the Word of life in both public and private places, to both our own people and the First-day churches of the place, we start to-morrow for our field of labor in Freeborn county of this State. My wife remains here till we return.

May the Lord bless and give success to these efforts and the people on this field as well as those we leave behind.

DODGE CENTRE, Minn., July 11, 1893.

—13 weeks of labor in Louisiana and Mississippi, 25 discourses, congregations of 61, 13 prayer-meetings, 125 visits, and the distribution of 500 pages of tracts and 30 papers.

MISSIONARY SOCIETY.

A. L. CHESTER, Treasurer,		
In account with		
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.		
DR.		
Balance on hand	March 31, 1893.	\$1,323 60-
Receipts in April	by contributions, etc.	1,069 87
"	from Bequests, etc.	1,000 00
"	Loans	2,500 00
"	May " Contributions, etc.	761 61
"	Bequests, etc.	1,353 00
"	June " Contributions, etc.	845 17
"	Bequests	908 92
		\$9,762 67
CR.		
Washington Nat. Bank,	3 notes of \$500 each	\$1,500 00
"	" " " "	1,000 00
"	" " Interest	20 84
Wm. Hoxsey, Administrator of H. S. Berry Estate,	Mortgage and Interest	1,085 00
A. E. Main,	Check on account	150 00
"	Receipts on field	15 00
"	Check to balance, March 31st	127 05
O. U. Whitford,	Receipts on field	25 00
"	Check to balance, March 31st	180 25
J. L. Huffman,	Receipts on field	49 20
"	Check to balance, March 31st	110 05
L. F. Skaggs,	Receipts on field	27 16
"	Check to balance, March 31st	74 02
S. I. Lee,	Receipts on field	51 00
"	Check to balance, March 31st	34 83
J. M. Todd,	Receipts on field	7 93
"	Check to balance, March 31st	28 32
Hornellsville Church,	Appropriation 1st quarter	18 75
First Westerly	" " "	25 00
Lincklaen	" " "	18 75
Otselic	" " "	18 75
Watson	Receipts to H. B. Lewis	3 31
"	Order, H. B. Lewis to A. Main	75
Watson Church,	Check to balance, 1st quarter, 1893	14 69
New Auburn Church,	Appropriation 1st quarter 1893	25 00
Geo. W. Lewis,	Receipts on field	7 29
"	Check to balance, March 31st	62 21
J. J. White,	Receipts on field	197 15
"	Check to balance, March 31st	172 85
E. H. Socwell,	Appropriation to Garwin Church, and traveling expenses, 1st quarter, 1893	75 72
E. B. Saunders,	Receipts on field	30 00
"	Check to balance, March 31st	85 58
"	Receipts, G. B. Shaw and D. B. Coon	2 87
E. B. Saunders,	Traveling expenses of G. B. Shaw and D. B. Coon	12 03
West Union Church	" " "	10 00
Greenbriar	" " "	10 00
G. Velthuisen,	Order to A. E. Main	7 50
"	Check to balance, June 30, 1893	64 50
G. B. and G. H. Utter,	Printing bill	48 75
Pleasant Grove Church,	Appropriation 1st quarter	25 00
Washington National Bank,	Interest	31 23
Mrs. Charlotte B. Berry,	widow, estate of H. S. Berry, dower right, etc.	1,112 38
G. W. Coon,	one-half insurance on Oran Vincent house	4 00



D. H. Davis, Receipts for freight on goods in Jan.	6 55
" Lectures at Salem and Hammond..	14 00
" Freight on goods by self.....	10 00
" Order to W. H. Rogers.....	18 67
" Check to balance to June 30, 1893...	328 18
Watson Church, Appropriation last quarter, 1892	18 75
Susie M. Burdick, Salary, July 1 to Dec. 31, 1893.	300 00
D. H. Davis, for Shanghai Mission School.....	400 00
" for incidental account.....	138 00
Sam'l Larkin, Foot-stones and marking monument of H. S. Berry.....	27 50
James W. Tallette, Trustee for care of cemetery lot of H. S. Berry.....	55 00
A. L. Chester, Treas., expenses of settling the matters of estate of H. S. Berry.....	69 45—\$7,940 64

\$1,822 03

E. & O. E. A. L. CHESTER, Treasurer.  
WESTERLY, R. I., June 30, 1893.

Amounts received the past year by bequests and placed in General Fund:

Harriet Potter.....	\$ 500 00
Mrs. Deborah T. Babcock.....	133 18
Mrs. Hannah B. Hamilton.....	500 00
Mrs. Diana Hubbard.....	53 00
Horatio S. Berry.....	3,772 97
Mrs. Margaret A. Barker.....	1,800 00
Mrs. Zeruah F. Randolph.....	200 00

\$8,759 15

Amounts received the past year by bequests for Permanent Fund:

George Greenman.....	\$4,000 00
Mrs. N. Mary Clarke.....	400 00

\$4,400 00

## WOMAN'S WORK.

### FIRST ALFRED LADIES' EVANGELICAL SOCIETY.

The Annual Meeting of the First Alfred Ladies' Evangelical Society was held in the church vestry, July 19, 1893. The meeting was called to order by the President, Mrs. T. R. Williams, and after a selection of music rendered by Mrs. L. A. Platts and devotionals by Dr. Lucy Babcock, the Society proceeded to business.

The programme included a paper of much interest, prepared for the Society by Peter Velthuysen, and read by Mrs. J. P. Mosher, giving a brief history and description of Holland; a letter from Sarah Velthuysen of Haarlem, Holland, read by Mrs. V. A. Baggs, showing some of the encouraging features of missionary, temperance and social purity work, in which she and her co-laborers are engaged, including that of the publication and distribution of Sabbath literature; and a letter from Mrs. Wm. M. Jones, of London, England, read by Mrs. L. A. Platts, portraying some of the encouragements and discouragements attending the work of Seventh-day Baptists in that great city, and the present outlook for the church which has passed through so many vicissitudes, and the great need of re-inforcement in the work, which devolves so largely on Eld. Jones. The programme was interspersed with appropriate music, impressively rendered by Mrs. L. A. Platts.

The reports of the treasurer and corresponding secretary were encouraging, as they gave evidences of a deepening interest in evangelical work. The following officers were elected to serve the coming year: Mrs. B. C. Davis, President; Mrs. L. C. Rogers, Vice-President; Mrs. Charles Stillman, Recording Secretary; Mrs. C. M. Lewis, Corresponding Secretary; Mrs. J. B. Clarke, Treasurer; Mrs. J. P. Mosher and Mrs. V. A. Baggs, Directors. The session closed with prayer offered by Mrs. T. R. Williams, the retiring president, who has served the Society with so much fidelity, and who will be followed by the prayers, sympathies and best wishes of its members wherever her lot may be cast.

### The Corresponding Secretary's Report.

(Published by vote of Society.)

Dear Sisters of the Evangelical Society:—The year which closes with this session has been marked with many blessings. We cannot enumerate them, but we should keep them in mind

and let our thoughts dwell upon them lest they be overshadowed by the trials and afflictions with which they have been interspersed. Whom our Father loveth he chasteneth, now, as in the days of old, but through it all reveals more fully his tender love and compassion for his children. Deep sorrow has come to some of our number,—sorrow in which we all share, for the loss is ours as well as theirs. Nothing more fully reveals the tender ties which bind our hearts together than a great sorrow which touches any of our members. To our dear sisters who are trying, with stricken hearts, to help forward the work laid down by the dear departed ones, we have given and still proffer our tenderest sympathies, praying that our heavenly Father may so graciously sustain them that they may not falter nor cease their labors till he shall say, "It is enough; come up higher."

We have to record the death of a former member, and efficient officer of our society, Mrs. L. E. Livermore, whose beautiful life, so sweet and Christ-like, was an inspiration to us and a help in all our Christian endeavors. May her sudden death, which has brought bereavement to her family and sorrow to us all, be blessed to our advancement toward the divine likeness. Let us take lessons from all these noble lives which have gone out from us, and strive to emulate their virtues, that we may be more successful in all our service to God and humanity.

As a society we have been prospered in our work. The privilege of aiding in the spread of the gospel has been ours. We have been permitted to add to the comfort of our missionaries, and to help the poor and friendless. We feel grateful that the Lord has called us to engage in this work, which gives to us so much of joy and satisfaction.

We have given four entertainments during the year. A Missionary Tea in August, a public dinner on Thanksgiving Day, our annual public session the evening after Thanksgiving, at which an able address on the relative cost of home and foreign missions, and their relative results, was given by Rev. D. H. Davis, and a very interesting paper on "Woman's Mission and Work for Women of China," was presented by Mrs. D. H. Davis. Our annual entertainment on the 22d of February, Washington's birthday, was a very pleasant one, representing old-time personages and costumes, appropriate recitations and music, a report by the Secretary, a spelling match, a supper, and a good social time completed the programme.

Our receipts for the year have been appropriated as follows: To the China Medical Mission \$10; to Mr. Van der Steur, the Holland missionary to India, \$17 30; to home evangelists, \$5; to Miss Susie Burdick, for making repairs on the Girl's School-building in Shanghai, \$50 50; To Mr. and Mrs. D. H. Davis, \$25; for the education of a pupil in the Girl's Boarding School in Shanghai, \$15; to the Missionary Society, \$12; to the Tract Society \$25; for Miss Susie Burdick's salary, \$30; for Woman's Board expenses, \$6; for SABBATH RECORDER and miscellaneous expenses, \$11 29; and \$30 70 have been contributed toward Dr. Ella F. Swinney's traveling expenses. Goods have been sent to our China Mission to the value of \$61 30, and to the Home of the Friendless in New York City, valued at \$30. Total, \$329 09.

