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THE SABBATH RECORDER.

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"HE DOTHT NOT WILLINGLY AFFLICT."

BY M. E. H. EVERETT.

My Lord, how shall I answer Thee
Because thou sendest pain?
Thy tenderest heart entreateth me
And crieth not in vain,
"O child! believe and wait and trust;
How canst thou judge me from the dust?"

They scorn thee; had they known my Son
They would have known thee too;
But every wound they give thy heart
Openeth his anew,
Who for thy sake left heaven's estate
To walk with thee as desolate."

So, though the best beloved of all
Without a cause revile,
With such beseeching tenderness
My Father doth beguile,
My weary heart, it findeth rest
And owneth that its lot is blest.

SOME explanations are coming in since Dr. Lewis' pungent paragraphs were shot out at those whose papers have been returned marked "refused." Very few desire to be classed among the "degenerates," and so they send in various reasons for the "misunderstanding." The Doctor's gun, this time, was far more effective on the game than the one he used in Berlin last April.

WE very much desire to hear frequently from all our churches and lone Sabbath-keepers for publication in the columns of Home News. Will not some one in every church look to this matter and send in brief items of interest as often as once a month. These items are eagerly looked for and read by many. Pastors, will you not see to it that some one is appointed to do this, or do it yourselves?

"THE State and the Prisoner," is the theme upon which Elizabeth Stuart Phelps writes in the *Independent*. We cannot do her secondable article justice by printing extracts from it and therefore give it entire to the readers of the RECORDER. It is a most forcible setting forth of one of the crying evils of our times, and should be published by every journal and read in every family until a public sentiment shall demand such legislation as will guard more sacredly the rights of all people. Do not fail to read every word of these "Lessons drawn from the Borden tragedy."

THE presence of Mr. and Mrs. Fryer in Alfred during the past week has been the occasion of much additional interest and inspiration for missions, and, in fact, all really evangelical work. Mrs. Fryer gave several very instructive

talks in public and is as deeply interested in our China Mission as when she was personally connected with it. Indeed, the past two years have been so filled with the personal presence and encouraging words of our visiting missionaries, fresh from the scenes of their consecrated labors, that we, as a people, cannot well fail to be more thoroughly imbued with the missionary spirit, and therefore of the spirit of Christ. The calls are very urgent for renewed consecration and labor at home and abroad. Let us give more, pray more, labor more, and reap greater harvests.

AMONG many questions asked Mr. Fryer in his recent visit in Alfred was one concerning the liability of trouble to missionaries and their interests in China, growing out of a spirit of retaliation for our unfriendly legislation toward the Chinese. Mr. Fryer thinks there is no danger to be apprehended from that source. The Chinese authorities are disposed to look upon that act of our government as an evidence of our ignorance and weakness, deserving of their pity and commiseration rather than retaliation. To their minds retaliation would be undignified and unbecoming so great a people as the Chinese. Really such a view of the case, coming from a heathen nation, which we are trying so hard to Christianize, ought to cause the cheeks of our rulers and politicians to blush for shame.

HOW STRIKINGLY like the mobs of the present day were those of the times of the great missionary apostle. In the next Sabbath-school lesson, "Paul at Jerusalem," we see almost an exact picture of the scenes so often transpiring in our own land. Mobs, with all their attendant deeds of violence, urged on by blind prejudice and unreasoning hatred, are of very frequent occurrence in our own boasted land of freedom and Christian enlightenment. Even many professing Christians are as unreasoning and tumultuous as were the Jews in their treatment of Christ and Stephen and Paul. None are surprised to know that Roman Catholicism encourages the use of force and violence in the propagation of its religious views. Such has ever been its history. But the same spirit and spectacle have been witnessed, even within a few months, among Protestants; one class crying for law and United States troops to enforce their peculiar religious tenets as against others who are equally as harmless and conscientious Protestants. The former say, "Away with these fellows"; "Let them feel the force of the law"; "They have no right to differ so radically from the majority"; "They must obey the law of the land or take the consequences." But the Saviour and Stephen, Peter and Paul, and all the heroic line of minority martyrs, from that time to the present, have simply reiterated the apostolic declaration of faith, "We ought to obey God rather than man." Upon this plank in the platform of all loyal citizens of the kingdom of Christ let us firmly and yet charitably stand.

[From L. C. Randolph.]

—A RECORDER reader, seeing us looking over the account of the proceedings in Judge Stein's court, says pleadingly, "Don't say anything more about Sunday-opening." Perhaps this voice is a general sentiment, but as a faithful editor it devolves upon us to note the fact that the Sunday question at the World's Fair has been "finally settled" once more. Just how soon it will come up again for final settlement, none but a rash man would dare prophesy. Judge Stein has fined several of the leading World's Fair directors for contempt of court in violating the Clingman injunction against closing the World's Fair on Sunday. The case has been appealed, but there is a prospect that the gates will be open all days for the remainder of the season. There is a certain poetic justice in this turn of affairs which might lead an impartial critic to smile with grim satisfaction. It would appear that the Sunday advocates are getting more law than they want. They set the example of appealing successively to all three branches of government to secure their ends. They utterly failed by the use of these methods, and one of their edged tools has been turned against them. This simply serves further to emphasize the truth which the Western Editor has iterated and re-iterated that Christians are on the wrong track when they strive to promote Christianity or any of its institutions by man's "Thou shalt." We are interested in watching certain religious journals to see how they like the taste of their own medicine. Having prescribed it for others they cannot logically refuse to take it with good grace when it is administered to themselves. They are evidently somewhat nonplussed, but to their credit, be it said, that they swallow the bitter dose with unruffled countenance.

—WHILE the industrial reverses in the mining States of the far West have thrown a large number of men out of work, it is worth noting that when a gang of a few hundred men were furnished employment by the city of Denver, only fifteen put in their appearance at the time and place appointed, the rest having resorted to the saloons and shady places along the route. There are always plenty of tramps and shirks ready to take up the cry of "hard times," and "no employment," and share whatever favors public charity offers, taking care to be absent when exertion is required.

It cannot be doubted however, that in Colorado and other parts of the country East as well as West, many sober men who would be glad to labor for fair wages are not furnished the opportunity. It is one of the sorrowful facts of our human life in its defective, social organization. The thoughtful man faces with sadness, the truth that, although there is abundance of work which ought to be done, and abundance of materials to provide for every one the comforts, and even luxuries of life, our industrial system is so organized that thousands are in distress, unable to find the means of securing the bare necessities of existence without

difficulty. The grand ideal of loving your neighbor as yourself has been held up before the world now for nineteen hundred years; but the principle which still prevails, too often in every day practice seems to be: "Every fellow for himself and the devil take the hindmost."

—THERE is scarcely a better place from which to observe the workings of the above principle than from the gallery of the great Western Board of Trade. We never watch the "wheat pit" without thinking of a pack of tigers. Every man's hand is against his fellow, and it is an every-day occurrence for some one to stake his all, lose—and then drop out of the circle a ruined man. The public, therefore, have shed no tears over the failure of a clique of men who have been ruling spirits in this prince of gambling games. John Cudaby, A. W. Wright and five other firms associated with them, have failed, as an outcome of their conspiracy to "corner" pork and lard. These men had previously been signally successful in getting the control of hog products, and selling out at their own prices; but this time the stringency of the money market thwarted their plans and prevented their culmination. Within two hours the price of pork on the Board of Trade fell from \$18.75 to \$10.50 per barrel, and the bold plotters were ruined.

—It is difficult for men to profit by *other men's* experience. And there seem to be no lessons which can cure a mind infected with the mania of gambling. The "puts," "calls," and "corners" will continue as merrily as before, and there will doubtless be plenty of "operators" to take the place of those who drop out. It is not difficult to see what grand service an organization like the Board of Trade can perform for the commercial world. And one can but be saddened at the dishonest and heartless methods whose practice breaks men down morally and physically, as well as financially, and brings a train of evils upon the innocent as well as the guilty.

—"WHATSOEVER a man soweth that shall he also reap." That relates not simply to murder and delirium tremens, but to the commonest acts of life. The saddest punishment which a wrong act brings is not to be found in the afflictions which follow, but in the character which it begets. Look at the miser who has hoarded his gold until he loves nothing else, and is thin and worn with apprehension lest it should be taken from him. His sin is selfishness, and his punishment is himself. There stands the murderer in his cell. He killed some one in rage. His worst punishment is not hanging, nor, perhaps, remorse, but the fires of hell which are in his heart, and, having no outer channel, turn back upon himself.

Day by day we are sowing and reaping. "We sow a thought and we reap an act; sow an act and we reap a habit; sow a habit and we reap a character; sow a character and we reap a destiny." The acts of every day are not to be lightly considered. You are weaving the web of life. You are forging character. You are growing better or worse. As we come down toward the close of our Conference year, let us promise God that in the days to come we will bear "precious seed" that we may "come rejoicing."

—THE Western Editor will be very glad to welcome visitors to Room 11, Methodist Church Block, as they pass through Chicago. The building is very centrally located in the Southwest corner of Clark and Washington streets. Office hours are from one to four o'clock in

the afternoon, or appointments can be made at other hours to suit visitors. Give the Western Office of the American Sabbath Tract Society a call.

WILL IT PAY?

The readers of the RECORDER are already well informed of the fact that the next session of our General Conference is to be held at Milton, Wis., beginning on the 23d of the present month. Enough has also been said to show that ample provisions are being made by the people of Milton and adjacent churches and communities for the entertainment of all delegates and visitors, and that a hearty welcome awaits all who shall attend.

If, now, we consider the cost of these preparations, in money and labor, and then compute as nearly as we can the outlay in traveling and other expenses incident to attending the Conference, the various items will be found to aggregate no inconsiderable sum. Suppose we take a practical, business view of the matter and ask ourselves the question, "Will it pay?" What do we, as individuals, and as a people, expect to get out of Conference to justify an affirmative answer to this question?

1. We expect an unusual gathering of people as to numbers, and this will afford a good opportunity to renew old acquaintances and friendships, and to form new ones. This, in a people constituted as is ours, is a matter of no small concern. We need to know each other, and to keep in touch with each other from east to west, from north to south, in our personal sympathies, in a social and brotherly way. When we read in the RECORDER the name of some person, or some place, it adds greatly to our interest in what is said, to feel that we know something of the person or the place of which mention is being made. This would pay.

2. It is a good time to learn about the great lines of work in which we are engaged, and the way these lines are being extended. It is true we can read the reports of our various Boards or committees at home; but it is also true that they who read them with the greatest interest are they who have heard them read and discussed in the public meetings. If some wide-awake representatives from every church and society in the denomination could attend the sessions of our general societies at the approaching Anniversaries, it would bear blessed fruit all through the coming year. This would pay.

3. We ought to make this Conference a seed-bed from which revivals shall spring up in all our churches during the coming year. The spirit of revival is in the land. The gracious work in the two Alfred churches this summer, that now going on at North Loup and vicinity, in Southern Illinois, and other places, and the spirit of the Associations, so recently held, from first to last, all abundantly show that the fields are ripe for a glorious harvest, and the time for its reaping is propitious. Our General Conference, from its opening session to its farewell meeting, should be, to every delegate and visitor present, one continuous season of refreshing from the Divine Presence. From such a spiritual baptism let every member of Conference go home to work for Christ and souls for whom Christ died. For such a Pentecostal season as this the Executive Committee are planning, so far as it is possible to plan for it, by arrangement of programme. That it may be realized, there needs to be much earnest thinking, planning and praying by all the people from this time onward. Surely, this will pay.

4. Our Conference ought to be a grand Con-

gress of churches in which all the best methods of church work shall be discussed and compared until all come into possession of the very best things in this line. Year after year, our Societies tell us of their plans, and methods, and needs, and exhort us all to contribute our *mite* or our *might*, as the case may be, to the good work. This is all right. We cannot have too much of it. But the training school of all good workers is the church, and every member received to the church should be a new recruit to the working force of that church until he is called out into a wider field of labor. How to bring this about is a question of fundamental importance. It is *vital* to all our work. We can, if we will, do something at our next Conference toward creating a new and wide-spread interest in the work of the individual churches. This, too, will pay.

But I must not multiply words. Brethren and sisters, young and old, if there is anything in what Bro. Davis, Corresponding Secretary, said in the RECORDER two weeks ago; in what Bro. Titworth, President of Conference, said last week, in these paragraphs, think on these things; pray over them; come to Conference. It will all pay.

L. A. PLATTS, Sec.

ALFRED CENTRE, N. Y., Aug. 4, 1893.

RETRENCH?

BY REV. R. NEWTON.

In the name of Jesus, grace, mercy and peace to all the faithful in Christ.

Having read something in a recent number of the SABBATH RECORDER to this effect, that the Board has been under the necessity of some retrenchment in Missionary and Sabbath Reform work, and will be forced to retrench further if liberal contributions are not immediately forthcoming, I wish to say, in view of the trying situation of the Board, would it not be both right and important for Seventh-day Baptists where two or more can, to meet often together and pray in Christ's name for a fullness of the spirit of Christian benevolence. What Christian can doubt that God, who delights to give good things to them that ask him, will grant such a prayer?

If we decide to pray together over this matter would it not be well for us to inquire, Are we praying to the right God? What I shall say in reference to this question may not be to the point, further than that I hope that it will be suggestive.

First, let me speak to the missionaries. Could not some of you, at least for a while, do on smaller salaries? Look at Paul, who next to the Saviour, is without a peer, living sometimes by fasting, and at one time working with his own hands; and see Jackson, who, when fighting the Indians, preferred to dine on acorns rather than leave the seat of war at an important crisis. To other preachers. Are not some of you blest with wealth? Are you doing all that you can? If you are laying up treasure on earth, are you very sure that in so doing you are praying to the right God? Oh, that the preachers would arise in the might of the spirit of Christ and show themselves equal to the emergency.

Next, the Board. Is it best to pay the great preacher the greater salary simply because he is greater? Did not the kind hearted Lord of the vineyard give those who worked but one hour as much as the others, because he knew that their wants were as many? Just now would it not be well to look at the need? Is not that all of it, anyway? Did not Christ die because we needed that he should? And the love of God supplied the need.

Now, the Conference. Would it not be well

to turn this whole matter of collecting and disbursing money for missionary purposes over to the deacons, they to appoint their board to which all missionary societies collecting money, including the sisters, might report and the preachers to appoint their boards to select fields of labor and appoint missionaries to those fields, (Acts 13:13;) the deacons' board to name their salaries, the two boards to work in harmony. Why not? Have the preachers so little to do that they must do a part of the deacons' work and so keep them partly idle? If this is done I am mistaken if the deacons will not arise in their God given might and show themselves equal to the task assigned them.

Another word. There came a great voice from far over the sea; it sounded through this land; it told us that the Jews in Russia were suffering; did we hear and heed it? If not, may there not be a falling off in contributions as a consequence? Ought not Conference to take immediate steps looking to an organization for the benefit of suffering Jews? If it would I am persuaded that other Christian denominations would follow, and that great good would come to the Jews. See Jer. 31:7.

There are some wells whose bottoms may as it were be dug out and the little water that runs in will sink into the sand; others, the deeper they are dug the greater the supply of water. Christian benevolence is of the latter kind. If you do not dig deep enough to help suffering Jews, I am afraid that so far you do not pray to the true God.

Last, to the brethren generally. If any of you are spending your money in luxuries and on costly church buildings and making a great ado about this outside show of religion, are you praying to Him that bore his cross and died upon it, but lives again?

I know that Solomon built a grand temple, but Jesus is building one far more grand. To us he presents the cross of self-denial, saying, "Bear this after me faithfully, and I will make you a pillar in my temple." Christ has promised a crown to every one who bears his cross and follows him. Christian, if you could see your crown as Paul saw his, would you not say with him, "Lord, what wilt thou have me to do?"

Can you give me any idea of what it is to be like Jesus?

Under the law of the handwriting of ordinances the Israelite was required to offer many sacrifices; if he understood them, they taught him Christ, an exceeding great mercy; but those sacrifices cost him something. So while Christ is our only sacrifice and hope of eternal life, yet how can we come and feast our souls on Christ, the living bread, and contribute nothing to spread the glorious news that Christ died for sinners, but lives again and ever lives to intercede for those that believe on him? Ought we not to carry a contribution for our pastor or missions or some Christian work every time we attend regular church service and hand it in? If any cannot contribute because they have not suitable work to raise the money, let the deacons see that they have such work.

If we all would read the Bible diligently and study it prayerfully and see that all our steps are guided by the Word of God, then he would hear our prayers. I fear that I sometimes keep the door shut when the blessed Jesus knocks.

How does it happen that Brother and Sister Randolph must return for want of support, and that Brother and Sister Davis came to this country and returned, and still there is a falling off in contributions? And now Dr. Swinney is

among us. Must she also hear continually the unwelcome word *retrench*? "Publish it not in Gath." The fields are opening with amazing rapidity and already whitening for the harvest. FAYETTEVILLE, N. C.

THE STATE AND THE PRISONER.

LESSONS FROM THE BORDEN TRAGEDY.

BY ELIZABETH STUART PHELPS.

An outsider, who has never studied the subject, would be amazed at the quantity and quality of the wrongs which still cling—blots from the ruder ages—to our laws. This page could be darkened with them, did the space allow.

One of the most serious of these errors the Borden tragedy has made painfully manifest.

The laws governing the arrest and treatment of suspects in criminal cases must be thoroughly amended. A score of essays on human rights could not "prove" what the cold facts of this piteous drama present to our attention. If the misery of that blighted family shall work the prevention of other misery like it, which our present laws are capable of reproducing, it might, in the higher view of dark things, be worth enduring. If the anguish of that one woman shall serve in the great sacrificial order of life to render it impossible for another woman in like manner to suffer, the sum of her woes might even be accounted not too large; so precious the purchase of human safety and of human liberty; so precious the protection which American law owes the weak, the wronged, and the innocent.

It ought to be impossible—and it must be made so—for the order of intellect and the quality in moral sense of which the average police force is constituted, to rule upon criminal problems so difficult and so delicate that philosophers and jurists are staggered by them. It ought to be impossible—and it must become so—for the local town or village officers of this country to assail an afflicted family where a violent death has occurred, and—without evidence so undeniable as to leave common sense no choice—to drag the relatives to jail on accusation of the ghastliest of crimes; and this within the limit of a week's hurried and excited attention to the mystery.

It is a dangerous law; it is a perilous precedent which gives an ordinary policeman the predisposition and the power to arrest the mourners of the murdered as the first suspects. Parent, wife, husband, child, brother, sister, are sacred names; and among our people they stand for something which is entitled to strong moral confidence. The presumption is, that we do not murder our dearest and nearest, and it ought to be permitted as the *last*, not the *first* experiment of the detective law to suppose otherwise.

If that was law which arrested Miss Borden as she was arrested, upon suspicion (we are now justified in saying), not enough to have arrested a chicken thief; if that was law which indicted her for parricide without justice and without mercy, as the evidence proves that she was indicted; not a home in America is safe. To many a nature imprisonment is worse than assassination. It is better to be murdered than to be accused of murder. It is better to be butchered than to be tortured. Not a man or woman of us is protected from perils darker than death—not the reader, not the writer of this column. To any soul of us such awful chance might befall. On any life of us such a bolt might crash.

Into your house or mine, at any unguarded hour, the red hand of murder may slip. Hundreds of our women work for days alone in the house. Hundreds more are occupied apart from their servants or families—and with an ease which it is alarming to contemplate, the deed may be done.

A policeman with brass button and a billy appears upon the scene, and it occurs to him to arrest you for the murder of your daughter, or of your wife. Then the "dreadful machinery of the law draws you in." What but the mercy of heaven or the law of chances is to prevent your being indicted—or hung? I have put the question to more than one eminent jurist, and have yet to receive a satisfactory reply to it. If this is law, it is more to be dreaded than murder; and it must be changed.

It ought to be impossible—and it must be made so—for a person of hitherto spotless character and high moral reputation to be suspected and treated with the same readiness and the same severity as are justly exercised in the case of a character already known to be vitiated or reputations proved to be ruined. The psychological argument founded upon good character is just as much evidence as the discovery of a hatchet or the appearance of a skull. If the law does not know this, it ought to—and the lesson is on the blackboard.

It ought to be impossible—and it must be made so—for a suspected and innocent person to be thrown into prison, denied liberty or trial, and treated like a common felon. It ought to be impossible—and in the name of justice, make it so!—to restrain such a prisoner for so long as to risk consequences which might make physical and mental wrecks of half the possible victims of this ancient and respectable legal custom. Miss Borden bore it, God knows how. I know women as innocent as the daisies which anticipated the jury as they crept into her hand, who would have become maniacs in three weeks' time, from sheer horror of the situation. Nay, I know some for whom three days would suffice. A presumably innocent gentleman in a Western State, imprisoned on accusation of murder last year, did thus lose his reason, and in three weeks' time took his own life in his cell.

It ought to be impossible—and it must become so—for doubtful trifles and quibbles to indict the presumably innocent. It ought to be impossible for a good girl to be accused of murder because she calls her step-mother a mean old thing. It ought to be impossible to set all the State's officers at work for a year to try to hang her, because she openly burns an old dress with paint stains on it. If this is law, it ought not to be; and the law should be amended.

That is too dangerous a legal system which can allow a police mistake to ruin a spotless reputation or take an innocent life.

That is too defective a legal system which can throw a guiltless person into prison and keep him there till the courts, at their leisure, get ready to try him; and then offer him no reparation for so mortal a wrong.

Within a time so recent that we do not like to be reminded of the fact, a man was indicted for murder in a Massachusetts court, and imprisoned for, I think, over a year. At this point the authorities decame satisfied of his innocence, and he was released.

The falsely suspected man, on being set free, occupied himself with the startling idea that he could obtain redress from his captors for loss of character, time, health, income, and a few other such trifles which had their importance to him. He applied to the Legislature for compensation for his sufferings. He was awarded one thousand dollars; and I am told that this is a solitary case of its kind.

In another Eastern State, some time ago, a man was sentenced for life for a certain crime, and remained in the State prison for, I think it was seventeen years; but I illustrate from memory. At the end of that time his innocence was proved and he was released, a broken, aged, miserable man, without friends, home, or the means of subsistence, or the vigor to procure them. We have yet to learn what reparation was offered by the State to this wronged and helpless citizen.

A railroad corporation maims or slaughters a stranger or a citizen, and has to pay for it. The State or other human forces, too frequently make mistakes. When it does, it ought to be held responsible for the consequences.

This woman, whose name we shall be long in forgetting, for her misery's sake, is acquitted, and set free. The State (we say) has done its tardy best to right its own enormous wrong upon her.

But who arraigns the erring State? Who calls Massachusetts to the bar? What eminent lawyer takes the case of Lizzie Andrew Borden *versus* the Commonwealth?

If that girl should dedicate her remarkable force of character, and the influential friends whom her misfortunes have raised up for her, to an effort to secure from the Legislature the passage of a law allowing her to institute such a

prosecution as she is morally entitled to—what would be the foregone result? It is too easy to reply. She will never do it. But I hope the time will come, when some heroic soul—some man with nerve of iron and heart of fire—will carry such a case out to a triumphant conclusion that shall become historic precedent. *That*, and perhaps only that, would give guards to the law that should render the possibility of such awful mischances almost null. Indictments would be served with a holy caution and a righteous economy, if the prosecuting officers were subject to equivalent damages for their own mistakes.

Reparation? Commonwealth of Massachusetts! Look upon this acquitted citizen, the prisoner of your authority and the victim of your mistake!

Silent and accusing woman! Look upon the Commonwealth! What reparation can fact or fancy find for *her*? What atonement can the mind or the might of the law conceive that it should dare to offer her?

Does your late acquittal set her where she was before your heavy hand fell upon her young life? Can the manly words of all your noble judges, and all your honest juries put back into her blackened home the woman whom you haled from it? Is there a man of you who presumes to believe that he can measure the misery of a woman in humiliation, in shame, in anguish such as hers?

In all the course of the plea which he made for her, the voice of her distinguished counsel, the ex-Governor of Massachusetts, broke but once. He faltered when he urged upon the jury to save her "for the honor of the old Bay State." A hundredfold more than the life and honor of the citizen is at stake in the progress of legal reform for which this brief word has dared to plead.

It is the life and the honor, the glory and the justness of English Law, created and conserved, not to suspect, but to presume innocent; not to convict, but to protect; not to destroy, but to save. Commonwealth of Massachusetts! Look upon the prisoner!—*The Independent*.

ORDINATION AT WEST EDMESTON.

The West Edmeston Church, having requested the two neighboring sister churches to sit in council with them for the ordination of Bro. Martin Sindall to the gospel ministry, such council met at the church, July 25th, at 10 o'clock A. M.

The council was called to order by Dea. T. T. Burdick and organized with the Rev. A. B. Prentice as chairman, Dea. I. A. Crandall, secretary, and the Rev. L. R. Swinney as conductor of the examination.

The following delegates were found to be present: the Rev. A. B. Prentice, of the Adams Church; the Rev. L. R. Swinney, of the DeRuyter Church; the Rev. J. A. Platts, Deacons Wm. A. Babcock, J. D. Rogers, I. A. Crandall, and Wm. H. Burdick, of the First Brookfield Church; the Rev. C. A. Burdick, Deacons J. S. Clarke and C. E. Clarke, Prof. E. E. Whitford, E. G. Curtis and H. L. Spooner, of the Second Brookfield Church.

The Rev. Mr. Swinney, after some remarks as to the nature and significance of such an examination called, upon Bro. Sindall for a statement of his Christian experience, call to the ministry, and views upon Christian doctrine.

Mr. Sindall's response was in a manner pleasing to all. Upon all fundamental points and many minor doctrines he gave his convictions in a simple, yet clear and logical statement. Many questions were asked by various members which were answered concisely and candidly.

At the close of the examination the universal expression was that of satisfaction, and the vote to proceed with the ordination was heartily unanimous.

At 2 o'clock a large congregation assembled

and the following programme was carried out:

Reading Scriptures and prayer, the Rev. W. C. Byer. Sermon, 2 Tim. 4: 2, the Rev. L. R. Swinney. Charge to candidate, the Rev. C. A. Burdick. Charge to church, the Rev. J. A. Platts. Consecrating prayer and right hand of fellowship, the Rev. A. B. Prentice. Benediction, the Rev. M. Sindall.

The whole occasion was one of deep-seated spiritual power and has done much to bind pastor and people together in the spirit of Christian love and consecration.

Let all pray that the blessing of God be upon them in their new relations.

I. A. CRANDALL, Sec.

SABBATH REFORM.

CORRESPONDENCE.

To the Editor of the SABBATH RECORDER:

A Sister Brigg, in the SABBATH RECORDER of July 27th, calls attention to the fact that most people know very little concerning Seventh-day Baptists, and many are ignorant of the existence of our denomination. She very properly inquires why we are not better known. It seems a singular thing that I should have known very little of that people who have the highest claim to apostolic origin of any on earth, until recently. John, the herald of the gospel dispensation, was certainly a Seventh-day Baptist. Was not Jesus, the Christ, and all the apostles and early Christians, of the same faith and practice, until the malign influence of the Papacy had secured such ascendancy as to set aside the Sabbath of inspiration and introduce in its stead the pagan venerable day of the sun? What does the Word of God and genuine history testify concerning this matter? The origin of the first Seventh-day Baptist Church in America is traced, or may be traced, to 1671, more than 200 years ago. How is it that no more is known of this sect? Are they a company of uncultured boors? Nay; it is safe to say that, in proportion to their numbers, they will compare favorably in intelligence, piety and culture, in education, in missionary, in tract and publication work, with any denomination in this nation.

Having been a continuous reader of two of the leading Baptist religious journals of this country during more than forty years, and as I have no recollection of ever having seen in those papers one notice of such a people as Seventh-day Baptists, it seems difficult to account for it, unless it be the policy of those journals to utterly ignore the existence of the denomination. Our Lord said, "Every plant which my heavenly Father hath not planted shall be rooted up." I do not doubt that Sunday Sabatizing is one of those plants—one of the corruptions of pure Christianity, and which will pass away with the overthrow of the Papacy. May God hasten it in its time.

N. KINNE.

THOUGHTS ON THE DECALOGUE.

BY REV. A. W. COON.

The Decalogue was written by the finger of God on two tables of stone. The first table embraced all our duty to God. The second had reference to our duty to our fellow men. The first may be divided into moral and positive.

We will first speak of moral law, or the law of righteousness. Whence does it arise? So far as man is concerned it grows out of his nature and relations; *e. g.*, if there was only one man in the world there would be no law of reciprocity such as "Thou shalt not steal," but as

soon as man had a neighbor there would arise a necessity for all the moral laws written on the second table. But it is said that God made the law, that he is the legislator. God reveals moral law, but he does not make it, for it is not sin to steal because God said "thou shalt not steal," but he said thou shalt not steal because it was wrong to steal. God could not make it right to steal by saying thou shalt steal any more than he can tell a lie. If then moral law grows out of the nature and relation of things, it cannot be the willing or the non-willing of any being. Righteousness is obedience to moral law. God is called the God of righteousness in the Bible. He must be a subject of moral law. The law of righteousness with God must be no more dependent upon the will of God than the law of righteousness with man is dependent upon the will of man. Moral law or righteousness, with God, must obligate the will of God, as the law of righteousness with man obligates the will of man.