Let us commence the new year with new courage, and an earnest purpose to help as God shall prosper us in the broadening lines of work open to us.

MRS. C. M. LEWIS, Cor. Sec.

## SEX IN RELIGION.

The Congregationalists and the United Presbyterians have published figures showing the proportion between their male and female members, which proportion is nearly two to one in favor of the women. The *Mid-Continent* (Presbyterian), St. Louis, takes these figures as representative of all denominations, and says:

"The men are certainly the 'lesser half' in the churches. And when judged by the standard of church work and devotion may they not also be called the 'weaker vessel' and the retiring sex? There is truth as well as humor in the remark of a commissioner to our Assembly lately that the 'reports of the boards show that they depend upon living women and dead men.' Peter and John, and the rest of the brethren, seem just now to be keeping within doors, and it is the Marys and the Salomes who in their love of the absent Lord have gone out bearing in their hands 'the spices which they had prepared.'... As we look over the prayer-meeting, or the missionary convention, or the Sunday gatherings, how forcibly comes to mind Sydney Smith's stress of emphasis on a certain exclamation of the Psalmist, 'O that men would praise the Lord!' Some one has recently parodied Longfellow's sober and earnest sentiment:

"In the world's great field of battle,  
In the bivouac of life,  
You will find the Christian soldier  
Represented by his wife."

—The Literary Digest.

## OUR YOUNG MEN.

Save our young men from the curse of rum. A few weeks ago there appeared the following item in the SABBATH RECORDER:

"In a temperance address Miss Elizabeth W. Greenwood repeated the following facts, which should arouse the churches to multiply their efforts in behalf of young men. In Washington, D. C., a company of gentlemen counted the young men in the ten largest prayer-meetings in that city on a week-day evening. They found 168. They then went to the ten largest saloons and found that 365 young men entered them in the course of one hour and a half. They then went to the ten largest theatres, and counted 815 young men."

Can any Christian man read the above statement and not be aroused? Can any one look at the temperance movements abroad in our land with indifference? Is it wise to speak of prohibition and prohibitionists with a sneer, and say it simply means nothing? Let him who readeth understand that the various movements of our day on the temperance question have a meaning. While it is possible that what is familiarly known as the third or prohibition party has not arrived at a state of perfection in its platform; while they may overlook in their enthusiasm other questions which deeply concern the well being of our large country; while we believe that all American interests should be properly protected, yet does it not become us as a Christian nation to hail with joy any proper effort which is intended to suppress the licensed saloon, and the rum traffic which is evidently bringing many of our young men to ruin, ought we not to be careful how we heap epithets upon a reform party that makes prohibition of the liquor traffic its motto, even though we see in some of its movements that which we do not feel free to endorse?

All reforms must have their beginnings and their mistakes. They cannot be perfected in a moment, and while we have a right to carefully weigh all questions of right and wrong, and submit them to a thorough sifting process, yet let us beware how we shut our eyes to the good, or how we ridicule and treat with contempt any movement looking toward reform, simply because it has some errors. Upon whose shoulders will rest the responsibilities of our nation



in the years to come? Will it not be the young men of to-day? And such being the case is it wise to have them educated in liquor saloons?

When we see the statement before our eyes that only 168 young men are found in ten of the largest prayer-meetings in such a city as Washington, while on the same evening, by actual count, 365 are found in ten liquor saloons in the same city within the short space of one hour and a half, we urge that it should not only arouse thought, but wise action. We need not calmly fold our arms and shut our eyes, and say that these 365 young men thus found in liquor saloons are simply the rough foreign element? Among them may be found young men from many Christian homes, over whose downfall fond parents weep bitter tears. And even though they were all of the first named class, they are somebody's boys and have immortal souls, precious in the sight of God.

It is useless to shut our eyes to the facts—that the rum power and the licensed saloon are a terrible curse to our country; and that the present stir on the temperance question means something; for even though there are mistakes made connected with some of the movements, even though there are selfish, unprincipled men who act an important part in the drama, yet we urge that there is a principle connected with the movement which is destined to triumph in some form, for there is a God of justice beneath and around us who will give us the victory.

A. A. LANGWORTHY.

#### CALIFORNIA COLONY.

Our missionary, Rev. O. U. Whitford, says in RECORDER of June 22, 1893: "California is one of the best States in our fair land in which to colonize our people. It is a wonder to me that no more of them have settled there. There is probably no better climate in our country, and why more have not gone there to escape the severe winters of the Northern States I cannot imagine. People can get a good living and make money in California." So I say, and that after having spent over five years there in farming and fruit raising. Read all of his article.

Again he says: "Unimproved orange and lemon lands, with water right, under a good irrigation system, can be bought from \$200 to \$400 per acre, according to locality and soil. Lands for raising grapes sell at \$100 and upwards. I mention these matters thinking some of our people might wish to settle in this land of almost perpetual sunshine, of luscious fruits and beautiful flowers, and the finest climate. Would it not be a fine thing for some of our people to go in a colony and settle on some of the fine fruit lands of Southern California, and thus extend our cause on the Pacific coast?"

With no other object in view than the building up of God's cause in that country, and among our people, I wish to make a few statements in connection with his, which may aid in selecting a suitable location for the suggested colony, and may answer many questions that are being asked.

The quoted prices, I fear, invite failure to the proposition. Suitable land can be had at a much less figure. Oceanside is on the coast in San Diego county, about 35 miles north of San Diego City. From Oceanside, about 18 miles south-east, a spur of the Santa Fe railroad terminates at Escondido. This is a thriving business, religious and temperance town, in a beautiful, fertile valley from one to three miles wide, I should guess. On the price of land here I am not well posted, but think a plenty can be

had at from \$50 to \$100 per acre. The higher portions of this valley, and the surrounding foothills, are good orange and lemon lands. The owner of a grove of ten or more acres, set out about five years ago, I am informed, sold his first crop of two car-loads of oranges the past winter. The water for irrigating the trees so far, has all been developed from a well, or wells, on the land. Others are doing the same thing with extensive groves. But to secure an abundant future supply of water the citizens have formed an Irrigating District, voted bonds, surveyed a flume line, and are actively perfecting plans to bring a continuous flow from the San Louis Rey River, about 25 miles distant.

A little east of north from Escondido, at an elevation of 1,500 or 1,600 feet above sea level, and at a distance of from eight to fourteen miles among the valleys and foothills, lies hundreds, if not thousands, of acres of as good orange and grape land, I think, as there is in the State, which could be bought now, at prices ranging from \$10 to \$30 per acre, the unimproved parts of which are mostly covered with small brush from three to ten feet high, which is easily cleared by grubbing, or plowing with a good two or three horse team. There is some scrubby oak timber on some of the land.

An abundance of pure, soft water is obtained for ordinary use, and to some extent for irrigating, from springs and wells from ten to forty feet deep. This vicinity is a part of what is called Bear Valley. Valley Centre is the post office, and has a daily stage line to and from Escondido, over a good graded road. The Escondido Flume Line passes through near this section, so that an extra supply of water may be had, if needed. Old men with bronchial difficulties, have settled there from lower altitudes, to extend their lives by breathing the mountain air. Young men, fast sinking with consumption, have moved there from other States, and been restored to rugged, healthy lives.

The worst features of this comparatively new locality are (1) an abundance of quail and rabbits, which are a great torment in orchards and vineyards, and wildcats and coyotes have been no small enemy to poultry; but a \$5 bounty has thinned them out. (2) Very poor natural pasturage. Live stock, to do well, should have some hay, more or less, the year round, mostly in the fall and early winter, before green feed starts. (3) A strong desert wind from the east, occurring two or three times a year, mostly in the fall, lasting from one to three days, and sweeping dusty roads to the hard ground. The same occurs nearly everywhere in Southern California. And so it is more or less with the other bad features.

The soil is generally decomposed granite, is of a loose sandy nature, and in some places mingled with clay. It retains moisture much better than the great sandy valleys farther north. This is a very important item, as much less water is needed for irrigating. Wheat, oats, peas, and barley, make good crops of grain when sown in midwinter. All these, except peas, are cut before fully ripe, to make the staple hay of Southern California. Alfalfa is grown on moist land, or by irrigation on that which is dryer. Light crops of good corn can be grown without rain, simply by the natural moisture of the soil and air. Carrots, beets, piemelons, and pumpkins, supply succulent food for horses and cows when other green feed is scarce.

Summer days are not oppressively hot, mercury seldom going above 90 degrees in the shade. Except in the few days of desert wind there is a cool, gentle breeze from the ocean all

day long. When night comes a thick coat is comfortable and bed quilts are needed. During the six or more months of dry weather good rains would be very injurious in many instances to the farmer and fruit grower, while irrigation is a benefit. With a few hens and a good cow a poor man can make a living for a small family, if he is economical, industrious, and works out some, as I had to do. But a few hundred dollars, or a thousand or two, after having paid for the land, with which to buy fruit trees and develop water, makes a start much easier, and success will come surer and sooner.