Righteousness is obedience to moral law, and forms the character. The Bible teaches us that it is impossible for God to tell a lie. This is the strongest possible expression of his infinite moral perfection; but to lie is a transgression of moral law. Now is the will that obeys the law and the law one and the same thing? If not then the great moral principles or laws must be as self-existent—as eternal and immutable as God himself. I conceive from the very nature of things that moral law can never change, for there is no power that can change it any more than two parallel lines can be made to meet. The fourth commandment is moral only as man is morally bound to obey his Lord and master. It is positive and has its origin in the will of God. Its perpetuity must depend upon the will of God. If God should be pleased to change it or abolish it he could do so. But it must require the same power to abolish or change the law of the Sabbath that enacted it. A positive law might be enacted for a reason that in its nature could never change. In such a case the law must be perpetual; for instance, God blessed and sanctified the seventh day because in it he rested from all his works. Here is a reason that can never cease to be. The seventh day was God's rest day, or Sabbath. To change it to any other day is impossible. Of course God could bless the resurrection day, but it would not be the Sabbath day, for Sabbath means that God rested on the seventh day. To call the resurrection day, unless Jesus rose on the seventh day, the Sabbath, belies God. To call Monday the Sabbath of the Lord would be to say that God rested on Monday and blessed it, which is false.

Again, since God worked six days and rested the seventh, there was a good and sufficient reason for making it the Sabbath day at creation, and as the same reason can never be changed, it stands to reason that God has never changed the Sabbath, and the effort to make it appear that the Sabbath institution is one thing and the day another, is nonsense, and beneath the intelligence of the age in which we live. If God made a mistake and blessed the wrong day, and there were better reasons for blessing another day he could do it, but to be fair he would repeal the first law, and say so; and then give the fact clearly that he has thus changed his mind. But instead of that he has never said a word about any change whatever. Put the Bible in the hands of a person who never heard anything said about the Sabbath; he may be educated in English, Hebrew, and Greek; and let him study the Bible seven years

and he would not get a thought of any change from the seventh day of the week to any other day, nor would he get a thought of Sunday, or "Son-day," or that any other day was ever observed as the Sabbath day, save the seventh day of the week.

A positive command is the greatest test of loyalty. Thus God gave the Sabbath to the head of the race as a test of man's loyalty to God, and for the same reason he reiterated it to the Jews to try them, whether they would serve the Lord God. A loyal heart, a heart full of love to God, will keep the Sabbath, not because he thinks it is for his health, that would be very selfish, but because God bade him do so. He will do it to honor God.

Another idea I ought to express in regard to the seventh day as the Sabbath,—it is typical. It is a type of heavenly rest, and for this reason it must remain in force while the world lasts. It is not strange that Jesus said, I came not to destroy the law, but to fulfill," and fulfilling is not doing away with the law. Jesus speaks of fulfilling all righteousness; does that mean to do away all righteousness? This is the seventh day of the week, which memorializes God's work finished, and his rest, no other day can do it.

MISSIONS.

FROM GEO. W. LEWIS.

Rev. O. U. Whitford:

Dear Bro.:—Your letter of July 13th was received on time. Thanks for the suggestions.

I have just returned from Freeborn county. The visit was as successful as we could expect, considering the fact that it was in the midst of haying and harvest time. Meetings, other than Sabbath-day and Sunday, seemed inadvisable as a rule. Hence most of the work was done in a personal way in house to house visitations.

We had the pleasure, however, of preaching to the people several times at Trenton, including two Sabbaths. The attendance and attention were certainly very good. The people here feel somewhat discouraged because of the smallness of their numbers and the lack of a Christian leader. As a result, meetings have not been kept up, nor had they started the Sabbath-school for the summer. We assisted in its reorganization and gave them as good advice as we knew how concerning duty and obligation, leaving them in the hands of the Lord, hoping and praying that they will earnestly respond to his call and be blessed in their efforts in so doing.

What this field needs, in our opinion, is a visit by one of our college quartets, in company with such a man as Bro. E. B. Saunders, some time in the late autumn after the threshing season is over. It is certainly an inviting field if it can be reached soon for there are no regular services held for miles around, hence the First-day people would gladly come to such a service, and with good results, too, we sincerely believe. We do hope that such an arrangement can be made.

We had the pleasure also of speaking to the First-day people of Freeborn village, where our lone sister, Mrs. Carrie Green, now resides. We preached also in Wells, to which place some of our families have recently moved.

We spoke to the little church at Alden on Sabbath-day, July 22d, at their regular service. This little band are still faithful in keeping up the church appointments, including the Sab-

bath-school, with occasional preaching by Bro. W. H. Ernst.

We also visited the families of brethren A. F. and Washington Randolph, of Mankato, and Bro. John Burdick, of Albert Lea.

This trip has been of great value to the missionary, and we trust not without good results to the field. Pray for the prosperity of Zion in these places.

DODGE CENTRE, Minn.

MISSIONARY SOCIETY.

Receipts n July, 1893.

Table listing receipts for the Missionary Society in July 1893, including items like 'Received from Treasurer of Woman's Board', 'Mrs. C. A. Britton, Marquette, Wis.', and 'Greenmanville Church'.

Table showing financial records for West Edmeston Church, including 'Balance on hand July 1st', 'Payments in July', and 'Balance on hand July 31st'.

WESTERLY, R. I., July 31, 1893.

A. L. CHESTER, Treasurer.

DISTRESS IN SOUTH CAROLINA.

Some of our pastors, whose names I could mention, are actually suffering from the necessities of life, due to the short crops of last year. The masses of the people are without work and cannot get employment. The severe cold of January caused untold suffering. Here in my own town, Florence, many were forced to burn their household furniture to keep from freezing.

The missionary and education work of the State is at a stand-still. The universal cry "hard times" is heard in the land. To receive a respectful hearing, and a hearty amen, one must preach of that city where 'tis said, "They hunger no more; neither thirst any more."—Baptist Home Missionary Monthly.

A SUNDAY-SCHOOL missionary of the Presbyterian Board of Publication for Wisconsin gives us an interesting account of a family of ten persons whom he found over three years ago, living in extreme ignorance, mentally and spiritually. He began a course of loving Christian effort in their behalf; visited them whenever in the neighborhood, gave them illustrated papers, and such reading matter as the father could manage. As the result, the family life turned upward. The young girls of the family mentioned above were sent to school—one of them, thirteen years of age, beginning her studies at the alphabet. They are now clean and neatly dressed, making good progress as regular attendants at school, notwithstanding they have a walk of ten miles each way.

RESPECT for law should be encouraged by all good citizens, yet we opine that multitudes of good citizens in the United States will laugh in their sleeves at the way the Chinese in this country have set at naught the requirement recently put on our statute books that they should furnish photographs of themselves and registration papers, the latter to be carried always on their person, under penalty of being exiled from the country. Five Chinamen, it is reported, have obeyed the iniquitous requirement, leaving somewhat over 100,000 who have totally disregarded it, and who have been so far wholly unmolested. We trust we shall hear of no attempt to enforce the absurd statute.—Missionary Herald.

THE following concerning West Virginia, from a Presbyterian point of view, has also special interest for us: New towns are springing up, new fields for the church are opening. So far as the people are concerned, their presence here is no experiment. They are here to stay. Any work done will be permanent work, not to be affected by draught, cyclones or mushroom towns. I regard West Virginia as one of the most inviting and promising Home Mission fields open to our church. It is at the same time the most neglected. The people generally are poor, or in but moderate circumstances, and have never been educated to give. They need the simple though glorious gospel, and for the present it must literally be given to them.

If your friend goes wrong, even grievously wrong, it is base in you to desert him. Then, more than ever, does he need your help, and, on the supposition that he has been your true friend, he is entitled to it. Of course, you can neither approve or condone his wrongdoing. It may become your painful duty to tell him with the utmost candor what you think of his faults, but never to kick him while everybody else is engaged in the same business. To do that requires no courage—nothing but a little cheap bluster.—Christian Advocate.

EDUCATION.

MILTON COLLEGE FOR THE NEXT YEAR.

This College will place in operation, at the beginning of the fall term, another course of study, called the English, embracing both preparatory and collegiate branches. The former takes three years for completion; and the latter four years. Graduates in this course receive the degree of Bachelor of Letters. The trustees desire, by this arrangement, to give a fuller opportunity for the pursuit of English studies, particularly English and American Literature, History and Civil Law; and to make this course more flexible than the classical and the scientific, which have been established for many years. Certain studies will be substituted for others on the choice of the students, especially for the ancient languages, an accommodation which has not hitherto been allowed. The main fact in the collegiate course is that thirty-six term studies of a college grade, and a portion of them electives, are required for graduation.

The music department of the college will be in a vigorous condition. Prof. J. M. Stillman, Mus. Doc., will be in charge and provide instruction on the piano and the cabinet organ, and in voice culture, harmony, musical composition, and in elementary and chorus singing. Since his return to the college last spring he has been most busily engaged with his private pupils and chorus classes.

Prof. Edwin Shaw has been granted a leave of absence for a year in order to prosecute further his studies in Latin at the Chicago University. His advanced classes in Latin will be taught by Prof. Albert Whitford, who formerly had charge of them in the institution; and his Chemistry class will be heard by Prof. W. C. Whitford, who sometime since conducted recitations in that study for several years.

The classes in Physical Geography, Physiology, Zoology, Physics, Botany, and Geology, will be, as they have been for the past two years, under the instruction of Prof. Ludwig Kumlien. In his department he takes a superior rank. He is a naturalist of high repute, having given his life to close observation in his work. He was employed for some years by the Smithsonian Institution at Washington, D. C., and has been engaged in several government expeditions, one of them being to the North Polar regions. His teaching in the college has given the highest satisfaction.

Miss Eda L. Crandall will continue her excellent instruction in Oil Painting, Sketching and Crayon Drawing. Her own work and that of her pupils were exhibited in one of the college rooms during a part of the last Commencement Week, and were greatly admired by many persons in attendance.

The usual arrangements for private board in families, boarding in clubs, and self board,—all at the lowest rates,—are offered to both young ladies and young gentlemen. The college is expecting a large number of students the coming year, and is making due preparations to accommodate and instruct them in all the desired classes.

THE streams of religion run deeper or shallower as the banks of the Sabbath are kept up or neglected.

He who says, "God be merciful to me a sinner" with all his heart, is on the threshold of the Christian life.

THE RELIGIOUS CONGRESSES IN CHICAGO.

SEPTEMBER-OCTOBER, 1893.

It is expected that these Congresses, in which representatives of all the great churches are to take an active part, will be the crown and culmination of the Columbian year. In the center of these great gatherings will be the far-famed Parliament of Religions, which begins on Monday, the 11th day of September, and continues for seventeen days. This is a meeting whose near approach interests the whole world. This cannot be said of any other gathering ever assembled. The Parliament of Religions is looked forward to with ardent hope and eager curiosity by thoughtful men everywhere. Among the monastic brotherhoods of India it is talked over, and in the cloisters of Japan. It has entered into the counsels of the Catholic Hierarchy, and into the scholastic retreats of the British and German Universities. It has been the theme of editorials in London, Athens, Constantinople, Berlin, Melbourne, Tokyo, Shanghai, Buda-Pesth, New York and Honolulu. More than three thousand of the foremost religious leaders of mankind, scholars in the great universities, missionaries, eminent divines and devoted laymen of all lands, have accepted places on its Advisory Council.

Among those who will take part in this memorable meeting may be mentioned the following eminent Americans and Canadians: Prof. George P. Fisher, of New Haven; Bishop Dudley, of Kentucky; Rev. George Dana Boardman, of Philadelphia; Sir Wm. Dawson; Rev. Joseph Cook; Rev. Philip S. Moxom, of Boston; Prof. M. S. Terry; Dr. Albion W. Small, of the Chicago University; Rev. Edward Everett Hale; Rev. J. M. Buckley, LL.D.; Principal Grant; Bishop C. D. Foss; Bishop W. F. Warren; Dr. Daniel Dorchester; His Eminence Cardinal Gibbons; Archbishop Ireland; Bishop Spaulding; Prof. J. DeWitt, of Princeton; Bishop Vincent; Dr. Lyman Abbott; Rabbi Wise, of Cincinnati; Hon. Andrew D. White; Rabbi G. Gottheil; Rev. A. H. Lewis, D. D.; Mrs. Margaret Bottome; Miss Frances E. Willard; Prof. Richard T. Ely; Mrs. Ballington Booth; Rev. Washington Gladden; Prof. Valentine, of Gettysburg; Dr. David J. Burrell; Dr. James S. Dennis; Rev. H. K. Carroll, LL. D.; Dr. George F. Pentecost; Prof. Philip Schaff; Bishop Keane; Pres. J. G. Schurman.

Of European scholars may be mentioned the following: Canon Fremantle; Count A. Bernstorff, of Berlin; Dr. Momerie, of London; Prof. Bruce, of Glasgow; Prof. Tiele, of Leiden; Prof. Hardy, of Freiburg; Prof. Max Muller; Prof. Rhys-Davids, of London; Mgr. D'Harlez, of Louvain; Dr. Washburn, of Constantinople; Rev. H. R. Haweis; Mgr. D'Hulst, Prof. Henry Drummond; Rev. H. Grattan Guinness, of London.

A high-caste Brahmin from Allahabad College, India, will speak on Hinduism. Mr. Mezoomdar, of Calcutta, will speak for the Brahmo-Somaj. Mr. H. Dharmapala, Secretary of the Buddhist Society of Southern India, will soon sail from Colombo to attend the Parliament. Eminent Christian natives of India will be present. Three eminent Mohammedans of India have promised their attendance. The delegation of Buddhists from Japan will be large. Prize essays on Confucianism and Taoism have been prepared under the direction of Christian missionaries and sent from China. The Secretary of the Chinese Legation at Washington will read, by direction of the Imperial Government of China, a paper on Confucianism. The learned Dr. Faber, of Shanghai, is already in Chicago, and will attend the Parliament.

The Mission Congresses immediately follow the Parliament of Religions and they will furnish the only complete picture of city, domestic and foreign missions ever attempted.

It is very important that I should have some estimate in advance, of the number of persons planning to attend these phenomenal gatherings in order that adequate provision may be made for the meetings in the Art Palace on the Lake Front and for the over-flow meetings which are likely to occur. I therefore earnestly request all persons who are planning to come to Chicago in September, and to be pres-

ent at some of these Congresses, to send me a card giving name, address and denomination, addressing Rev. John Henry Barrows, 92 Dearborn Street, Chicago.

JOHN HENRY BARROWS.

Chairman General Committee on Religious Congresses.

PARLIAMENT NOTES.

The World's First Parliament of Religions will convene Monday, September 11th. The sessions will be held in the Hall of Columbus (seating about 3,000), in the new Art Palace on the Lake Front, already made famous as the meeting-place of the many congresses of the World's Congress Auxiliary. The sessions will continue seventeen days.

It has been definitely settled that H. Darmphala, General Secretary of the Maha-Bodhi Society of India, will attend the Parliament of Religions as the accredited representative of the Southern Buddhist Church.

The chairman of the general committee, Rev. John Henry Barrows, D. D., is in receipt of a communication from the Archbishop of Zante, in Greece, who signifies his intention of being present at the Parliament.

One of the most interesting figures at the Parliament will be Mr. Minas Tcheraz, of London, who will come among others on behalf of the Armenian Church. Mr. Tcheraz had the honor of representing the Armenian people at the Congress of Berlin, for which service the Sublime Porte has banished him from Turkey.

University and college faculties will contribute largely to the programme of the Parliament. President J. G. Schurman, of Cornell, is slated for an address, as also are Prof. W. C. Wilkinson, of the University of Chicago; President W. P. Martin, of the Imperial University of Peking, China; Prof. Richard T. Ely, of the University of Wisconsin; Prof. O'Gorman, of the Catholic University of America, at Washington, D. C.; Prof. George P. Fisher, of Yale University; Prof. Thomas Dwight, M. D. of Harvard, and others.

Judaism will make a strong presentation at the Parliament. Among the Jewish rabbis who have already been selected to make addresses are Dr. Berkowitz, Dr. Wise, Dr. K. Kohler, and Dr. Silverman.

MEN AND CATTLE.

The war-cloud in the East is already larger than a man's hand. The conflicts that have already taken place, together with the threatening declarations of France, make it quite probable that there is to be a war with Siam; and it is not impossible that the great nations of Europe will be drawn into the conflict.

Already it is suggested that as Great Britain has far greater commercial interests at stake, her sympathies will be with Siam and against her hereditary enemy. Germany and Russia would be all too ready to take sides, and the scenes of carnage may be transferred from Asia to Europe. The great armies, like hounds in the leash, are ready and waiting to fall upon and destroy each other.

But without stopping to inquire into the merits of the controversy, it is safe to say that the wrongs which call for vengeance, whether they be the acts of France or Siam, or of both, are the acts of the rulers of these countries, and not of the soldiers who do the actual fighting. Suppose the King of Siam and his immediate advisers have done a great wrong. It is morally certain that they will not have to suffer for it. The men who will be pierced by the bayonet and torn by shot and shell will be those who have had nothing to do with bringing on the war. Suppose the French government, as represented by President Carnot and his ministry, have undertaken a causeless and inhuman conflict, yet no one supposes that they will be called to suffer. It is only the French soldier who shall be pierced by bullets, or die of malaria, that bears the penalty of the crime that he had no hand in committing. Supposing England, Germany and Russia are drawn into the strife, and their great armies go out to butcher each other; it will not be the fault of the men who make up the rank and file of those armies, but rather of

the rulers who send them and keep them in the field. Of these soldiers it may be said:

"Their's not to ask the reason why,
Their's but to do and die."

No one can reconcile this with natural justice. Every principle of equity demands that the *principals* and *not* the *subordinates* are the ones who ought to suffer the penalties of crime. But all war, whether offensive or defensive, is carried on in this manner. It wholly ignores the principles of equity.

There is only one theory on which any war can be justified. If this theory is not tenable, then all militarism must be condemned.

The theory is, that the rulers own the people, and especially the *armies*, and that the way to punish the rulers of any nation is to kill and destroy the men who make up their armies. According to this theory, these men have *no rights*. No one has any rights but the men who constitute the government.

Suppose two ranchmen on our Western plains have each 100,000 cattle. They fall out about a line-fence, or a stream of water. Each, to punish his adversary, commences killing his adversary's cattle, or, perhaps, sets the cattle to killing each other. Tens of thousands are gored to death, and then the two men meet and settle their strife. Now no one thinks of the *cattle* as having any rights in this matter. Their owners' rights are the only ones considered. When these are adjusted, there is peace.

But men are not cattle. Each soldier, however humble, has a right to life and *justice*, and that must be something *terribly wrong* that inflicts on him the penalty of death for an act for which he has had no responsibility.—*The Christian Cynosure*.

WOMAN'S WORK.

STRIVING.

There is no rest without the toil,
The patient, strong endeavor;
'Tis he who wins divides the spoils,
The coward takes it never.

We cannot all the prizes take;
We cannot all be thriving;
We can our evil selves forsake—
We always can be striving.

To dare is better than to doubt,
For doubt is always grieving;
'Tis faith that finds the riddles out,
The price is for believing.

To do is better than to dream;
Life has enough of sleepers;
To be is better than to seem—
The sowers are the reapers.

—Henry Burton.

It is certainly true that it is easy for one to do certain things if a fixed time is set for doing it, and all who have read the earnest words of the President of the Conference will agree that the General Conference is the time and place to prove it. It is not possible to bring all the women of our denomination together for the arrangement of details in the Woman's Work, yet we believe the success of the Conference will depend largely on the number present, and we would urge that the utmost pains be taken to secure the attendance of a large number.

Let us come making the Conference a subject of thoughtful prayer, that our hearts may be prepared for a visit of the Holy Spirit. If we come in this spirit we can claim the promise, "I will open you the windows of heaven and pour out a blessing, that there shall not be room enough to receive it." It is not enough that our labor be earnest, but it must be wisely directed, if the Board would accomplish the greatest amount of good. We would urge then that all the women who attend the Conference be at Milton, if possible, on Tuesday evening before the opening of the session. This is a time of special interest to our women because we have with us our dear Dr. Swinney who

wishes to meet them and talk over matters of interest to us and to our work. For this an afternoon meeting has been arranged to be held previous to the evening devoted to Woman's Work.

Come then filled with the spirit of prayer, praying earnestly for divine guidance and blessing for these meetings.

MOTHER'S BIRTHDAY.

It came in the summer, right in the hot and busy season, and when I first begin to remember, it was always made a festival. Father used to give mother some little gift, and usually took a half holiday, at least, and we had a ride or some little outing. As the years rolled on there came a change, the family was larger, cares were greater and there always seemed too much to do to celebrate. Expenses were heavier and consequently extras, like birthday gifts, were crowded out; only I remember mother used always to plan, somehow, to get something for all the rest when their birthdays came.

After a time when her birthday came round there was an unusually good dinner prepared for the family, and an extra loaf of cake for supper, and if there were remarks about the good fare, as there generally was, some one would say, "Oh, it must be mamma's birthday," and we would feel ashamed that we had not remembered it.

This had occurred several times and we had come to look for it. I well remember her the last year. It had been a very hot and busy month, and mother had seemed unusually tired and weak, and on that day, after we were assembled at the table, a passing mention was made of the day of the month and some one spoke up, saying,

"Why, isn't this mamma's birthday?"

Mother looked up with tears in her eyes and said, "Yes, dear, it is, but mother was too tired to do anything extra to-day. I meant to have given you a nice little treat, but had to give it up."

There was a hush, all seemed to have lost their appetites, bitter thoughts were the food we had. Not one of us had remembered the day of the month, had passed it by without even a thought of the patient, worn-out, sick mother, who never forgot one anniversary where others were concerned; not one little gift. We could at least have given her an entire holiday from work and worry, seated her in the parlor and waited on her as an honored guest.

We did try to atone for our want of thought by ushering her into the cool, shaded sitting-room, after her dinner was finished, and after a nice rest, helping her put on one of her pretty home dresses, mother's dresses always seemed different from other people's, just a part of her, tasty, neat fitting and modest—not like so many people's—striking and bearing the dollar stamp in full.

Then for a little surprise we invited in mother's dearest friend, and while they visited quietly and happily we girls prepared a nice holiday tea, with plenty of flowers, for mother was so fond of the delicate beauties. After tea father took them both to ride, and when she arrived home, mother found several pretty gifts awaiting her.

As we were separating for the night mother kissed us as usual, as she said, "This has been a very happy birthday, girls. I thank you so much for your thoughtful love for me."

It made us both glad and sorry, glad for that day, and sorry for so many others we might have brightened for her, instead of mother always having to do for others and herself too.

Dear girls, who read this, don't you think we promised ourselves to be thoughtful and ready next year?

Ah, when next year came we had not the chance—mother's tired hands were folded; her true, patient, loving heart had ceased to beat.

As we sat at the table on that anniversary day, father looked up and said, "Girls, this is mother's birthday, I am glad you remembered her posy," and with a great sob pushed away his chair, and left the table.

Girls, isn't there a little hint for each of us

here?—There is not one of you but has a great loving heart; add to that thoughtfulness, tact, self-sacrifice, and then look out for mother. I think it gets to be the prevailing idea that as our mothers are always doing for us and themselves, they are self-sufficient, but I know they like to be cared for and planned for and made much of in many ways. As years increase, strength decreases, nerves rise more and more to the surface, and there is a great opportunity to do many things, and one last little word—do these things lovingly, and while there yet is time.—*C. S. P., in Advocate and Guardian*.

HISTORICAL & BIOGRAPHICAL.

ARTICLES BY SEVENTH-DAY BAPTISTS AT THE WORLD'S FAIR OUTSIDE THEIR COLLECTIVE EXHIBIT.

These articles are on exhibition or in use in different buildings of the Fair, and were furnished either directly by these persons, or by others as illustrating their work. The following description will show what these articles are and where they are found.

1. Three editions of Nathaniel Bailey's English Dictionary, issued in 1721, 1726 and 1739, and found in the Century Exhibit, North Gallery, Liberal Arts Building. A copy of the reprint in 1728 of the first edition, it is said, was interleaved by Dr. Samuel Johnson in preparing his celebrated English Dictionary. The second edition contains cuts or "engraved schemes," mostly heraldic. This is said to be the first illustrated dictionary in our language. The third edition has a larger number of cuts. The work appeared in thirty editions in all. Nathaniel Bailey was an active member and trustee of the Mill Yard Seventh-day Baptist Church, London, England, and died July 4, 1742, and was buried in the grounds of that church.

2. The bold signature of Samuel Ward on the petition of the United Colonies of America to the King of England, presented by Benjamin Franklin to the King in 1774. This original document was signed at Philadelphia, October 26th of that year, by the members of the First Continental Congress, of which body Governor Samuel Ward was an honored delegate from Rhode Island. He was also a leading member of the First Hopkinton Seventh-day Baptist Church of that State. This document is in the Government Building and in the Exhibit of the Department of State.

3. Near the Seventh-day Baptist Collective Exhibit, and in the North Gallery of the Liberal Arts Building, are contributions from the Shannon Physical Laboratory of Colby University in the Maine State Educational Exhibit, by Prof. William A. Rogers, who belongs to the Department of Physics and Astronomy of that University at Waterville, Maine. The first contributions is a case, in which are standard lengths of the yard and the meter used in the United States, Great Britain and France, and made of various materials, such as brass inlaid with gold, speculum metal, glass and pure silver inlaid with platinum. In this case is a Precision Screw, manufactured under the Rogers' Process, which screw is about six feet in length, and measures, from the initial thread, a maximum error of one six-thousandth of an inch and an average error of one fifty-thousandth. The second contribution is a Circular Dividing Engine for the original graduation of circles, principally used with astronomical instruments. The third is a Universal Comparator for meas-

uring very minutely the standards of length, and for use in machine shops.

4. In the North-west Quarter of the same building, in Section H, Block I, on the main floor, is a pavilion constructed on the outside and inside of different styles of roofing tile, manufactured by the Celadon Terra Cotta Company at Alfred Centre, N. Y. The pavilion is twenty-four feet in height, has a front and a side entrance, and is lighted by four windows and a sky-light made of thick glass tile. The different shapes, colors and arrangement of these tiles give a very pleasing effect to this structure. A canopy of the same materials by the same company is found in the New York State Exhibit in the Mining Building, and covers the clay products of that State. As is well known, George H. Babcock, of Plainfield, N. J., organized this company, and patented these tiles as his own invention.

5. In the same building, near the middle of the South Gallery, and in the exhibit of the Professional and Technical Schools of the State of New York, are photographic views of the buildings, campus, chapel, library and society rooms, and a group of the Faculty of Alfred University, Alfred Centre, N. Y. These are mounted in two albums and in frames on a large stand used as a photograph holder.

5. In the Wisconsin State Building and in a library exhibited by the State Historical Society, is a copy of the *Columbian History of Education in Wisconsin*, in which appear a portrait of President W. C. Whitford, of Milton College, of that State, and a historical sketch of the College, written by him; also a copy of the *Historical Sketch of Education in Wisconsin*, prepared by him for the Centennial Exhibition at Philadelphia in 1876; and also a work entitled *Bibliography of Wisconsin Authors*, in which are mentioned thirty-three leading articles, pamphlets, and books furnished by him for publication, and in which are references made to his Annual Reports as State Superintendent of Public Instruction and his editorship for four years of the *Wisconsin Journal of Education*.

7. A beautiful painting entitled "In the Sweet Summer Time," No. 964, in the United States exhibit of the Fine Arts Building in Room 7, lent by George H. Babcock, Plainfield, N. J. The artist is Wordsworth Thompson, New York City; and the scene represented is laid evidently somewhere in South-eastern Connecticut or Southern Rhode Island in Post-Revolutionary times. A lady with a typical New England face, and on a gray horse, meets a hunter with two dogs in a field enclosed on one side by a stone wall, and having granite rocks of small size lying on its surface which is mostly covered with green grass and shrubbery.

8. Four large printing presses, two web and two lithographic, from Charles Potter & Co.'s establishment, Plainfield, N. J., in the Machinery Hall. The first two are employed in printing the daily paper called *The Columbian*, sold at the Fair. They print, cut, paste and fold from 128,000 to 244,000 copies per hour. The last two print in ten shades of color most beautiful views of the Exposition buildings and grounds.

9. Six printing presses of different forms and sizes, furnished by C. B. Cottrell & Sons, from their establishment at Westerly, R. I. These are also in the Machinery Hall, and are employed in printing the edition of the *Columbian Guide*.

10. The Babcock Printing Presses, named "Optimus," "Dispatch," "Standard," and "Pony Optimus," are in the same Hall, from the establishment of this company at New London, Conn.

11. In the boiler house plant of this Hall are ten large patent water-tube steam boilers, furnished by the Babcock & Wilcox Company, 30 Cortlandt Street, New York City. The President of this company is George H. Babcock, Plainfield, N. J. These boilers are placed here with forty-two others to drive the machinery in this Hall, and to perform work elsewhere in the buildings and on the grounds. They have the capacity of 3,000 horse power, are fed by crude oil from wells in Indiana, and have been in use for nearly a year without any repairs, as cannot be said of nearly all the other boilers. In the Russian exhibit of this Hall is a model of this boiler, and various parts of the large boiler constructed of wrought iron in St. Petersburg. These boilers of Babcock & Wilcox are used in the driving house of the Intramural Railway of the Fair, propelled by electricity generated here. This house is located in the south-eastern quarter of the grounds.