And now is there not some good brother interested in the cause who will go there with the "chink," look that southern country over, determine on some desirable location, quietly buy up a few hundred acres, notify the people through the RECORDER, sell to them at a reasonable profit, and thus strengthen God's cause and our people in California? Who will volunteer?

SILAS F. RANDOLPH.

FARINA, Ill., July 14, 1893.

#### OBITUARY.

Charles C. Socwell was born in Newport, Cumberland Co., N. J., Dec. 20, 1819, and died in Garwin, Iowa, July 15, 1893, aged 73 years, 6 months and 25 days.

He was the son of a local preacher in the Methodist Church, but his mother dying when he was but a child, he was placed in the home of a Presbyterian, where he received his early training. In early manhood he consecrated his life to the service of Christ, and remained a faithful follower until called home. December 10, 1847, he was married to Miss Sarah Davis, who still survives him. To them were born eight children—seven sons and one daughter, and of this number only two are now living. Three sons lie side by side in the cemetery at Marlboro, N. J., one was buried in Marshall county, Illinois, one in Peoria county, the same State, and one at Pueblo, Colorado, while father rests in the cemetery at Garwin.

During the winter of 1847 the deceased united with the Seventh-day Baptist Church at Marlboro, N. J., where he remained a worthy member for several years. In the spring of 1856 he moved to Illinois, his family following him the next spring. For 34 years he lived in Central Illinois, and for the same period he was a humble, faithful member of the Southampton Seventh-day Baptist Church at West Hallock. During all these years he formed a wide circle of friends and acquaintances who esteemed him highly for his strict integrity and upright Christian character. During the last 16 years of his life in Illinois he was elected town clerk year by year, receiving the entire support of his own party and a large proportion of the Democratic party, though he was always a staunch Republican, and on some occasions he was the only candidate for that office in the field. On several occasions he received high compliments from the County Clerk upon the efficient manner in which he fulfilled the duties of his office, and sincere regrets were expressed by the Town Board when he resigned his office preparatory to removing from the State.

In the fall of 1890, he and his wife being left alone in the family, and growing old in years, he ceased farming and moved to Milton, Wis., where he at once came to be esteemed as a quiet, true, Christian man, a good citizen and neighbor. In the spring of 1892, finding his health failing, he removed to Garwin, Iowa, that he might be near their only living son, Rev. E. H. Socwell, pastor of the Seventh-day Baptist



Church at that place. Here he bought a town lot and built a comfortable home, where he enjoyed the remainder of his life. During the short time he lived in his new home he won the confidence and respect of all who became acquainted with him, and many tributes of respect are paid to his memory by his new-found friends. During his last sickness his only daughter, Mrs. E. W. Ramsey, of Knoxville, Iowa, and a niece, Miss Cora Schaible, of Shiloh, N. J., who formerly lived in his family for twelve years, came to his bedside and aided in ministering to his wants and comfort.

During his last days upon earth he was surrounded by his family and by a large number of kind and sympathizing friends, who did all that could be done to make him comfortable. He was a quiet, unassuming Christian man, who was true to every obligation of life, and followed every dictation of conscience. His true worth was appreciated only by those who had an extended acquaintance with him. His funeral was held July 16th, at Garwin, in the church of which he was a member, and was conducted by Rev. R. E. Williams, of Gladbrook, assisted by Rev. F. L. Platt, of Garwin, and was attended by a large concourse of people. "Blessed are the dead who die in the Lord."—*Tama County (Iowa) Advocate.*

WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., July 21, 1893.

Yellow fever on a vessel in Hampton Roads and the cholera at the Philadelphia Breakwater are evoking demands that this city be cleaned up, and the garbage collectors and street and alley cleaners are in trouble. These contractors, particularly the garbage collectors, are overloaded with green grocers' refuse, including melon rinds. This wet, bulky refuse which can neither be burned, hidden, made into sweet pickle, nor given away fills up the pails, overflows into tubs, and decaying scents the whole neighborhood, while the garbage cart cometh not. Cannot some enterprising gardener invent a melon especially for city consumption that is not more than three-fourths useless rind?

Mecca is reported by an Egyptian medical delegate to be cholera smitten. He says that twenty thousand have died this season; that the victims are smitten in the streets, at prayer, or in the field, and die in an hour; and that many are piled unknown into trenches, while hundreds in their dirty white robes lie dead along the roadside with no prospect of burial. Here is a lesson on the evil of superstition, bigotry and ignorance; on the inevitableness of natural laws; the inhumanity of man to man; and we may add on the solidarity of the human race, for the curse of Mecca will be felt around the globe. We might also use this awful scourge as a text for a lecture on the folly of exalting notions above facts; a false piety above humanity; religion above love; creeds above good will; medicines above temperance; and shrines, pilgrimages, ceremonials and prayers above cleanliness, but a sermon seems unnecessary. And yet the absurd traditions and dogma of doctors, divine and secular, oriental and occidental, will be jealously revered while the still small voice of providence speaks with fearful emphasis, unheeded or misunderstood.

Gold is slowly flowing into the treasury which now holds over ninety-eight millions. It is returning in small quantities from Europe. The rates of interest have fallen a little. The financial storm may prove simply a hard blow and

not a cyclone. Much depends on Congress. If conservative action is promptly had on the tariff and silver purchase law, business will quickly revive.

Wilson, of Virginia, is thought to be a probable successor to Springer as chairman of the Ways and Means Committee and the prospective father of a new tariff bill. The friends of the latter however do not admit the propriety or probability of the change. The gossips here depose Holman from the chairmanship of the Appropriation Committee, but do not agree on his successor. It is now thought that Bland will retain the leadership of the Coinage Committee. The majority of the House is believed to be decidedly favorable to the repeal of the silver purchase bill and no necessity appears for "turning down" Bland.

Mormons are proselyting in Virginia with much success, and their forcible expulsion is called for by many. The Mormon missionaries mingle Christian doctrines, sectarian vagaries of various sorts and paradisaic promises in such skillful manner that they catch many ignorant and semi-superstitious fools. They seem to succeed oftenest with the women. These Virginia missionaries profess belief in polygamy but deny its intended practice. They are monogamists by persecution.

CAPITAL.

GOING HOME.

Out of the chill and the shadow  
Into the thrill and the shine;  
Out of the dearth and the famine  
Into the fulness divine.  
Up from the strife and the battle  
(Oft with the shameful defeat),  
Up to the palm and the laurel,  
Oh! but the rest will be sweet!

Leaving the cloud and the tempest,  
Reaching the balm and the cheer,  
Finding the end of our sorrow,  
Finding the end of our fear.  
Seeing the face of our Master  
Yearned for in "distance and dream,"  
Oh! for the rapture of gladness!  
Oh, for that vision, supreme!

Meeting the dear ones departed,  
Knowing them, clasping their hands;  
All the beloved and true-hearted,  
There in the fairest of lands!  
Sin evermore left behind us,  
Pain nevermore to distress;  
Changing the moan for the music;  
Living the Saviour to bless.

Why should we care for the dying  
That is but springing to life,  
Why should we shrink from the struggle,  
Pale at the swift-closing strife,  
Since it is only beyond us,  
Scarcely a step and a breath,  
All that dear home of the living,  
Guarded by what we call death!

There we shall learn the sweet meanings  
Hidden to-day from our eyes;  
There we shall waken like children  
Joyous at gifts and surprise.  
Come, then, dear Lord, in the gloaming,  
Or when the dawning is gray!  
Take us to dwell in his presence—  
Only thyself lead the way.

Out of the chill and the shadow  
Into the thrill and the shine!  
Out of the dearth and the famine  
Into the fulness divine,  
Out of the sigh and the silence  
Into the deep-swellings song!  
Out of the exile and bondage  
Into the home gathered throng.  
—Margaret E. Sangster.

CORRESPONDENCE.

To the Editor of the SABBATH RECORDER :

You invite expressions of opinion for or against the proposed change in methods of Bible-school study. Having had much to do with home Sabbath-school work for many years, I have come to believe that the first object in all Sabbath-school work should be to make impressions which will lead to Christ rather than to turn out critical Bible scholars. If this be true, then we need fewer lesson helps and more

devotion and tact in our superintendents and teachers. This thought needs elaborating but I think you will catch my meaning. Knowledge (intellectual) of the living way seldom leads to the acceptance of truth. Feeling or emotion must be awakened. I have met with many men familiar with the Bible as a book, who were farthest possible from being saved. Impression that awakens interest saves, not knowledge and logic so much; so all our helps should be prepared to meet this condition. It is an objection to the proposed change that the new system will require more study. Bible lessons should not be arranged to require much study else they become a hinderance in the work, often keeping both children and adults away from the Sabbath-school "because they do not have time to study the lesson." The "people" generally work hard at manual labor through the week, and are therefore unfitted for much mental effort to get ready for the Sabbath-school. Those who say most about more elaborate helps belong to the class whose calling disciplines men to study easily and they forget this.

I think a somewhat radical change in our *Helping Hand* would subserve desirable ends. Have it prepared wholly for the children, and let the adults use the Bible in class work and look elsewhere for advanced helps in Bible study. This would save expense and supply a want seriously felt in many of our schools. Think of a Seventh-day Baptist Sabbath-school in which fifty children have to use primaries teaching a Sunday Sabbath!