12. The wax fruit and wax garden and field vegetables of Mrs. Stanley Potter attract very many of the visitors. She was formerly Miss Sarah W. Irish, and resided at Farina, Ill., as the wife of Stanley Potter, now deceased. At present she is employed at South Haven, Mich., by the State Agricultural College, and is assisted in her work by her daughter. Soon after entering the Horticultural Building from the south, you will reach the Michigan exhibit, where you will find four cases containing wax imitations of 600 pieces of the representative fruits and vegetables of Michigan and Illinois. They are simply perfect in the form and the color of selected specimens, and will last for many years without change of form or loss of color, as they are painted in oil. In the Illinois exhibit near by, is a plate of the delicious Hubbard Champion Peach, made in wax and colored by her. You will certainly feel like begging one of these specimens to eat or carry home with you. In the Illinois State Building, and in the Woman's Department, is her more beautiful exhibit of fruits on an easel and on plates beneath, both being covered with a glass case. You pause here to inspect the apples, pears, grapes, currants, strawberries, plums, peaches, quinces, cherries, gooseberries, raspberries, and blackberries with white sugar sprinkled on them. In the same building and in the exhibit of the Illinois State College, are 200 pieces of her work in cases. They represent largely the garden and field vegetables, such as beets, carrots, parsnips, asparagus, bean-pods, green peas, cucumbers, green corn, tomatoes, water melons, musk melons, potatoes, radishes, egg plants, peppers, squashes, pumpkins, onions, turnips, and rhubarb plants. All the work of Mrs. Potter in the Horticultural Building she is allowed to enter collectively for an award by the Exposition authorities.

A VISIT AMONG THE SCANDINAVIANS AND GERMANS.

BY O. W. PEARSON.

In accordance with the wish of some of the brethren, and thinking it will be of some interest to the readers of the RECORDER, I will endeavor to make a little report of my visit among the Scandinavians and Germans. It may also give some information for those making report for the next Conference.

According to invitation from the brethren I left my home June 23d to attend the Scandinavian Yearly Meeting, held at Dell Rapids, S. D., from June 30th to July 3d. On my way I visited some lone Sabbath-keepers in Wisconsin and Minnesota. Among these was also our

esteemed brother, Eld. P. Sorenson, who has a long life of usefulness behind him. He has been actively engaged in preaching the gospel in Denmark since early manhood. He has also served as editor, and is a widely-known writer for religious papers, in general, of his language. He has also issued a great number of gospel tracts, as well as some on the Sabbath question. He is now in feeble health, and seemingly near his journey's end. He is still, notwithstanding his advanced age and feebleness, of sound mind and using his pen for the promotion of God's kingdom. His godly life and great earnestness will continue to live even when he departs.

Our meeting at Dell Rapids was one marked with the blessing of God. We felt some of his power among us. Our hearts were made to rejoice together in the Lord. We truly had some manifestations of the love of God shed abroad in the hearts of those present. The unanimous feeling seemed to be that all had been greatly benefited by this meeting. Even the young people had an opportunity when, I think nearly if not all, took part in testifying to the saving power of Jesus as their Saviour. My heart was moved to note the earnestness of even the young. Some had been converted since our last meeting.

The order of the meeting was preaching three times each day, sometimes preceded by a prayer-meeting. Those ministering in the word were brethren P. Ring, E. Lindgren, C. Swendsen, C. J. Sindall, D. K. Davis, beside myself. Those attending the meeting were mostly, beside the friends at Dell Rapids, from Big Springs, Centerville, Daneville, and some American brethren from the Pleasant Grove Church; also a German brother, Eld. Isaac Leowen, with wife, from Parker.

The Scandinavian Missionary Society of South Dakota, held also a session at the meeting, when reports of labor were heard. Some of the brethren had done some missionary work in connection with the Society. The field and the need of work were spoken of for the future, and appeals were given to us who are able, to use what time we can to labor in the missionary field, and the Society would aid what it could.

Our paper, *Evangelii Budbarare*, was also spoken of; its report was encouraging. The circulation of paying subscribers had about doubled during the last six months. Means had already come in for its financial support for the remainder of the year. It had been changed from a quarterly to a bi-monthly. Besides this the Society voted to sustain it with \$30 for future needs; and the Society aided me with \$30 for traveling expenses, and a collection of about \$10 was sent to Bro. A. C. Christiansen, in Denmark.

Our good meeting closed on Sunday evening. The Lord drew graciously near to our hearts that evening. Many glorious testimonies were given, and our meeting was prolonged until about midnight. It was hard to part; our hearts were more closely united in Christian fellowship and the love of God. Again, on Monday morning, we met at the house of Bro. N. P. Nelson (who had so cheerfully borne, mainly, the temporal burden of the meeting), where we knelt in prayer and sang our parting hymns. Our hearts were deeply moved. God's Spirit rested on us, and it must have been touching for any one to see how strong men fell on each other's necks and wept as we greeted each other before parting. These are scenes that live in our memories.

After the meeting I visited several places and

held meetings. I spent one Sabbath at Smyth, S. D., where I spoke to the church and attended the young people's meeting in the evening. I received the impression that the people were in good financial circumstances, but need spiritual improvement, life, and consecration. On Sunday Bro. Davis and I held a meeting in a school-house near Lake Campbell. I had the previous week visited some Scandinavian Sabbath-keepers near this lake.

From Smyth I went to Big Springs, where we held two meetings that were well attended. Here a gracious work has been going on, and not a few of the young people have been converted. As a church I cannot report any progress, but as a people they sustain quite large meetings and Sabbath-school. The Sabbath-keepers are quite strong in this place. As Christians they are earnest and God-fearing.

I next came to Danville, where we had meetings both in the afternoon and evening. The blessing of God attended our meetings in a good degree. We do not find Christians everywhere disposed to leave the harvest work and gather for worship during working hours. But such they were here, and God rewarded their earnestness. Oh, how blessed it is to tell the good "old story" to those that hunger and thirst after righteousness. At our meeting Bro. C. Swendsen's son Abel, who was converted, wished to be baptized. But not having made arrangements we postponed it until a few days later, when we returned for this purpose.

Together with Bro. Swendsen I went the following day to visit our German brethren in Wittenburg, S. D. We went first to Parker, where we, in company with Eld. Isaac Leowen and part of his family, came to Wittenburg on Friday. Here we had four largely attended meetings, one Friday evening and three on the Sabbath. We first came to the home of their elder, Bro. John Baumbach. We soon learned we were among Christians who lived Christianity. We were greeted by all with a Bible greeting, not with a meaningless "Hello!" or "How do you do?" or the like. When we came to sit at meat their custom is to stand up around the table to offer thanks. While praying at home or at church all kneel or stand up, and a great earnestness and zeal is manifested in all their worship and daily life. They are not very familiar either with the English language or habits, but retain their old, simple habits, and customs in dress and home-life. Even the houses are mostly built in their old country's style; they are neat and comfortable. As a people they are strong and healthy. The women and the men till the ground together. They have generally large families, and are living natural and normal lives. I think that many American ladies who are pining away in their rocking-chairs, not knowing a day without pain, nor relishing a meal, must envy these pictures of health and strength, obtained through simple habits and normal living.

But returning to the spiritual condition of this dear people, I must say that I have a very favorable impression. They had a marked line between the world and the people of God, between the converted and the unconverted. In comparing people's Christianity I have always thought that our Scandinavian friends were generally more earnest and devout than the Americans, but I now think that these German Sabbath-keepers even exceed our Scandinavian brethren in being earnest and devout. If the American brethren, as well as our Scandinavian, could be more closely connected with these God-fearing German Sabbath-keepers, and practice

some of their spirituality and plain habits of dress and life it would be a great gain.

I learned that they did not believe that an educated ministry was necessary, that they all could preach or testify of the things of God without special preparation, except what preparation God, through his Spirit, gives. They also believe in feet-washing as a church ordinance. They are also strong believers in the soon and personal coming of Christ. My experience is that wherever I have found spiritual life or vigor this last point is very prominent. Where the church is dead or sleeping, or eating and drinking with the world, they are blind to this point, and the day of God will come as a thief, with destruction to many.

We also found Bro. Reines, late of Alfred Centre, at this place. I understood he had had some good meetings with the brethren. Our meeting with them was one not to be forgotten. May God keep them in the narrow way until the day of redemption; and may they be spared from the lukewarm and worldly condition that otherwise marks the churches of our day.

From Wittenburg we returned (visiting Sabbath-keepers at Lennox), to Danville, where we had meeting and baptism the following Tuesday, and meeting in the evening at Centerville, S. D., where Dr. C. J. Sindall is now located. These were precious blessings and seasons with the brethren in South Dakota.

I then started for home, visiting and holding meetings with Sabbath-keepers in Iowa. I spent one Sabbath and Sunday in Kiron, where we had some good meetings. I also spent some time in Sioux City, in Grand Junction, in Des Moines, and Omaha, Neb. I had also in mind to go to Colorado, but had to postpone it for the present.

I finally returned home after five weeks continuous traveling from place to place, greatly edified in the Lord and thankful for his blessings upon the feeble efforts made to glorify his dear name. I also obtained \$5 for the China Mission. Our friends have a desire to do much for the cause of missionary work among you as a people, if they saw evidences that you were consecrated to God, and that God approved of your work, and fruits were seen from the labors. A good many of our Sabbath-keeping brethren assist in sustaining foreign missions among our First-day friends. May we not look for a speedy return to the good old paths and the Bible standard of a Christian life, when the power of God shall attend the missionary efforts to the glory of his name, and the joy of our souls, and when we may know whether a man is for Christ or against him.

In addition to the above I would also report that a large share of the Swedish Sabbath tracts kindly furnished by the Tract Board have been mailed, first to the subscribers of our paper. And now the Scandinavian Missionary Society of South Dakota gave \$10 toward mailing these tracts to the people at large. Thus the seed is sown, and the truth is spread. May God give the increase, is our prayer.

SUMMERDALE, Ill., July 30, 1893.

CORRESPONDENCE.

Having been a constant reader of the RECORDER all my life, and knowing somewhat the habits and dispositions of the Seventh-day Baptists as a tribe, or class, or clan, there was a broad grin on my face when I read Dr. Lewis' recent article on "Degenerate Seventh-day Baptists." Being filled with a little righteous indignation he blundered on to a good deal of

truth, and it does one good to see now and then some one spring up and hit between the eye and ear. There are times in every business man's labors when he must say No, and Yes, sir, *I do think so and so*, regardless of what may come of it; and these same times and circumstances come to all of us in church work. I have held office more or less for the last thirty years in the Methodist Church, and find the same indifference the Doctor speaks of,—the same degeneracy. Nobody but the Catholics are truly loyal to their church, but we make fun of them for believing and doing just what they are told to believe and do. But from a business point of view this is the *only way* to succeed. Whatsoever in life is valuable is so in proportion to its completeness; or whatever is worth doing at all should be done well. I know this to be so, for I have tried it in more than one pursuit.

It has often been thrown in my face that the "day hobby" of the Seventh-day Baptists has a tendency to make them narrow. This, perhaps, is so. But it is equally true as applied to other churches. I know for I have worked with them. They always have some whim that is near and dear to them, but if you undertake to brighten up that whim and put it in working order the larger part of them will begin to pull at the halter and won't go a bit. But the Doctor must not be *too* discouraged, although I do not blame him. St. Paul got thoroughly disgusted with the men of Athens because they mocked him; did not stay there long; never wrote them a letter; never went back a second time although he passed by them subsequently several times; never mentioned them in any of his letters to the other churches. It was their indifference that made him sick at heart, and this same indifference is the worst feature in any kind of business.

There was once a Methodist preacher working hard in a revival meeting, but could not stir them to action. His appeals were vain. Finally he called out for all those in the congregation who "wanted to go to heaven to arise." The result was that but very few arose to their feet. There was a queer and disgusted expression upon the pastor's face as he called out, "All those who want to go to hell remain on their seats." This, with a general laugh, brought them to their feet. "God knows that there is nothing so bad as indifference," said the preacher.

DR. W. C. BABCOCK.

PERSIA, N. Y., July 26, 1893.

FARE TO CONFERENCE.

Reduced rates to the General Conference have been secured at one and one-third fare, on the certificate plan, as follows: To all persons from Chicago to Milton, or Milton Junction, via Chicago & North-Western, or Chicago, Milwaukee & St. Paul, and to such as go to either of the above stations direct, by either of the following roads: Burlington, Cedar Rapids & Northern; Chicago & Alton; Chicago and North-Western; Chicago, Burlington & Quincy; Chicago, Burlington & Northern; Chicago Great Western; Chicago, Milwaukee & St. Paul; Chicago, Rock Island & Pacific; Chicago, St. Paul, Minn. & Omaha; Hannibal & St. Joseph; Kansas City, St. Jo. & Council Bluffs; St. Louis, Keokuk & North-Western; Illinois Central; Iowa Central; Minneapolis & St. Louis; Sioux City & Pacific; Wabash; and Wisconsin Central lines. If tickets cannot be bought to Milton or Milton Junction, buy to nearest point, pay full fare and *take a certificate*; then buy to Milton or to Milton Junction, and again *take a certificate*. This arrangement does not apply to tickets to Chicago, but only to tickets from Chicago, and to tickets from points on lines named direct to Milton or Milton Junction. All persons going to Chicago, on the way to Conference, can travel on World's Fair tickets, which they can arrange with their own ticket agents. For further information write to the Secretary,

L. A. PLATT.

ALFRED CENTRE, N. Y.

YOUNG PEOPLE'S WORK.

FORTY years ago there were sixty-six Seventh-day Baptist ministers in the world. Of these two were in China and two in England. The rest were in the United States.

ALL these have finished their work on earth and gone to the better land except six,—Joshua Clarke, D. E. Maxson, S. D. Davis, J. Kenyon, N. Wardner and Wm. M. Jones.

IF the next forty years bring as great changes as the last forty have, only ten of our present ministers of the gospel will remain in the ranks in 1933.

BUT divide forty by two and make it 1913, twenty years from now, and most of our present force of ministers will have passed the vigor of their lives and will be entitled if not compelled to cease from active labor.

THE question is, who shall take the places of these faithful workers? Answer; the young men of to-day. Boys, this work is yours. It is a noble work, the noblest given to man, and you must prepare for it, must feel that God is putting it into your hands.

DO NOT excuse yourselves by saying that we have plenty of ministers now for the number of our churches, more than we can support, and that there are students in the seminaries waiting for a place. There is always work for a good man well prepared. We lack workers to-day. The student evangelists have increased over three-fold from their numbers of last year, and yet they can hardly begin to answer the calls given them. They might be multiplied ten times and still have urgent work the year through.

BOYS, ten years old, fifteen, twenty years old, do you have now and then feelings and thoughts about what you may do when you become men? Among these thoughts let the work of God and his ministry occupy an uppermost place. Pray about the matter. Go to our Associations and Conferences for light and direction. Attend our schools at Alfred, Milton, or Salem. While it is important to attend our theological seminary, yet it is still more important, much more important to get your college training at our own schools.

WHERE have our ministers of to-day come from? They have come from other denominations, or from boys of our own preparatory schools, DeRuyter, Alfred, Albion, Milton, etc. I know of only one exception. You may know of others. Write me if you do. God is calling you, boys, to this work. And he wants the brightest and best ones of you too. "Lord, what wilt thou have me to do?" "Here am I, Lord, send me."

NOTES FROM POST 102—D.

A large, pompous-looking man stopped in front of our booth the other day, and in a loud voice, which attracted the attention of all near by, said that he was not trying to "pump" people, but he wanted to know just what I thought was the most wonderful and interesting thing on the Fair grounds. Before I could answer

he went on to say that he did not want to know what other people had said to me, or what might be considered by people in general as the most interesting, but he wanted my own private opinion. When he paused for a reply I answered that the most wonderful and interesting thing I had seen was the live stock show, that is, the people as they come and go.

For one who has some time to stay at the Fair, and wishes to study people as well as the other exhibits, it is a good plan to visit the State buildings about the noon hour or a little later. Here people gather to eat their lunches and rest. In nearly all the State buildings it is expected that only residents of that particular State will stop to eat lunches. A few, however, like Wisconsin and Illinois, are entirely at the disposal of the general public. In the Wisconsin Building, for example, you may have your baggage and bundles checked and cared for at no cost, and the famous Waukesha spring water is entirely free.

Now, for certain phases of character study, no occasion is more favorable than the time of eating lunches in public, and here you may find a most excellent opportunity for such study. One day you can be a New Yorker and spend the noon hour with people from the great Empire State. Next day you can visit the people from Iowa or Texas and watch them eat their lunches. Again, you can go to the Florida Building and drink ice-cold sweet orange juice with the people from that State. So you may go on from day to day visiting the people of different States, noticing the peculiarities attaching to each. You will find that the people of adjacent States are very much alike; but if you compare those at a distance, for example, Minnesota and Massachusetts, you will find great difference in appearances, manners, and language.

Again, if you wish to study people, visit the different departments. For example, spend two or three hours in the Educational Exhibit. Take a chair and sit down near the college and university section and watch the people as they come and go. Not the people that rush by trying to see everything and really see nothing, but those who stop to examine, and loiter along, taking now and then a note in some little book. Notice the clear, fine-cut features, the intellectual brows, the keen yet quiet expression of the eyes. Then go over and attend Buffalo Bill's Wild West show and mark the difference. The latter exhibit is a wonderful and interesting performance and there seems to be nothing wrong or degrading about it, but it attracts a different class of people.

To-day (Sunday) the Fair is open. One week ago it was closed. Whether it will be opened or closed next week no one just now can tell. I forbear to express an opinion or even venture a guess. People on both sides of the question are becoming tired and disgusted with the subject and the way it is being tossed about.

Large crowds are now attracted to the lake front every Wednesday evening and the evening after the Sabbath to see the grand display of fireworks. Last week on two nights a descending rocket crashed through the glass roof of the Liberal Arts Building, and had not the firemen and guards promptly climbed up along

the lofty girders and torn the burning awnings away and smothered the blazing cloth much damage might have been done and a panic of the crowds ensued. Now a large float has been constructed far out in the lake for the high flying rockets, and people are kept out of the building after seven o'clock on nights of the displays. Of course, exhibitors can remain in the building, and so I have a fine view from a gallery window whenever I remain during an evening. I can take one or two with me who are willing to be accounted as some member of the family, brother or neice or some other relatives.

The West Hallock Christian Endeavor Society has sent here two badges, one for this booth and one for the regular Christian Endeavor Exhibit. Other societies that have badges should send me two for the same purpose. There are hundreds in the Christian Endeavor booth and each one of our societies should be represented there by its own badge. If you have never yet adopted a badge now is a good time to do so.

Send to Seventh-day Baptist Exhibit, Post 102, D., Manufactures and Liberal Arts Building, World's Fair, Chicago, Ill.

JULY 30th.

OUR MIRROR.

PRESIDENT'S LETTER.

Last week I wrote from North Loup. This week I write my letter at home, having reached here on Friday sick. The heat and hard work, or high living, are too much for me; but I hope to be on the field again next week. Bro. Hurley continued the work at North Loup, and I learn by a card, just received, that they had baptism again last Sabbath. Sixteen were baptized, and three other additions to the church. This I think makes thirty-five additions in all during the two weeks or little over.

Bro. Coon, with the quartet, continued the work at Calamus through the week. On Sunday three were baptized. Our church received several additions there as the result of this work. Some, if not all, of the boys go to Humboldt, Neb., this week, and commence work there. Next week some of us hope to go to Nortonville, Kan., and work until Conference time. Do not know how many to put in a hill in Kansas, but we had a good crop in Nebraska.

I have received nothing later from Jackson Centre, O., or from Southern Illinois workers than what is reported in the last RECORDER. All out on the field at work are meeting with some success; and now the question is not so much how to hold a revival as how to hold the people up, and at work, after the revival. A reaction will come unless organized work is continued, and if the people feel as if the work has all been done they will, of course, relax their efforts. Now the work outside of the immediate locality is never done, and not often inside. I have not held special meetings with interest and success in a long time, but that I have found, usually, at the same hour, a band of men or boys were also holding meetings, playing cards, pool, or doing some special work for the devil. If Christian people would look about this matter they will find the work only commenced, the devil only stirred up a little, and some of our boys doing these things whom we would not suspect. While we held a meeting in a grove the other Sunday some of our highly respectable young men played cards in a barn near at hand. Boys you are making your future.

E. B. SAUNDERS.

—ASHAWAY, R. I. — On Sabbath afternoon, July 22d, another of the recently organized union meetings of the Ashaway Y. P. S. C. E. and the Potter Hill Society was held with us. The meeting was led by our President, Miss Annie S. Barber, and in spite of heat and the absence of many members on vacations, the attendance and interest were excellent. The topic, "Christian Fellowship," was peculiarly appropriate for the occasion, and a decided anxiety for united efforts was manifested by both Societies. A special treat was enjoyed in the presence of Dr. Ella F. Swinney, who gave a brief talk upon medical mission work in Shanghai, giving an intensely interesting word-picture of the daily duties and cares of a worker there. There were represented at the meeting the following Societies: Potter Hill, R. I.; Westerly, R. I.; Hammond, La.; Smyrna, Del.; Alfred Centre, N. Y.; Ashaway, R. I.

—THE Junior Society of Milton gathered flowers on Friday, Aug. 4th, which were arranged into bouquets and sent to the Mission School at Chicago for distribution on Sabbath-day. A number of the Juniors have been raising flowers in gardens of their own for this purpose, and also to carry to the sick. This is truly sunshine work.

OUR YOUNG FOLKS.

THE POINT OF VIEW.

On the top of the world, where there's lots of snow,
As all the geographies say,
A small Eskimau, just to make the time go,
Was building a Snow Man one day.

Now it happened by chance that two Polar Bears
Came strolling along that way:
"Perhaps it is none of our affairs,
But what are you making?" said they.

"A Snow Man, of course," said the Eskimau;
The Bears gave a comical stare;
Said they, "If you *must* make a person of snow,
Why on earth don't you make a Snow Bear?"

He sat himself down for a moment to think
Of some suitable sort of reply,
When a Penguin, two Foxes, a Seal, and a Mink,
And a Walrus came wandering by.

They stopped just a casual look to take,
A casual word to say,
And each had a trifling suggestion to make
In a patronizing way.

The Penguin said, "Really, it isn't half so bad,
And shows lots of promise, you know;
Yet I think, for my part, though perhaps it's a fad,
A Snow Penguin were more apropos."

The Foxes, the Seal, and the Mink were afraid;
They knew little of art, so they said,
But they thought he would show better taste if he
made
A Fox, Seal, or Mink in its stead.

The Walrus said nothing, nor listened, but when
They'd finished, he ventured to say,
"It doesn't look *much* like a Walrus, but then
Perhaps when it's finished, it may."

They turned then to go; but the Eskimau—
Alas! he was seen no more;
The heat of his anger and shame and chagrin
Had melted the snow where the crust was thin,
And he'd sunk, so to speak, through the floor.
—From *Harper's Young People*.

A BOYS HARD FIGHT WITH AN EAGLE.

A boy named Dejenner, aged thirteen years, in the employ of Frank W. Winkley, of Belmont, seven miles from the village of Malone, had an experience last Thursday night which probably never had a parallel in the county, and perhaps not in the world. It will be remembered that a cold rain fell all day, coming down toward night in torrents. At about 5 o'clock Dejenner was sent to drive in the cows, and to protect himself from the storm drew over his ordinary clothing a pair of Mr. Winkley's trousers and a rubber coat, and wore a rubber cap with a rubber attachment, similar to a havelock, covering all his face except eyes, nose and mouth. Thus attired the boy mounted a horse

and, accompanied by his dog, started for the pasture. His search for the stock took him to a piece of woods, and just before reaching it he saw two eagles rise from the ground and disappear in the trees. As he rode to the point both birds swooped down upon him, striking him with beaks and talons, and hurling him from his horse by the fierceness and force of their assault. Dejenner says that but for the protection of his rubber havelock he is sure that one of his ears would have been taken off in the first attack. The eagles followed the boy to the ground, renewing their attack, but the dog came instantly to the boy's aid, engaging the attention of one of the birds and finally driving it into the woods. Meantime Dejenner had managed to ward off from his face the blows that the other eagle aimed at it with beak and claws, his unusual thickness of clothing protecting his body from injury, until he succeeded in finding a club, with which he gave the eagle set battle. Finally he dealt it a blow that stunned it, when he quickly hooded it with his mitten, and, grasping its legs with one hand and neck with the other, he mounted again and rode to the house triumphant with the evidence of his pluck and prowess. Long before he reached Mr. Winkley's the bird had revived, but was prevented from fighting by the boy's sharp grip upon its throat.

Had the boy been clad in only the ordinary way, and if the dog had not been with him, there is little doubt that he would have been killed.

The eagles must have been rendered desperate by hunger to have made such an attack or they were nesting in the vicinity and were fearful of a raid upon the nest.

The captive bird is of the species known as the golden eagle, and when its wings are extended the spread measures seven feet. It is confined in Mr. Winkley's barn. No other eagles have been seen in the vicinity in years. *Malone, N. Y., Palladium.*

NOW.

If you have a kind word—say it,
Throbbing hearts soon sink to rest;
If you owe a kindness—pay it,
Life's sun hurries to the West.

Can you do a kind deed—do it,
From despair some soul to save:
Bless each day as you pass through it,
Marching onward to the grave.

If some grand thing for to-morrow
You are dreaming—do it now;
From the future do not borrow;
Frost soon gathers on the brow.

Speak your word, perform your duty,
Night is coming deep with rest;
Stars will gleam in fadeless beauty,
Grasses whisper o'er your breast.

Days for deeds are few, my brother,
Then to-day fulfill your vow;
If you mean to help another,
Do not dream it—do it now.

—*Christian Intelligencer.*

A QUEER STEER.

In the slang parlance of some of our great cities a buncosteerer is a man whose occupation consists in luring unsuspecting countrymen into games of chance and defrauding them of their money.

Billy Bunco, however, is not a man, but a Texas steer, and is probably the greatest arch-traitor in the land. For six years he has been employed in such a wholesale betrayal of his comrades that the burden of his sins, as expressed numerically, is simply astounding. Billy is owned by Armour & Co., the great Chicago beef house, and his vocation consists in leading cattle to slaughter. The cattle on arriving at the stock-yards are much alarmed at the smell of blood, and it is exceedingly difficult to drive them, as they seem to have a premonition of their impending doom, but where one of their number leads they follow blindly. So when the pens are opened, Billy is at hand to lead his trusting companions to their death.

An employe opens the gate of a pen and calls out, "All right, Billy," and Billy without delay places himself at the head of the frightened herd, and unhesitatingly marches to the door of the slaughter-house, where he

quickly steps aside, while his deluded followers are driven to meet their fate.

He then makes his way back to the yard, and waits for the next pen to be opened, and at the signal, "All right, Billy," he conducts fresh victims to the house of death.

It is impossible to have very much respect for this wholesale and professional betrayer, Billy; but perhaps he is not so much to be blamed as he probably knows that if he should fail to perform the unpleasant duties connected with his office he would forfeit his head, and disappear in the house, whither he has seen so many of his kind enter, never to reappear except in the form of steaks, roasts, and canned beef.

It is probable that he purchases his life at the expense of his happiness, for this betrayal of nearly a million lives a year is telling on him, and he wears a sad and shame-faced expression; so possibly, some day, he will mix with the herd as they go to their death, and sacrifice his life to atone for his misdeeds.—*Harpers' Young People.*

SOMETHING ABOUT SOCIALS.

Socials that should not be held:
Socials that consist essentially in "pairing off."

Socials whose climax is something to eat.
Socials that could not be told from parties carried on by unbelievers.

Socials where poor people would not feel perfectly at home.

Socials where bashful folks are not made to enjoy themselves.

Socials in which an opening prayer would seem incongruous.

Socials that could not be closed with a benediction.

Socials that do not bring in the Juniors.

Socials that do not keep a loving eye on the associates.

Socials that are not controlled by pastor and president.

Socials that leave a bad taste in the mouth.

Socials that should be held:
Socials carefully planned beforehand.

Socials prayed for beforehand, begun with prayer, continued in prayer, and closed with a prayer echoing in the air and another in all hearts.

Socials that win souls.

Socials that break ice.

Socials that destroy caste.

Socials under healthy restraint and discipline.

Jolly socials, brainy socials of winsome memory.

Socials that cost little money, but much thought.

Socials that make pleasant Christian acquaintances, and if it goes a little farther, why not?
—*Western Advocate.*

A BRAVE BOY.

Among many illustrations of this sterling quality of real nobleness is that of the celebrated Adam Clarke, the commentator on the Bible. When a lad he was put to work in a linen factory in Ireland. One day while thus engaged, a piece of cloth was wanted to be sent out, which proved to be short of the quantity required. The master, however, had an idea that it might be made the proper length by stretching. He thereupon unrolled it, and taking hold of one end himself, he gave Adam the other and said, "Pull, Adam, pull." "I cannot, sir." "Why?" asked the master. "Because it is wrong, sir," was the brave lad's reply.

Hearing this the master declared he would not do for a cloth manufacturer and sent him off home. The result was he became the friend of the Duke of Lupec, and ultimately one of the most learned commentators on the Bible England has ever had.—*Selected.*

It is a breach of etiquette to walk around the room when waiting for your hostess, examining the furniture or pictures.