R.  
NORTH LOUP, Neb., July 16, 1893.

"GIVING."

The Editor of the SABBATH RECORDER:

May I express my surprise at seeing the word "Giving" over the essay read at the Central Association? The use of that term in connection with the subject assigned had been kindly criticised by a friend, a member of a denomination that practices much more thorough consecration of property to the Lord's cause than we are accustomed to. I was very grateful for the faithful correction. And I wish to make this inquiry. "As the tithe is the Lord's," do we really give to him until after that obligation is discharged? Devoting it to the benefit of our fellow beings, it may seem proper to call giving to them, while it is only paying the Lord his own. I have also long felt strongly impressed that we have no right to squander unnecessarily for selfish gratification the nine-tenths he permits us to call our own, and can we wish to, when so much is needed to extend the good tidings to the unsaved? Shall we not take an advance step, by giving until we feel it, and look forward with joy to being received to everlasting habitations by those whom our contributions have been the means of saving?

A. F. B.  
NORWICH, N. Y., July 23, 1893.

—PERHAPS the title "Giving" over the essay referred to by our good sister was wrong. But the paper seemed deserving of some name; and we notice in the above communication the same term "giving" is used in urging us to take an "advance step."—EDITOR.

SAND.

If your track is steep and hilly, and you have a heavy grade,  
If those who've gone before you have the rails quite slippery made,  
If you ever reach the summit of the upper table land,  
You'll find you have to do it with a liberal use of sand.  
—Richmond Register.

## YOUNG PEOPLE'S WORK.

THE Corresponding Editor is at present stationed at the Columbian Exposition in the Seventh-day Baptist exhibit.

THE guard who passes the booth says that we have more visitors than any other exhibit on his beat, which is the second full street from the north end of the building in the gallery, called the "inner north aisle," length 750 feet, or a little over 45 rods.

PEOPLE of our denomination who attend the Fair should call at the booth to register and look over the exhibit.

### JUNIOR WORK\*.

The days when the children were forgotten in the work of the Lord have passed away along with the "good old days" when the little ones were supposed to be "seen and not heard." The danger of to-day is that we are going to the other extreme.

The Sabbath-schools were the first step toward correcting this evil, and still, with all their present excellence, there are some points that they cannot reach. The church sometimes gathered the youth into its fold, but there it stopped and felt itself powerless to do anything more, because it did not realize that there was a work for even the youngest to do therein.

While some have found work in the church and Sabbath-school, the little ones in many places have been left out in the cold—a prey to Satan—and he has always steadily improved his opportunities. To-day we are forced to hear little tongues lisp out curses when they should only whisper words of love and kindness; little hands that God intended should be folded around their mothers' necks in loving embraces are found shaking the dice-box and shuffling cards.

These same little ones come to Sabbath-school, listen to the teachings of the gospel, admire the lesson story, and, perhaps, have a vague wish that they were like the Lord Jesus. But as they step out of the door Satan is standing guard to allure them away to places of evil, and those who have taught the lesson, who have seen the earnest little eyes looking up into theirs, go home feeling that the lesson has been a success.

The lesson has been taught, but our responsibility does not end until we see that the good impression made is followed up, if there is a possibility of our doing so.

There is a way in which you may follow up all the advantages the well-taught lesson has given you, and that is through the Junior Christian Endeavor Society.

When the Lord Jesus Christ was here on earth he took a little child and set him in the midst of his disciples, saying: "Except ye become as a little child, ye cannot enter the kingdom of heaven"; and again: "Of such is the kingdom of heaven." Did he mean that these little curse-lisping tongues, soiled lips, unclean hands, impure hearts, are the material of which the kingdom of heaven is composed? No! Still it was a little child that he took for an example; and why is it that to-day a child from any Christian home may not be used as an example of what the members of heaven are and

ought to be in character? It is because the parents think that the pure soul of their child can never be soiled by those of other little ones; that their child cannot become as wicked and sinful as children they see on the streets, and so overlook the needful early training. Their children are used to family worship, have the best of Sabbath-school teaching, and during the week the mental training of our splendid system of public schools. What more can we ask for any child? Just this:

We need something to hold the children under Christian influences when they have reached the age between childhood and youth. This Junior Society comes to us intended to be used in gathering, saving, and educating the children to work for Christ and the church.

The little souls that you think too young to work for Christ are not too young for Satan to soil and mar with sin which may in time startle you with its awful outbreak. See the spotless page as it comes in all its purity from the hand that formed it. Shall it be filled with words that will comfort the sorrowing, strengthen the tempted, bring salvation to the lost; or shall its purity be marred by words that stain with sin every soul that reads it, and carry pollution and vice wherever it goes? Just so lies the child's soul before you and me, in all its purity and innocence, fresh from the hand of God.

Shall we do all that is possible to keep it so, and mold it into a beautiful, Christian character, or shall we leave it to evil influences to be molded into that human monster that is a disgrace to all mankind? God forbid! Let us throw around the child's soul the loving influence of this Junior Endeavor Society that will take him into its pure, true, embrace, lead him to the Saviour, and help train him to form a beautiful character that will be a joy to look upon, and that will in turn gather other souls, which we cannot reach, into the Master's fold.

You are enjoying all the blessed privileges of working for Christ, so why deny these little hands their share in the work?

In the Juniors you will find willing workers, loving hearts, and restful sympathy; their love will cheer you, and their earnest, simple prayers will strengthen you. This Junior Endeavor needs your warmest welcome and your tenderest love and care; to you it looks for an example of what a true Christian ought to be in all respects. Welcome it with open arms; bid it God-speed. Give it a place in the church, in your homes, in your hearts, and above all a prominent place in your daily prayers. Welcome it as one of the watch-guards that the Lord has placed in your midst to help you guide the footsteps of the little ones in the right path, and to make them strong to battle against the temptations that beset them on every side.

Further, you and I will have to stand before the judgment seat of God and answer for the opportunities we have had to work for him, and the souls of the little children he has placed in our midst. Shall we stand there empty handed and see with contentment the Lord take down a starless crown for our brow, and feel satisfied with our reward?

Shall we not, then, join hands in this army and go forth to battle against Satan, wresting from his grasp the little children he has gained and those he is trying to gain, and claim them "for Christ and the church"?

United in this way, we may stand before our Father's throne on high, holding in our arms and gathering round our feet the little children that we have saved for Christ.

So take up the march, on to victory pressing,  
Flashing back signals of guidance and cheer;  
Reflecting the raidance of pardon and blessing,  
To keep pure the hearts of the children so dear.

Thus Father, thus Saviour, thus spirit of Might,  
Help us work with a will, help us work for the right;  
And the dear little souls thou hast come to reclaim,  
And wage a strong battle 'gainst sin in thy name;  
And ne'er give o'er till we hear the glad word:  
Well done; enter thou into the joy of thy Lord."

## OUR MIRROR.

### PRESIDENT'S LETTER.

*My Dear Young People:*—I write to you this week from our western border almost, North Loup, Nebraska. D. B. Coon, James Hurley, the Walworth Quartet, and myself, started meetings here last Thursday night. Some one here suggested that they were not expecting quite so many, but that they supposed the "poorer the seed the more they put in a hill." After this about all we could do was to scatter our forces out; so Coon and Hurley went to Calamus on Friday and held meetings there over Sabbath-day and Sunday, commencing on Friday night. There is a good interest there, some asked for prayers. The first thought of many who read this will be, "How about Calamus?" All agree that Calamus has not gone back; that the religion of Christ has reformed it; that they have much to contend with in the way of temptations, but that they have held up wonderfully, considering that they have had so little help; yet North Loup has helped them what they could. At the Sunday night meeting a vote was taken, and a crowded house asked, by rising to their feet, for their continuance.

In the meantime an interest has been growing at North Loup, where, with the quartet, we continued the meetings Friday night, Sabbath-day and night, with a crowded house and good interest. On Sabbath night several came forward for prayers. On Sunday afternoon, at 4 P. M., an out-door meeting was held in a grove, with good interest and attendance. A storm came up during this service, and prevented an after-meeting. This storm abated at 7 o'clock, and we all went six miles to the Barker school-house for an evening service. This is a regular Sunday night meeting, carried on by the help of North Loup people. Notwithstanding the storm the house was full, and at least six rose for prayers. It is now thought best to adjourn the meetings at Calamus for a few nights and continue the meetings at the Loup and the Barker school-house, if interest warrants. Sickness has called Elder Morton away for his health to St. Paul, Minn. This is a very sad feature of the work here at this time, but his people are alive and at work, helping to carry on meetings at least at two outposts, besides what they have helped Calamus. I wish we had more churches willing to do such work. We learn of people who are interested in the Sabbath question, but in order to reach them more work still must be put on this field about here. May God open the way for another worker on this field, and may he lead us in this coming work to see many give their hearts to him, and open the way for baptism here by next Sabbath day. Pray for us.

E. B. SAUNDERS.

THE following is a brief outline of the programme as presented during the Young People's hour of the Central Association, Adams Centre, N. Y.:

Vocal solo, W. D. Ayers.

Annual Report of Associational Work, by Secretary of Central Association, Alfred C. Prentice.

\*Read by Miss Ina Burdick at the Young People's Hour of the North-Western Association in Farina, Ill., June 24, 1893, and furnished for publication by request.



Address to young people, Rev. Wm. C. Whitford.  
Opening the Question Box.