He that ruleth his spirit is better than he that taketh a city.

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 VII.—PAUL BEFORE FELIX.

For Sabbath-day, Aug. 19, 1893.

SCRIPTURE LESSON.—Acts. 24 : 10-25.

GOLDEN TEXT.—*Watch ye, stand fast in the faith, quit you like men, be strong.*—1 Cor. 16 : 13.

INTRODUCTION.—Notice briefly the good coming from the Roman citizenship of Paul. Observe his shrewdness before the Jewish council. Consider how the Lord appears to him with cheering promises. The plot against his life and transference to Cesarea and we are brought to the present lesson.

EXPLANATORY NOTES.—v. 10. "Then Paul . . . answered." With great courtesy and Christian dignity, without the affectation and flattery of the orator Tertullus. "Been many years a judge." Six years, an unusual length of term. "The more cheerfully answer." He would be aided by Felix' knowledge of Jewish character and especially the bigotry and jealousy of the leaders. v. 11. "Mayest understand." By making inquiry. "Yet but twelve days." Not more than twelve. "Went up to worship." That was his purpose, why he went. v. 12. "Neither found me . . . disputing." He was quiet and at worship. "Raising up the people." The Jews stirred up the crowd and mob. In the temple he worshiped, he did not dispute in the synagogue or any part of the city. v. 13. "Neither can they prove." I challenge proof of the charge of crime. v. 14. "But this I confess." I do belong to the sect of the Nazarenes, but this is not apostasy from the religion of our fathers. They call it heresy, sectarianism, but it is the same God I worship and a rejoicing in the "hope of Israel." I believe the Old Testament and Christianity is the fulfillment of its prophecies. Thus Paul reasons. v. 15. "Hope toward God." Founded on revelation from God. "Which they allow." They admit the resurrection, and it is really this question that is under discussion. I preach the resurrection of Jesus Christ. v. 16. "Herein." In the faith. "I exercise myself." Train myself, keep under discipline, educate conscience to harmonize with God and be at peace with men. v. 17. "Now after many years." He had been converted some twenty-one years, and ten years had passed since his first missionary journey. "Alms." Money collected for the poor of his nation. Why should he wish to profane the temple when engaged in such a work? "Offerings." Perhaps at the Feast of Pentecost. Part of the Nazarene's vow. v. 18. "Whereupon." During this work and worship. "Certain Jews." His old enemies at Ephesus. They were then absent. "Purified." As a Nazarene (21 : 24, 26). "With multitude." He excited no one by voice or act. The tumult was raised by his persecutors out of hatred to him and Jesus whom he served. v. 19. "Who ought to have been here." How skillful was Paul in showing Felix his innocence. The Romans knew that the accusers ought to be face to face with the accused. v. 20. "Or else." These being absent. "Let these same." Jews present, personally testify as to the results of my trial before the council. v. 21. "Except it be." He had done no evil, violated no law, but had proclaimed his belief in the resurrection. They could prove nothing against him, and so in verse 22, "Felix deferred them." Adjourned the case until Lysias, the captain who saw the tumult, could be present to give his testimony. "Having more perfect knowledge." He doubtless had learned considerable of Christianity during his term at Cesarea. "That way." The Christian way of living and believing. v. 23. "He commanded a centurion." To have him detained, kept at Cesarea, but giving him "liberty" from the usual chains. See how this served the purposes of God. He was well fed and rested for two years, had opportunity to write

and possibly help Luke prepare his great history or the gospel narrative, and it may be he quietly led other souls to believe in Christ. Friends could visit and comfort him and bring him such things as ministered to his happiness. This, too, would be discipline preparatory at his perils on the way to Rome. This continued for two years. v. 24. "Drusilla." The unlawful wife of Felix. She was the daughter of Herod Agrippa I., and was enticed away from her lawful husband Aziz, king of Hamath. Felix often sent for Paul, hoping to receive money from him or his friends so as to release him. He knew Paul was innocent and had been delivered because of envy. Instead of money he heard the gospel. v. 25. "Righteousness." Justice which opposes bribe taking and all unmanliness. "Temperance." Self-control, overcoming passions and evil desires. "Felix trembled." The "judgment to come" was not a pleasant anticipation for such a licentious, wicked sinner as Felix. But the devil is on hand with his usual prompting and deception. He puts off repentance and waits for the convenient season which does not come. The love of office, popularity, and money ruined him.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning August 13th.)

PAUL OR FELIX. Whose example will you follow? Acts 24 : 22-27, 1 John 2 : 15-17.

We are informed concerning Felix, that he loved and sought after political office, that to retain it he would sacrifice his principles, pervert justice, please the masses when he knew they were wrong and his course would make him popular with the leaders. He sought bribes in order to obtain money to satisfy his selfishness and licentiousness. And at last when conscience was awakened and he saw himself a condemned, lost sinner, he presumed upon God's mercy, despised his great love and wanted to sin awhile longer and then have opportunity for repentance. Infatuated, self-willed, deceived sinner! Who deserves to follow such an example and perish at last? Of course no one, and yet tens of thousands do. They want all the so-called pleasures of sin all their lives, and then give to God the last few flickering moments of life and squeeze into heaven. "Go thy way for this time," just this once, I want to sin once more and then when the convenient season comes I will call for salvation. It never comes.

But Paul's example. We have been studying it for weeks. We need not multiply words in regard to it. Gentle, kind, generous, humble, full of the Spirit, self-denying, willing to suffer anything even to death for the Master's sake, and for the good of a lost race. See him before rulers, courteous, yet fearless, charitable yet telling the truth. See him in prison rejoicing that his Lord counts him worthy to suffer for him. Brave, loving Paul. Self-forgetful, embracing lost Jews and Gentiles in his affections. Who desires to follow that example? Carey did and Judson did, Lucy Carpenter had the same wish. Men and women to-day living whose histories may or may not be written sometime hence are following Paul's example. And there is a crown of life laid up for all such. There is opportunity for every Christian Endeavorer to cultivate this same Christ spirit and receive the incorruptable inheritance.

SCRIPTURE REFERENCES. Rom. 12 : 2, 3, 1 Pet. 1 : 15, Luke 1 : 74, 75, 2 Cor. 7 : 1, 10, 12, 1 Thess. 4 : 3, 4, 7 Heb. 12 : 14, 2 Pet. 3 : 11, Eph. 5 : 1, 2, Heb. 6 : 12, Phil. 3 : 12-15, 17, 1 Cor. 4 : 16; 11 : 1.

IN MEMORIAM.

Rev. Joseph W. Morton, D. D., was born in Pennsylvania, January 3, 1821, and died in Saint Paul, Minnesota, of an affection of the heart, July 27, 1893, aged 72 years, 6 months and 26 days.

He received his early education among the Reformed Presbyterians, a denomination of Christians in which he was reared. May 1, 1844, he was married to Miss Mary Jane Curry, a gifted and excellent woman. Eight children were born to them, six of whom are still living, five daughters and one son. The daughters, four of whom are living in Saint Paul and one in Plainfield, N. J., were all in attendance at the funeral services which were held July 30th, in St. Paul, and the 31st in Milton, Wisconsin, where the body was brought for interment.

In the year 1847, Brother Morton was sent by the Reformed Presbyterians as a missionary to Port-au-Prince, Haiti. In the year 1849 his attention was called to the question of the Sabbath

by Rev. Wm. M. Jones, then a missionary to the West Indies, and a recent convert to the Sabbath.

The result of this conference was that Brother Morton embraced the observance of the Sabbath, returned from Haiti, was excluded from the denomination of the Reformed Presbyterians and ejected from their ministry. Soon after his return he was called to teach in the department of Latin and Greek in DeRuyter Academy, New York. Here he was immersed and became more fully identified with the Seventh-day Baptists. About the year 1852, he went to live in Plainfield, N. J., where for a time he was Principal of the public school.

Upon the organization of the American Bible Union, he was employed by that body in translating portions of the New Testament Greek into English. He was thus employed for some time until the completion of their revised version of the Bible. He also taught in Ashaway, R. I., until the breaking out of the war when so many of his pupils enlisted with others as to interfere with his work, and he himself enlisted as a private in the ranks. He was immediately promoted to the rank of Lieutenant and during his service preached often in place of the chaplain; he really officiated as chaplain of the regiment, though not officially holding that position. His period of service in the army was brief owing to sickness which compelled him to return home. After this he was employed by Charles K. Landis in building up Vineland, N. J., and afterwards on his own account in Rosenhayn, N. J. During much of the time he was employed in Vineland and Rosenhayn he served the church at Marlboro, N. J., as pastor. Later he preached, with much satisfaction to the congregation, for the church at Westerly, R. I., in the interim between the pastorates of brethren L. A. Platts and O. U. Whitford.

For six years he was missionary pastor in the North-west, with headquarters at Chicago, and proved most efficient in this service, undertaking long journeys, sometimes on foot, with a courage and an endurance that but few younger men could be found to manifest.

His last work was his pastorate of nearly two years at North Loup, Nebraska. His wife died in 1884. In 1885 he was married to Miss Jane C. Bond, of Milton, Wis., who proved to be a great help to him in his ministerial labors, and a loving and careful nurse in the last days and weeks of his declining health.

Some five weeks previous to his decease, he was attacked by a slight stroke of paralysis from which he seemed to partially recover. This attack of paralysis had been preceded by *la grippe* from which he had been suffering for four weeks, notwithstanding he filled his pulpit and did some extra work during that month.

Sixteen days before his decease he went to Saint Paul thinking a change of air and complete rest might prove advantageous, but he never returned to his church. His death, though preceded by much bodily suffering, was remarkably peaceful. Shortly before he died he repeated the 103d and 23d Psalms.

Faith conquered most grandly in his last hours and led him to remark that "Death was not the terrible thing he had thought it was." Most beautifully did he fall asleep in Jesus.

The funeral services at Milton were very impressive, owing in part to the large number in attendance and the several ministers who participated. The pastor of the church preached from 2 Samuel 3 : 38, "Know ye not that there is a prince and a great man fallen this day in Israel?" which was followed by remarks from Dr. Wardner and Pres. Whitford. Then we laid the remains away in Milton cemetery where he desired his body should rest.

Brother Morton was a man of great versatility of

talent, of wide learning, remarkably well informed, an excellent preacher, a genial and faithful pastor. "Out of a family of ten children," his surviving brother writes, "he was acknowledged to be the brightest, intellectually, and the kindest in his nature."

With all his scholarly attainments, perhaps his crowning graces were his gentleness, his excellent spirit, his entire freedom from all disposition to retaliate when he was crowded or ill-treated, and then his entire consecration to the service of his Master. He was a reformer in every line that tended toward the amelioration of the human race. His memory will ever be fresh and sweet in the hearts of all who knew him. He leaves a devoted wife, six children, three brothers and two sisters. One of his surviving brothers is a Presbyterian minister. One by one our aged standard bearers are falling in the ranks. Who will take their places?
E. M. DUNN.

HOME NEWS.

New York.

RICHBURG.—We are glad to report that our session of the Ministerial Conference, August 2d and 3d, was well attended and with good interest. It is no flattery to say that Bro. Geo. P. Kenyon, with the Golden Rule for a text, and with so much of the Holy Spirit's power attending his efforts, gave us a golden sermon. It was followed by a half hour of good response by the audience in social service.

Thursday morning at 9:30 a half hour was used by the ministers present in giving some account of the condition of the ten churches represented. The reports or statements were of encouraging and hopeful tone. The papers that were read and discussed in good spirit, received better hearing by members of the church and visitors than our Conference has recently had. Bro. L. M. Cottrell gave an excellent paper on the "Relation of our schools and churches." The thought so well presented was still further emphasized by following remarks. The papers sent in were read and well received. The other subjects of the programme were taken up and discussed until 12 o'clock. Some of the subjects will be upon the next programme to be given at Little Genesee in holiday week of next December.

Thursday evening Bro. J. T. Davis also gave an excellent sermon from Matt. 16:26. This meeting was well attended by our people and many of the First-day people came also. The social service that followed gave evidence of good spiritual interest in our midst. We are very thankful for the help of the brethren and sisters who came to us and have given us such encouragement.

We thank the Lord also for the feeling that he can come to us, or we as near to him here as elsewhere. The road from Richburg to heaven is just as short, straight and direct as from any other place for that soul that will walk in willing obedience to the Lord's will. May the power of his saving grace prevail in all our hearts.
M. G. STILLMAN.

New Jersey.

NEW MARKET.—The New Market Seventh-day Baptist parsonage is once more occupied. Pastor Peterson and family are fairly established. Miss Palmberger, sister of Miss Rose Palmberger, who is preparing herself for the China Medical Mission, is with them. Mr. Peterson has come into the field with plenty of courage and enthusiasm and he and his good wife have already won the highest esteem of the people.

The pastor has passed around slips of paper asking that each person write thereon some question or topic which they would like to receive special thought, and one of these topics forms the theme for every Friday evening prayer-meeting.

The Sabbath-school has voted to join with the First-day Baptists, of New Market, and the Presbyterians, of Dunellen, in an excursion to Ocean Grove, the 8th instant, for their annual picnic.

At the church meeting held July 16th, two new deacons were chosen, viz: Prof. A. A. Titsworth, of New Brunswick, and Charles E. Rogers. Prof. Titsworth, however, declined to accept the office on account of living so far away from the church that he could not perform its duties. No other deacon was chosen in his place. It was also voted that the ordination of Mr. Peterson take place August 12th, when our former pastor, Rev. L. E. Livermore will be expected to be present and assist in the ceremony. The ordination of the new deacon will take place at the same time.

Prof. and Mrs. D. I. Green, lately of Baltimore, have been spending a few weeks with Mrs. Green's mother, before going to Alfred Centre for a visit.

Mrs. Rev. J. G. Burdick, of New York, recently made us a short visit.

Miss A. M. Wilson has resigned her position as organist and will probably leave us soon.

Prof. C. R. Clawson, who has been teaching in Erie county, Pa., the past year, is home for the vacation. He returns to the same position the coming year, but it is rumored that he will not return alone.

Dr. Ella Swinney met with us at the church, Sunday, July 30th, at 4 P. M., and gave us an interesting talk on her work in China. An invitation was extended to our First-day friends, many of whom attended. In the evening a reception was held for her at the home of Mr. and Mrs. H. V. Dunham, where she exhibited many beautiful and costly articles made by the Chinese. Ice cream and cake were served. We went to our homes feeling well paid for this visit with our sister, and we trust carrying with us more missionary enthusiasm.

On the evening of August 3d, Mr. and Mrs. Peterson were surprised by a pound party.

Mr. L. T. Titsworth, who for a number of years has been the efficient leader of our choir, has been obliged to give up singing on account of throat trouble. Mr. A. H. Burdick was appointed to fill the vacancy.