The more difficult questions were answered by Rev. J. A. Platts, Rev. L. R. Swinney, Rev. A. E. Main, Rev. Wm. C. Whitford, Rev. A. B. Prentice, O. D. Greene, Jr., Mrs. O. S. Mills, Mrs. Ida Kellogg.

The hour, passed so helpfully and pleasantly for all, was concluded by a vocal solo by O. D. Greene, Jr.

THE pastor of the Albion Church kindly sends the following report of their Society to the Mirror:

In January our Society gave out a talent of five cents to every member who would invest it and make what they could of it for the Society in six months. Sabbath evening, July 15th, was the time set for the talents to be returned. A programme was arranged consisting of vocal and instrumental music, two essays, and a recitation. At the close of the programme the names of those having the talents were called, all but one responding with amounts ranging from two dollars to the returned talent unused. The whole amount footed up \$9 78. This part of the exercise was quite interesting as one after another told of the ways in which they had earned their money. After the reports the company adjourned to the lawn in front of the church for ice cream and cake. All in all it was a pleasant occasion. The Society has been repairing their prayer-meeting room. It is now papered and painted, ready for chairs and other furnishings. When it is completed we shall have a very comfortable, home-like room, suitable for all the social meetings of the church.

E. A. W.

## OUR YOUNG FOLKS.

### DISCOURAGEMENT.

There are times as we walk this path of life  
That our hearts grow weary with toil and strife,  
We can see no light on the way ahead.  
The future looks blank and dreary instead.

The love that is often strewn on our track  
Seems for some reason to have been held back,  
The courage we once had to do the right  
Suddenly vanishes into the night.

What use that we try to overcome sin,  
Should live a true life of virtue within?  
While many around us seem so content  
With the goods of this world all freely spent.

What good can we get from self-denial?  
Why worry and toil and bear each trial?  
What recompence comes for doing the work  
That seems so easy for others to shirk?

Ah! we of so little faith, hope and love,  
Can we not wait for the sweet home above?  
Is it not to us this promise comes down  
"To him that o'ercometh I'll give a crown?"

Have we forgotten that our God above  
Is tenderly watching with fondest love?  
Then let us return to his loving fold,  
That when we are tried we may be "pure gold."

This life is too short at its greatest length,  
Then give God's service all your best strength,  
For has he not promised a bright crown of life  
To him who endureth, the end of the strife?

M. C. A.

### SMUGGY.

BY CHARLES N. SINNETT.

"Let's slip down into the Gray orchard and get a few of the apples on the big tree by the wall," said Clem.

"All right," answered Patty. "There's such a lot of them, and not more than half of them will ever be picked."

Patty put her hand up to her lips a few moments later. She stopped short in the lane, too.

"Why, Clem," she said slowly. "There's a family just moved into the Gray house. I'd forgotten all about it."

"O, they won't see us. They'll be too busy getting their things fixed up in the house. And papa said he knew they wouldn't be a bit stingy, like old Squire Gray used to be. Come on. We'll get just a few apples, anyway."

Patty hesitated a little before she went on.

And when at last she said, "Guess they will be too busy to look out of the windows much," it was not in a very decided tone of voice.

"We'll go around by the hill this time, and then they will be sure not to see us," Clem sturdily answered.

So Patty went trudging on with her brother, for the way he had named seemed a very safe one, though the knolls made it rather hard and rough for both their feet. By and by, as they came nearer the orchard, they both heard a brisk hammering in the Gray house, which made it quite plain to Clem that the new neighbors were very busy.

"Just as I told you," he said with a triumphant toss of his head.

And then before Patty had time to answer a word, out flew a dog from behind a stone wall, and "Bow-wow-wow!" sounded his shrill little voice.

Clem started to run, but Patty took him by the sleeve as she laughingly said, "He don't mean to bite. Just see his tail waggle. It's just the way our gold old Bose used to do, and he never hurt anybody."

"Seems like it," Clem answered as he stopped, though he did not look as if he were yet fully convinced about the matter.

Just then a kind voice called from the Gray house, "Smuggy, Smuggy, come here." The dog stopped his barking and wagged his tail still faster.

When Patty spoke the dog's name he seemed greatly pleased, though he walked off towards the house as if he must obey at once.

"Funny name for a dog," said Clem.

"Yes, indeed," answered Patty, "but he must be nice."

"Indeed he is," spoke a lady from behind the wall as she heard what the children were saying.

"How did you happen to give him such a name?" Clem asked as quickly as he could, trying to hide his embarrassment.

"It was because of his way of taking things when he was a puppy," the lady answered in her kindest tones. "He used to carry off our shoes and anything which he found about the house. It seemed to give him great pleasure to hide them away where we would have a long hunt for them. So one of my brothers named him Smuggler. But we soon found that to be a pretty long name by which to call him when we wished him to come into the house or do anything for us. So we shortened it to Smuggy, or Smug, when we were in a hurry. It is a name which sounds quite strange to those who hear it for the first time, but we have got used to it."

"I'm real glad you have told us about it," said Patty. "And I guess we must be going home now."

"You are welcome to all the apples you wish to get from our trees, for we shall be very busy and cannot begin to pick them all." The lady spoke that to the children with one of her brightest smiles.

Patty thanked her, but answered as firmly as before, "I guess that we must be going home now."

"Yes," Clem added, "for father might want us to help him about something."

And away they went up the hill, though the lady once more told them that they had better fill their pockets with apples.

"Guess we were both thinking about the same thing," said Clem when he and his sister had gone on a short way.

"Maybe we were," Patty answered with a bright twinkle in her eyes. "What were you thinking over? Something about that dog with the funny name?"

Clem nodded his head.

"Should think so," he added. "Don't see how I could help it. All the boys around here will laugh at Smuggy's queer name. And he got it fixed and fastened on him just because he—took things that didn't belong to him, on the sly. Just got it tied to him so that he can't shake it off any way."

"We were something like him in getting apples the way we started out to do to-day," said Patty. "That's what I couldn't help thinking about. And it's queer enough we had to hear a story that made us see ourselves so. Hope the boys haven't made up any nick-names about

us yet, because we have been to the Gray place orchard so much."

"Guess they haven't, and we'll take care they don't have a chance to do it over anything like that. Just think how it would sound to be called Smuggy all the time."

And Clem looked straight into Patty's face as if he were making some very good resolutions about how he would behave himself in the future.—*Morning Star*.

### A PRETTY INCIDENT.

A newsboy took the Sixth Avenue elevated rail-road cars at Park Place, New York, at noon on Thanksgiving day, and sliding into one of the cross-seats fell asleep. At Grand Street two young women got on and took seats opposite to the lad. His feet were bare and his hat had fallen off. Presently one young girl leaned over and placed her muff under the little fellow's dirty cheek. An old gentleman smiled at the act, and, without saying anything, held out a quarter with a nod toward the boy. The girl hesitated a moment and then reached for it. The next man as silently offered a dime, a woman across the aisle held out some pennies, and, before she knew it, the girl, with flaming cheeks, had taken money from every passenger in that end of the car. She quietly slipped the amount into the sleeping lad's pocket, removed her muff gently from under his head without rousing him, and got off at Twenty-third Street, including all the passengers in a pretty little inclination of the head that seemed full of thanks.

### NOT THE FIRST TIME.

A two-hundred-pound old lady the other morning entered a West End street car, and found it full. Hanging by a strap, she cast black looks at an inoffensive, but ungallant male beauty, who sat sucking the head of his cane.

A sudden lurch of the car flung the lady upon him with great force.

"I say, don't you know," exclaimed the youth, "you've crushed my foot to a jelly!"

"It's not the first time I've made calf's foot jelly," was the answer.

And all the other people grinned, and were glad because it had not happened to them.

### AN AMUSING STORY.

An amusing story comes to us about one of our learned professors, an eminent naturalist, but troubled with being absent-minded. On the anniversary of his silver wedding he brought into the parlor, by mistake, a small wooden box containing fifty fleas he had recently received from Egypt. The first guest he shook hands with he dropped the box, the cover rolled off, and the fleas escaped. The professor went down on his hands and knees to capture them, but they were too quick for him, and a good part of the company before the close of the evening knew more of the Egyptian flea than they wanted to.

"MARY," asked Charles, "what animal dropped from the clouds?"

"The rain, dear," was the whispered reply.

O, if I could be master of that house-idol myself, my own, mine, my own will, wit, credit, and ease, how blessed were I! O, but we have need to be redeemed from ourselves rather than from the devil and the world; learn to put out yourselves and to put in Christ for yourselves. I should make a sweet bartering and exchange and give old for new, if I could shuffle out self, and substitute Christ my Lord in place of myself, to say not I but Christ; not my will, but Christ's; not my ease, not my worthless credit, but Christ, Christ. O, wretched idol, myself! When shall I see thee wholly dethroned and Christ wholly put in thy room? O, if Christ, Christ, had the full place and room of myself, that all my aims, purposes, thoughts and desires would coast and land upon Christ and not upon myself!—*Samuel Ruth-erford*.



## 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 VI.—PAUL AT MILETUS.

For Sabbath-day, Aug. 5, 1893.

SCRIPTURE LESSON.—Acts. 20: 22-35.

GOLDEN TEXT.—Remember them which have the rule over you, who have spoken unto you the word of God.—Heb. 13: 7.

INTRODUCTION.—A mob drove Paul from Ephesus. He then revisited churches which had been organized a few years before, during which time it is thought that he wrote 2 Corinthians, Galatians and Romans. The journey from Macedonia to Miletus, as recorded in the twentieth chapter, will be of interest and should be more carefully considered than many commentators care to record, for there is generally an attempt to use this narrative in a way to lead those who take statements at "second hand" to believe that Paul rested on the "Sunday Sabbath," whereas he made a considerable journey on that day. Read carefully from verse 1. In Greece he stayed three months, probably at Corinth. His company preceded him to Troas. v. 4. From Philippi he went to Troas, where he abode seven days. On the first day of the week he holds a farewell meeting. The days begin and end at sundown. It was in the night that Eutychus fell from the window. Restoring him, Paul breaks bread after his speech, which was until midnight (v. 7), and after this sad occurrence. If after sundown or after midnight from Sunday according to Roman reckoning, then it was on Monday, or Second-day, that he break bread. But it is claimed that it was on First-day. At break of daylight on First-day (v. 11) Paul departed and traveled to Assos, while his companions were sailing. Meeting them there, they sail to Mitylene, etc. Thus Paul travels all day Sunday. Our lesson finds him at Miletus, where he arrived about Fourth-day. Just the time it took to send word to the elders and for them to come to Miletus is not recorded. His charge to the elders may have been on Friday, possibly on the Sabbath-day, possibly several days later, the time is not important.

EXPLANATORY NOTES.—v. 22. "Bound in the spirit." In his own mind. Following his convictions of duty regardless of the consequences to himself. He is a prisoner already in submitting to the divine impulses. "Not knowing the things." The events that will take place. v. 23. "Save." Knowing that "the Holy Ghost witnesseth." Fully testifies. Prophetic announcements not recorded. Two were after this (21: 4, 11). "Bonds." Imprisonments in chains. "Afflictions." As witness the events following. v. 24. "None . . . move me." I make account of nothing.—Hackett. I cannot be turned from my duty. Death even shall not cause me to fear or be recreant to duty. "Finish my course." As a racer he presses on toward the goal. "The ministry." Proclaiming the everlasting gospel. "Received of the Lord." Who chose him as his apostle to the Gentiles. "To testify." Bear witness to what God revealed in Jesus Christ. "Gospel of grace." God's favor in forgiving and saving sinful men. v. 25. "Now, I know." Fully convinced that "ye all shall see my face no more." What sadness, only those who have labored with churches and parted with them can know. It is like a death in the family, parting to meet only in eternity. v. 26. "Take you to record." Call to witness. "This day." Our last day together on earth. "Pure from blood." Ezek. 3: 18. Paul had not neglected to admonish, rebuke, exhort, encourage, instruct, commend. v. 27. "Have not shunned." Shrunk not back. "Counsel of God." The message declaring how God saves men. v. 28. "Take heed." My personal work is done. You are to continue the work and have the responsibility. "Unto yourselves." Emphatic. Personal responsibility. If men realized it more, more faithful would they

be. "All the flock." Church. Flock includes the old and young. "Over the which." To their care is the church committed. "Holy Ghost hath made." Directed and qualified by the Spirit. "Overseers." Shepherds, bishops (1 Pet. 2: 25). "Feed." Instruct and govern. "Purchased with blood." When sweating great drops of blood and then dying on the cross. Without the shedding of blood there is no remission. v. 29. "I know." Having seen and experienced this opposition. "Grievous wolves." Rapacious, false teachers. Wolves in sheep's clothing. Matt. 7: 15. "Not sparing." Rather than not gratify their selfish ambition they would create divisions in, and break up, the churches. "A minister cannot always make peace, but he can make war."—S. R. Wheeler. v. 30. "Of your own selves." From either your own company or own community. It may be some of those very elders became apostates and perverters of the truth. 2 Tim. 2: 17, Rev. 2: 2. Some may have afterward claimed to be apostles. "Draw away disciples." Make others evil like themselves. v. 31. "Watch and remember." Be alert and call to mind his constancy, self-denial and faithful performance of duty. "Three years." His stay at Ephesus. "Night and day." Every opportunity improved. "With tears." Great solicitude. v. 32. "And now." Being about to leave you. "I commend you to God." Leave you in his care. "Word of his grace." The truths and promises of Jesus Christ. "Which is able." Abundantly able through the Word. "Build you up." Your characters, perfect you, edify. "Give inheritance." Spiritual blessings, eternal life. "Among . . . sanctified." Which exists among them who are holy, set apart for God. Sanctification is the work of a lifetime. The process is always going on. v. 33. "Coveted no man's . . . apparel." He sought after no rewards of earth, but he won souls. The Ephesians were celebrated for rich apparel. v. 34. "Ye know." They had seen Paul working with his hands to support himself and others. Acts 18: 3, 1 Cor. 4: 12. v. 35. "All things." By my life and teachings. "Laboring." As I did. "Support the weak." Infirm, unfortunate. "Words of the Lord Jesus." John 21: 25. Not found in the gospels, but told to him by those who heard Jesus. "More blessed to give." Experience proves it. It is sweet to be loved, to receive, to be kindly remembered, but giving imparts a higher blessing, marks a nobler character.

## CHRISTIAN ENDEAVOR TOPIC.

(For week beginning July 30th.)

THE BLESSEDNESS OF GIVING. Acts 20: 35, Luke 6: 33-38.

All money, like one's self, should be regarded as God's. The individual conscience may determine the exact form of giving, but the fundamental fact is that whether kept, spent, or given away, it is to be regarded more as God's than man's. It may have no moral quality in itself but derives it from the character or aim of him who holds it as God's steward. If it be the result or agent of wrong it is itself wrong. If of right then it is right. It has the moral quality of its possessor. He who holds money for money's sake is a miser. He who holds it feeling responsible to its owner for its use is a benefactor, a noble man. Probably no sweeter blessing comes to the Christian, no greater satisfaction than that which comes from willing, liberal, systematic giving. It is the testimony of those who tithe their earnings and conscientiously use that tenth as especially the Lord's portion, it is the testimony of such that great blessing comes as the result of it. Israel never prospered more than when with pure motives a tenth was set apart for sacred uses. It was when they began to rob God of tithes and offerings that they had trouble with crops and commercial difficulties and great adversity. Special promises are given the liberal giver. It cannot be a spiritual mind that would get property and consume it upon self and family to the neglect of the cause of God.

REFERENCES.—God gives. John 3: 16; 4: 10; 6: 32, 2 Cor. 9: 15, Neh. 9: 20, Luke 11: 13. Christ gives. John 20: 21, 22. Free and abundant. Rom. 8: 32, Num. 14: 8. Giving brings rich blessing to man. Mal. 3: 10-12, 2 Chron. 31: 10, Haggai 2: 19.

—MUCH is constantly being said about teaching and how to teach. If good work is not done in the class the teacher reproaches herself and others conclude that she is not doing all she can to interest and instruct. But the fact is, four fifths of the failures in that direction is the result of the refusal or neglect of the scholars to study and tell what they know of the lessons. —No scholar can give out from his mind until he has taken into it something. Study must

precede recitation. The pipe which supplies must have something in it, and not only that but connected with the reservoir. That is applicable to student as well as teacher. The Bible is the reservoir and there is no reason why every Sabbath-school scholar can not get a good supply during all the week and give out to others, even to the teacher, in class.

—BUT there is great mental and spiritual laziness now-a-days. It is said that "a lazy man can not be a Christian," at least he is not a progressive one. The meaning usually is that one who labors not with his hands, because indolent, seldom becomes a true Christian. But there is another and as sinful laziness as that. He who will not when he can employ to advantage his mental faculties and study God's Word for growth in the best of all Knowledge, is criminally lazy, and such a person may profess religion a life time but he is sadly deficient, he has hidden his talent in a napkin.

—IF we could realize that we must give an account not only of deeds done in the body, but of mental and spiritual neglects, it seems as though we would give ourselves to reading, to reasoning, and meditation, and that we would search the Scriptures.

—IF this shall seem wrong in judgment, harsh in statement, too critical, just take observations in the next Sabbath-school you attend. See how many shake their heads when plain, easy questions are propounded. See how many say "I have not studied the lesson this week." See how many are looking over to the next class unconscious of what is said and done in their own. See how few have anything at all to say. See how many have Bibles or lesson helps that show diligent use. How many readers are wishing for a change from the International to the Blakeslee Lessons? That means a vast deal more of study than is now observed. Are you ready for it?

## HOME NEWS.

## Nebraska

NORTH LOUP.—It may not be generally known that Eld. J. W. Morton was stricken with a partial paralysis of the left side about four weeks ago. After a few days he recovered somewhat from the nervous shock and partly regained the use of the affected members. Although still feeble he made the journey last week to his daughters' home in St. Paul, Minn., hoping to be benefited by the change. Mrs. Morton writes, July 17th, "Mr. Morton has been suffering from a serious heart difficulty, and is now in a semi-conscious condition, with complete nervous prostration."

She writes again the 18th: "Mr. Morton is no worse to-day having rested more easily last night, but it is very probable that he will never again see his home in North Loup."

OUR dead influence us all the more now that they are dead, and because they are dead. All that they were while with us stands out the more clearly now that they are away from us, and above us. We better appreciate their best ideals, because those ideals have become a reality in our vivified memories. We long to be worthy of such love as they gave us, and to persevere in the direction of their aspirations in our behalf. Let us never fear that our influence over our dear ones will end with our earthly lives, if we live worthily while we live.—Sunday-School Times.



## 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.

### THE EVANGEL AND SABBATH OUTLOOK.

To the Editor of the SABBATH RECORDER:

Having been an interested reader of the *Outlook* for years, though familiar with much of the historical matter it has so well set forth, and pressed with professional duties and cares almost innumerable, I have been reading, with even greater interest, *The Evangel and Outlook*. Its brevity, pointedness, fearless denunciation of falsehood and iniquity in high places, well deserving it, and last but not least, its scholarly Christian character commend the little sheet to all interested in the welfare of our common humanity.

DR. E. R. MAXSON.

818 MADISON ST., Syracuse, N. Y., July 23, 1893.

### FATHER ENRIGHT ON THE SABBATH.

The following is an extract from a lecture delivered by Father Enright at Harlan, Iowa, Dec. 15, 1889, upon the subject, "Power and Authority of the Catholic Church."

Having some doubt as to the authenticity of the extract, I addressed Father Enright, asking him if it fairly represented him, and in reply he says: "The words are not exactly those I used, but they are *substantially* correct."

My first letter to him resulted in opening up a most pleasant correspondence between us upon the Sabbath question, which is proving very interesting and beneficial to me. His address is Rev. T. Enright, C. S. S. R., Drawer U, Kansas City, Mo.

E. H. SOCWELL.

GARWIN, Iowa, July 21, 1893.

My brethren, look about you upon the various wrangling sects and denominations. Show me one that claims or possesses the power to make laws binding on the conscience. There's but one on the face of the earth—the Catholic Church—that has the power to make laws binding upon the conscience, binding before God, binding under pain of hell fire. Take, for instance, the day we celebrate—Sunday. What right have the Protestant churches to observe that day? None whatever. You say it is to obey the commandment, "Remember the Sabbath-day to keep it holy." But Sunday is not the Sabbath according to the Bible and the record of time. Every one knows that Sunday is the first day of the week, while Saturday is the seventh day and the Sabbath, the day that was consecrated as a day of rest. It is so recognized in all civilized nations. I have repeatedly offered \$1,000 to any one who will furnish any proof from the Bible that Sunday is the day we are bound to keep, and no one has called for the money. If any person in this town will show me any scripture for it, I will to-morrow evening publicly acknowledge it and thank him for it. It was the Holy Catholic Church that changed the day of rest from Saturday to Sunday, the first day of the week. And it not only compelled all to keep Sunday, but at the Council of Laodicea, A. D. 364, anathematized those who kept the Sabbath, and urged all persons to labor on the seventh day under penalty of anathema.

Which Church does the whole civilized world obey? Protestants call us every horrible name they can think of—anti-Christ, scarlet colored beast, Babylon, etc., and at the same time profess great reverence for the Bible, and yet by their solemn act of keeping Sunday they acknowledge the power of the Catholic Church.

The Bible says, "Remember the Sabbath-day to keep it holy," but the Catholic Church says, "No, keep the first day of the week," and the whole world bows in obedience.—*The Industrial American*.

### WRITE THEM A LETTER TO-NIGHT.

Don't go to the theatre, concert or ball,  
But stay in your room to-night;  
Deny yourself to the friends that call,  
And a good long letter write.  
Write to the sad old folks at home,  
Who sit when the day is done,  
With folded hands and downcast eyes,  
And think of the absent one.

Don't selfishly scribble, "Excuse my haste,  
I've scarcely the time to write,"  
Lest their brooding thoughts go wandering back  
To many a by-gone night  
When they lost their needed sleep and rest,  
And every breath was a prayer,  
That God would leave their delicate babe  
To their tender loving care.

Don't let them feel that you've no more need  
Of their love and counsel wise,  
For the heart grows strongly sensitive,  
When age has dimmed their eyes.  
It might be well to let them believe  
You never forgot them quite;  
That you deem it a pleasure, when far away,  
Long letters home to write.

Don't think that the young and giddy friends  
Who make your pastime gay,  
Have half the anxious thought for you  
That the old folks have to-day.  
The duty of writing do not put off,  
Let sleep or pleasure wait,  
Lest the letter for which they looked and longed  
Be an hour or a day too late.

For the sad old folks at home,  
With locks fast turning white,  
Are longing to hear from the absent one;  
Write them a letter to-night.

—*Waverly Magazine*.

### NINETEEN WAYS OF KEEPING WELL.

At a recent meeting of the Twilight Club the question for debate was, "How do You Keep Well?" and twenty members of the Club gave their answers to it:

1. Keeps well by taking Turkish baths.
2. By horseback exercise.
3. By resisting disease and avoiding doctors.
4. By keeping clear of colds and never working when tired.
5. By obeying all the laws of hygiene.
6. By open-air exercise and oatmeal porridge.
7. By keeping the mind content and taking a month's rest every summer.
8. By boating.
9. By never thinking about illness.
10. By athletic exercise and refraining from overwork.
11. By moderation both in work and play.
12. By daily sponge baths and outdoor enjoyment.
13. By horseback riding, cold baths, and discreet dieting.
14. By thorough mastication of all food and by genial companionship.
15. By heeding the doctor.
16. By guarding the health in such a way as to give promise of a hundred years of life.
17. By avoiding extremes, eating carefully, and sleeping as long as possible.
18. By dieting.
19. By all-round development, virtue, exercise, temperate living, the Turkish baths, agreeable society, and a fair share of hard work.
20. Can't keep well anyhow, and always forever ill.—*New York Sun*.

"THERE is something wrong with the preaching that never offends anybody."

"THE chronic fault-finder has a devilish spirit, whether he knows it or not."

"NO ONE who comes honestly seeking with the whole heart is ever turned away."

THERE is something radically wrong with the father who takes pains to tie up his dog at night and then lets his little boy run loose on the streets.

### LOVE.

Love came at dawn when all the world was fair,  
When crimson glories, bloom, and songs were rife;  
Love came at dawn when hope's wings fanned the air,  
And murmured, "I am life."

Love came at even when the day was done,  
When heart and brain were tired, and slumber-pressed;  
Love came at eve, shut out the sinking sun,  
And whispered, "I am rest."

—*Century*.

### HOW HE KEPT OUT OF TEMPTATION.

Little Henry had been very sick. When he was slowly getting better and just able to be up and about the room, he was left alone a short time; his sister came in eating a piece of cake.

Henry's mamma had told him that he must eat nothing but what she gave him, because it would not be safe for him to have what other children did till he was stronger. He was hungry; the cake did look so good, he wanted very much to take a bite of it, and the kind sister would gladly have given it to him.

"Jennie," said he, "you must run right out of the room away from me with that cake, and I'll keep my eyes shut while you go, so that I shan't want it."

Wasn't that a good way for a little boy of seven years to get out of temptation?—*Selected*.

### COUNTING THE STARS.

I was walking along one winter's night, hurrying toward home, with my little maiden at my side. Said she:

"Father, I am going to count the stars."

"Very well," I said, "go on."

By and by I heard her counting—

"Two hundred and twenty-three, two hundred and twenty-five. O dear," she said, "I had no idea there were so many."

Ah, dear friend, I sometimes say in my soul, "Now, Master, I am going to count the benefits."

Soon my heart sighs, not with sorrow but burdened with such goodness; and I say to myself, "I had no idea that there were so many."

—*Mark Guy Pearse*.

### A TWISTED CHRISTIAN.

A gentleman in New York recently said to another, "Is Mr. L. a Christian?" He replied, "Well, yes; Godward he is all right, but manward he is just a little twisted." How many good people lay themselves open to this description! They do not carry out their Christian principles so as to be void of offense. Their life is not lived up to their faith. In small things they dishonor God. In some of their common-life dealings they do not carry out their principles among their fellow-men. We are afraid the "little twist" is more or less seen in us all. Alas! twists of temper, twists of inconsistency, society twists, business twists, home twists! May God set us upright, and give us in our daily life a straight backbone, so that we may walk upright among our fellow-men on our way to heaven!—*The Quiver*.

### KEEPING THE HOUSE COOL.

Much of the comfort of the household depends upon keeping the house cool, writes Maria Parloa in a practical article on "House-keeping in the Country," in the *July Ladies' Home Journal*. In the morning every window and blind should be opened, giving the sunlight and air access. After the house has been thoroughly aired and put in order the blinds should be closed and the shades partially drawn. If the windows are closed in the hottest part of the day the house will be cooler. As soon as the sun begins to go down re-open the blinds and windows.

On an intensely hot day the room of a sick person can be made more endurable by having sheets of cheese cloth wrung out of cold water and hung across the open windows.

"THERE is something wrong with the repentance that doesn't make a man quit his meanness."

TEMPERANCE.

REV. JAMES LAHEY, of Chicago, while in Monroe, Wis., to spend "The Fourth," stepped into a saloon to remonstrate with the bartender for selling beer and wine to two minors.

THE insurance companies have withdrawn insurance from some of the leaders of a newly-organized law and order league at Clarksburg, W. Va., which is prosecuting cases against the illicit liquor sellers.

THE Virginia clergyman who smashed the bottles of whisky, July 4th, at the World's Fair, chose a good day for beginning the war on rum, but not the right method.

THE NATION'S TOBACCO BILL.—The national tobacco bill, while enormous, is more frequently over-estimated, with regard to its direct cost, than is the drink bill.

Total... \$441,646,298 09

To this sum should properly be added the value of tobacco imported—exports not being included in the first sum—which is stated by the Treasury Department as \$16,763,141.

POPULAR SCIENCE.

PASTEUR INSTITUTE IN THE PUNJAB.—It is proposed to establish a Pasteur Institute in the Punjab Himalayas for the treatment of hydrophobia and for scientific research.

TASTE AND SMELL.—Recent curious observations indicate that our appreciation of food depends largely, if not chiefly, upon the sense of smell.

VARIABLE STARS.—Over 200 stars are now known to vary in brightness. Differences in the phenomena observed have led to the following classification, proposed by Prof. Pickering, of the Harvard College Observatory:

"WHOSOEVER will, may come." "I thank God," said Richard Baxter, "for that word whosoever. If God had said that there was mercy for Richard Baxter, I am so vile a sinner that I would have thought he meant some other Baxter; but when he says 'whosoever,' I know that includes me."

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.

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.

ALL persons contributing funds for the New Mizpah Reading Rooms for seamen will please notice that Mrs. W. L. Russell is now Treasurer.

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.

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.

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.

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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.

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.

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.

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.

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CONDENSED NEWS.

A chain of missions has been established across Central Africa, from ocean to ocean, and all has been done in eighteen years.

In the British House of Commons last week, Mr. Gladstone's resolution that the Home Rule Bill should be reported by July 31st, and should be closed in four sections, was carried by a vote of 299 to 267.

Twelve years ago the natives of Upper Congo had never seen a steamboat. Now there is a fleet of twenty steamers on the upper river. Africa has about 3,750 miles of completed railroads, and about 400 are under construction. Surveys are in process of making for twice as many more.

Bicyclist Leense, who is making a tour of the world on his wheel, has been reported at Chung King, China. He has been mobbed several times, and has had a number of narrow escapes. In order not to attract attention he has had his bicycle, which was white, painted black.

Sidorius Lindsey, who was blown off a flat boat near Island No. 39, on the Mississippi River in February last during a tornado, and was supposed to have been drowned, returned a few days since to his home at Columbus, Ind. This is the third time Mr. Lindsey has returned to his home as if from the dead.

Ten representatives of the Hungarian National Agricultural Society will arrive in Chicago on July 27th, and will spend several days visiting the Exposition and some of the best farms near Chicago. The object of their visit is to obtain a good idea of American agriculture, and after leaving Chicago they will visit the Agricultural College at Madison, Wis.

The late Anthony J. Drexel, of Philadelphia, was one of the wealthiest men in the United States. Although no authorized figures have been announced, it is regarded by those in a position to make their views valuable that his estate is worth as much as \$25,000,000 or \$30,000,000. He gave away over \$3,000,000 during his lifetime, his crowning gift being the Drexel Institute of Philadelphia, where instruction is given in the arts and sciences.

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MARRIED.

BRISSEY—SMITH.—At the Seventh-day Baptist parsonage, Berea, W. Va., July 13, 1893, by the Rev. L. D. Seager, Mr. G. W. Brissey and Miss Martha E. Smith.

KENYON—KENYON.—In Rockville, R. I., July 15, 1893, by the Rev. A. McLearn, Mr. Amos A. Kenyon, of Exeter, R. I., and Miss Francis R. Kenyon, of Rockville, R. I.

CLARKE—EVANS.—At the residence of Mrs. Addison Evans, 6410 Sangamon St., Chicago, Ill., June 28, 1893, by the Rev. L. C. Randolph, the Rev. Joshua Clarke, of Alfred Centre, N. Y., and Miss Carrie S. Evans, of Chicago.

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.

EMERSON.—On his farm near Alfred Station, N. Y., July 21, 1893, of heart failure, Mr. Barton J. Emerson, in the 65th year of his age.

Mr. Emerson was a son of the late Martin and Polly Emerson, was born in the town of Alfred, and was the seventh child of a family of five sons and four daughters. In 1861 he was married to Betsy Dibble, of Scio, and to them were born six sons and one daughter. About 25 years ago, he, with his wife, was baptized by Eld. Charles Rowley, and became a member of the Seventh-day Baptist Church in Scio, remaining a consistent member of that church until death. A very large concourse of friends and neighbors testified their high regard for him, by their attendance at the funeral and their sympathetic attentions to the bereaved. In the absence of Pastor Rogers the funeral services were conducted by the writer.

L. A. P.

SOJWELL.—In Garwin, Iowa, July 15, 1893, Charles U. Sojwell, aged 73 years, 8 months and 25 days. See obituary elsewhere.

Literary Notes.

KARL HAGENBECK is now in America, and his wonderful show in Chicago attracts the attention of all people. The August issue of *McClure's Magazine* contains an article in which the great animal importer and trainer tells his adventures with boa constrictors, crocodiles, hippopotami, bears, elephants and other wild creatures.

*Worthington's Illustrated Magazine* for August opens with the second of the interesting papers entitled, "Random Notes on Hawaiian Life," written by C. T. Rodgers, M. D., a prominent physician, now and for many years a resident of Honolulu. The article treats of the native feasts; of Honolulu's picturesque mountain background, with a description of the *Pali* and the superb view from its summit; of beautiful Waikiki, "the Long Branch of Honolulu;" of the fern and shell and wild animal hunting of Hawaiian youths, and furnishes a very graphic account of life and work upon the great sugar plantations, from the planting of the cane to the granulating of the sugar. The third paper will treat of Mauna Loa with its lonely crater dome rising nearly 14,000 feet, and of Kilauea, "the volcano," where nature's fires are never extinguished. The illustrations from special photographs are noticeable for their beauty and artistic reproduction, adding greatly to the enjoyment and value of the article.

Mrs. Livermore's eighth paper of personal experience, "In 'Ole Virginny'—Fifty Years Ago," is, like all the others, vivid in its portrayal of family life upon a remote plantation. From first to last this record is full of interest and will amply repay the reading of old and young in all classes of society.

THE Proceedings of the Sixty-seventh Annual Meeting of the American Home

Missionary Society, as held at Saratoga Springs, N. Y., in May and June last, is a valuable collection of reports and addresses covering this great field of evangelical work. Aside from an able sermon by Dr. H. A. Stinson, and an opening address by Vice President J. G. Merrill, there are more than thirty address and papers of much interest. We notice among other able speakers, the President, Gen. O. O. Howard and Dr. A. J. Titworth. Send ten cents to the American Home Missionary Society, New York, and get a copy.

*Our Animal Friends* is the name of a bright and interesting little monthly, now in its 20th volume. It is especially welcome because of its merciful mission. It is published by The American Society for the Prevention of Cruelty to Animals, 10 East 22d street, New York. All boys and girls should read this monthly and aid in its circulation.

PARLIAMENTARY POINTER.—The above is a neat little volume designed for the vest pocket, containing all the rules of ordinary parliamentary practice, so arranged as to admit of ready reference while a question is before a meeting and requiring an immediate solution. This cannot be said of any other book on parliamentary law. All others seem to have been designed more for study than for use in assembly work. The different phases of this subject (of which every man thinks he knows considerable, and yet very few know more than enough to lead them into blunders), are carefully classified, and in many cases the same point is repeated under different headings, thus furnishing immediately the desired information. By a unique system of easily learned abbreviations the whole subject is brought into a space that can be readily concealed in an ordinary sized hand. To any member of any society, open or secret, the "Parliamentary Pointer" is worth its weight in gold. It is published by Thos. J. Crowe, Detroit, Mich. Price by mail in flexible cloth cover, only ten cents.—*Fraternal Tidings*.

Notice.

The Ministerial Conference of the Western Association will be held with the church in Richburg, Aug. 2 and 3, 1893. The services will open Wednesday evening at 8 o'clock, and Thursday morning at 9.30.

Any intending to come by railroad should send a card to Rev. M. G. Stillman, Richburg, N. Y.

For Sale.

To settle the estate of Rev. James Bailey, deceased, the home occupied by him in Milton, Wis., is offered for sale. It is a splendidly built Queen Ann cottage, large, roomy, finely finished and in perfect repair. It is offered at a great sacrifice. Every room in the house is comfortably furnished, and carpets, bed-room set, and heavy furniture is offered for a mere trifle of its cost. For terms apply to E. S. Bailey, 3034 Michigan Ave., Chicago, Ill.

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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.



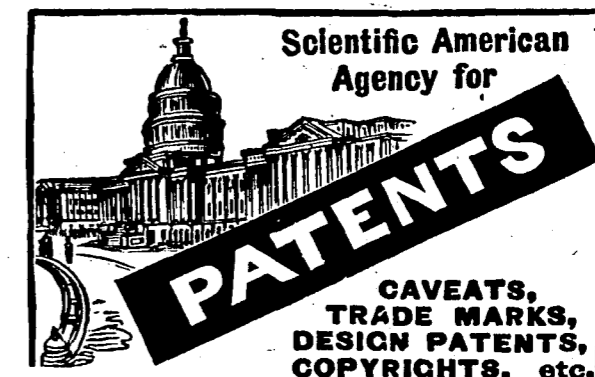
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