Mrs. Prof. W. A. Rogers, of Waterville, Me., is spending a few weeks with relatives here. s.

Illinois.

CRAB ORCHARD.—It has been some time since I asked a place in your columns. Having regained sufficient health to resume ministerial labor, I came to Stone Fort three weeks ago, joined the brethren in the work there a few days, when, after looking the field over, it was decided I should take the quartet and go to Bethel, which I did a week ago last Sabbath; but on reaching this place and finding farmers so busy I concluded to wait one week before beginning meetings, the quartet returning to Stone Fort. I spent the week canvassing the field, working privately, and last Sabbath began the meetings with a fair interest. The quartet returned Sunday. The congregations and interest grow rapidly, and we have the comfort and joy of seeing a dear daughter of one of our brethren happily converted, and a number of others trembling at the word and praying for deliverance from sin. Though last night was only the fourth one of the meetings, we had the

pleasure of seeing our house packed to its utmost seating capacity, and I am sure I never spoke to a more devotedly, attentive audience. The prospects are above anything we ever had here before. Bro. VanHorn is still in the work at Stone Fort, and demands the quartet occasionally to help him. They are a great power in both places; it is wonderful how they can reach the hearts of the young people. If we meet no special reverses to interrupt, I feel we are in the most thorough, far-reaching revival we ever enjoyed in this place. Bros. VanHorn and Kelly are doing a grand work at Stone Fort. How I wish they could join us in the work here. Pray for us brethren that God's work may be revived all over this field.

C. W. THRELKELD.

Wisconsin.

MILTON.—We send a statement in reference to the arrangements going forward at Milton, Wis., in preparation for the approaching session of the General Conference. By the time this item appears in the RECORDER, all the tents to be used will be on hand. They consist of two large pavilion tents, one for the meals and the other for the audience. Under the former, tables can be set for 700 guests at one time; under the latter from 1,500 to 2,000 people can be seated in the chairs. Besides these tents smaller ones are secured for cooking purposes, and for the accommodation of committees. All these tents will be pitched on the public square of the village. Both dinners and suppers will be served for all in the tent for the meals during Conference. For lodging and breakfast the delegates and other visiting friends will be cared for at the homes of the members of the three Seventh-day Baptist churches in the town; namely, Milton, Milton Junction, and Rock River. Our other churches in Southern Wisconsin and at Chicago have already offered help, or undoubtedly will offer help, mainly in funds and labor in providing the necessary conveniences. From 500 to 1,000 people from abroad can thus be accommodated during the whole session. The friends at Milton hope that they will not be disappointed in the number attending as members from our distant churches. As to the people here entertaining the guests, they expect to be able to enjoy all the meetings, as the work of preparing the food and setting the tables for the dinners and suppers will be performed by parties hired for that purpose.

The music for the Conference will be furnished under the direction of Prof. J. M. Stillman. This includes the Sacred Concert which the Executive Committee of the Conference have set down for Monday evening, the last session of that body. He is now at work in training a large choir of his own selection for singing at the different sessions.

Notices of this meeting of the Conference and a statement of its prominent exercises, will appear in the papers of this section of the North-west. A large attendance of the people of the country adjacent to Milton, and in some cases quite remote,—people who do not belong to our churches, may be expected to be present on some days, particularly the Sabbath and Sunday.

Already information has been received that our young men and women from localities east, west, and north, are intending to come to the Conference. It is stated that their attendance will reach several hundred. With the President of the Conference, D. E. Titsworth, of Plainfield, N. J., belonging to their number, as well as most of the other officers of that body, and with the Young People's Board efficiently organized under the charge of its President, E. B. Saunders, of Milton, their contribution to the interest of the occasion, which is the glory of Christ and the upbuilding of the church, must be large and most helpful.

TEMPERANCE.

THE TEMPERANCE SHIP.

BY JOHN G. WHITTIER.

Isaiah 41: 10-13.

Take courage, temperance workers! You shall not suffer wreck While up to God the people's prayers Are ringing from your deck. Wait cheerily, temperance workers, For daylight and for land; The breath of God is on your sail, Your rudder in his hand.

Sail on! sail on! deep freighted With blessings and with hopes; The good of old, with shadowy hands Are pulling at your ropes. Behind, your holy martyrs Uplift the palm and crown; Before you, unborn ages send Their benediction down.

Courage! your work is holy, God's errands never fail! Sweep on through storm and sunshine, The thunder and the hail! Work on! sail on! the morning comes, The port you yet shall win, And all the bells of God shall ring, The ship of temperance in.

A CERTAIN prison chaplain tersely says: "Crime is simply condensed alcohol."

CHICAGO'S drink bill is over \$1,000,000 a day, and three-fourths of it comes from the pockets of the poor.

JOHN L. SULLIVAN, once the finest physical specimen of manhood in America, is a rotten wreck of a man through strong drink. Tell it to the boys.

MISS LAURA O. CHANT says in regard to the exhibition of liquors at the World's Fair: "The men who placed these exhibits there should have made them complete. They should have exhibited the wretched homes, the desolate mothers, the orphans, the criminals and the beggars. These all belong to the exhibit."

A BROOKLYN jury has just given Elizabeth A. Walsh \$500 damages against a saloon-keeper for selling liquor to her husband, who comes home drunk, smashes the furniture and misbehaves generally. Good! The next step will be damages against the community which licenses a saloon-keeper to make Mr. Welsh a drunken and dangerous brute.

LESS SALOONS, BUT MORE BEER—The brewers of Chicago, who fit up the saloons and have them managed by irresponsible persons, are making an effort to reduce the number of saloons so that the expense of fitting up so many may be saved. It is proposed to reduce the number from 6,700 to 5,000, and with the expectation of selling even more beer and making more money.—National Temperance Advocate.

AN Englishman, a temperance lecturer, was invited to speak on total abstinence. Being nobody in particular, he was placed last on the list of speakers. The chairman also introduced several speakers whose names were not on the list, and the audience was tired out, when he said: "Mr. Bailey will now give us his address." "My address," said Mr. Bailey, rising, "is 45 Loughborough Park, Brixton Road, and I wish you all good-night."

"MRS. MARY COLNOR was arrested by Officer McStay, on complaint of saloon-keeper Duffy, of the 'Battery,' who says that she haunted his door. The poor woman at the hearing said she was waiting on her husband. 'As fast as he gets money,' she weepingly said, 'He goes to that saloon and stays there till he spends it all. I thought if I would stay there the saloon-keeper might order him out.' She was discharged."—Pittsburg Chronicle Telegraph.

THE DRAM SHOPS.—A true endeavorer should be on duty close by the dram-shop. There is no more portentous menace to our liberties than this. In the city of New York there are 9,000 saloons. That fact alone is portentous, when we reflect that every one of them is an open doorway into the realm of darkness. But there are other considerations which give it a still broader and deeper significance. Five thousand or more than half of these saloons are under chattel mortgages, and these mortgages are, with scarcely an exception, held by a syndicate of twenty men—brewers, distillers and wholesale liquor dealers. The full meaning of that statement is not grasped until we go on to consider that each saloon, at a moderate estimate, controls twenty votes which gives to the rumsellers of New York City the balance of political power. But it is a proverb that the vote of New York City determines the political complexion of the commonwealth, and, furthermore, as goes

the commonwealth of New York so goes the nation! What then is the conclusion of the matter? The destinies of the American people are practically in the grasp of a group of less than 20 liquor dealers! Were it not for certain moral restraints put upon this formidable power by public sentiment the outlook would be as black as midnight. As it is, it behooves every lover of law and order and national prosperity to use his utmost influence against the dram shop. It is not for us at this point either to call in question or to concede the right of the individual to take a social or even a convivial glass. We are not talking about rights, but about Christian life towers; above all others is the right to surrender all rights for the sake of one's fellowmen. This is the mind that was in Christ Jesus, who, possessing all the inalienable rights of the Godhead, emptied himself and became of no reputation for us. This is the mind that was in the Apostle Paul also when he said, "If meat make my brother to offend I will eat no meat while the world standeth!" Never was a grander manifesto of human rights—never sublimer declaration of independence than that! Oh, young men, to whom the welfare of the nation is presently to be committed, be "on duty" just there.—From an address of Rev. B. W. Arnett, D. D., Montreal Y. P. S. C. E. Convention, July, 1893.

If the masses could be made to believe that churches are not social clubs; that Christianity means not a dogma, or creed, or ceremony; but love to God, and love to one's neighbor, of the self-sacrificing kind, we could chain the old adversary in ninety days, and claim the world for Christ before the year 1900.

SPECIAL NOTICES.

THE Annual Meeting of the Seventh-day Baptist churches of Iowa convenes with the church at Garwin, on Sixth-day, September 1st, at 10.30 A. M. THEO. S. HURLEY, Sec'y.

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

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

ALL persons contributing funds for the New Mizpah Reading Rooms for seamen will please notice that Mrs. W. L. Russell is now Treasurer. Please address her at 101 West 93d street, New York City.

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

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

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

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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. All strangers will be welcome and Sabbath-keepers having occasion to remain in the city over the Sabbath are cordially invited to attend.

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

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

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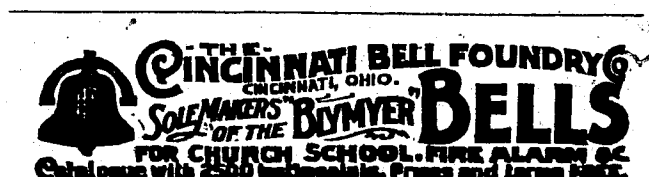
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CONDENSED NEWS.

Workingmen would have abundant leisure for attending mass-meetings if a Presidential canvass were going on this year.

Mr. Cleveland announced to the country some weeks ago that the Sherman Silver law constituted the principal menace to our business interests. He is of opinion that the repeal of that law will restore prosperity in all the length and breadth of the land.

The first official action has been taken regarding the alleged immoral dancing of Oriental girls on the Plaisance. The Council of Administration issued an order directing Director-General Davis to investigate the matter, and if he found the dances to be improper to close the theatres.

A man-eating shark was caught at the dykes near Birch Creek, at Sayreville, N. J., recently. He weighed over 300 pounds and is six feet six inches in length. The big fellow was captured in a net set by four fishermen. The shark was taken to New Brunswick and placed on exhibition.

August 5th, eight miles north of Greenville, Ohio, John Neff found a cannon captured from St. Clair's soldiers by Indians during the retreat from Fort Recovery to Greenville in 1791. A derrick was used to extricate it from a hole 11 feet deep. It is a brass six-pounder, six feet long.

About 200 of Denver's unemployed straggled through Kansas City, Mo., Aug. 5th, coming in on the \$5 tickets offered by the railroads, and continuing east on freight trains, as a rule. Many of them tell pitiful stories of hardships and families left behind.

It is stated that the President will send a special message to Congress at its extra session in regard to the Hawaiian question. Mr. Blount's voluminous reports, including his latest and most voluminous of all, are being carefully prepared at the State Department, in the form of abstracts for the President's perusal. The situation in the islands is admittedly critical, and a prompt indication of some definite line of policy on the part of the United States is called for. It is probable that one of the first resolutions introduced into the Senate will be a call for the submission to Congress of the correspondence on Hawaiian matters, "if not incompatible with public interests."

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

Royal Baking Powder ABSOLUTELY PURE

Vice President Stevenson passed through Cincinnati Aug. 5th, on his way to Washington to preside over the Senate. To a reporter who saw him on the train the Vice-President declined to speak of the probable action of Congress, but ventured the opinion that the session would be a brief one, possibly not longer than two weeks.

Ishmael Freeman, a colored life convict, who has been pardoned by Governor Flower, has left the prison. Freeman had been over thirty-two years in Sing Sing prison. Since he was first committed fifteen wardens have had charge of the institution. Freeman was committed for killing his wife in 1861. The prison officials do not know on what grounds the pardon was granted. Freeman took a train to New York, and from there to Mexico, where he lived when a boy.

Dr. T. Hayward Hayes, surgeon-general of the Siamese army, is a Baltimorean, who went to Siam several years ago as a medical Presbyterian missionary. He met with such wonderful success in curing diseases that the king considered his services indispensable, and made him surgeon-general of the army, with power to establish hospitals and medical institutions on American models. Dr. Hayes receives a salary of \$7,000 a year, part of which he turns over to the Mission Board. He is still a working missionary.

The neighborhood of Sharpstown, Ind, was visited Aug. 5th by the most disastrous storm known for years, doing great damage to crops and farm property. A cloud-burst flooded the land to a depth of 18 inches. Johnson Fork was swollen beyond its banks. Scores of cattle were washed away and drowned, and hundreds of acres of corn were blown flat by the wind. Several barns were struck by lightning and destroyed with their contents and implements, and many farm houses were inundated.

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.

PALMITER.—At the residence of his son, George Palmiter, in the town of Alfred, N. Y., July 30, 1893, Mr. Silas Palmiter, in the 90th year of his age.

Mr. Palmiter was a native of Brookfield, N. Y., and came to this part of the State in young manhood. He was a faithful member of the Seventh-day Baptist Church of Hartsville, N. Y., and was much esteemed by all who knew him. Four sons survive him, — three in this vicinity and one in Rhode Island. Funeral at the Second Alfred church, conducted by the writer, August 1st.

HUNGERFORD.—In Wellsville, N. Y., July 25, 1893, of heart trouble, Ethel, only child of William and Hattie Hungerford, aged one year and eight months.

PERRY.—In Verona, N. Y., July 23, 1893, Mrs. Martha C. Perry, aged 67 years.

Sister Perry was daughter of the Rev. Christopher Chester of blessed memory. She was born at Ashaway, R. I., July 18, 1826. In her youth she came with her father's family to Verona, N. Y., where he was pastor for a season. Here she made the acquaintance of Joseph L. Perry, whose wife she became Feb. 4, 1854. There was a Christian home. She was an earnest, intelligent, devoted member of the First Verona Seventh-day Baptist Church, with decided religious convictions, a strong faith, and a warm loving heart. She was always bright, hopeful and cheery in her religious experience. After a brief but painful illness she departed this life July 23, 1893. Funeral the 25th at the church. A loss to the church and to the community, but a gain to her.

DENISON.—In Westerly, R. I., July 30, 1893, of paralysis, Edwin N. Denison, in the 61st year of his age.

Mr. Denison was born in Groton, Conn., Nov. 23, 1832. From his early years he was engaged in the business of a manufacturing jeweler, in Providence, R. I., Worcester, Mass., and later in connection with a general business as watchmaker and jeweler in Westerly. In 1856 he married Miss Harriet M. Kenyon, daughter of Dr. Joseph D. and Lydia R. Kenyon, of Hopkinton, R. I., who now survives him. Funeral services were held at the residence of Dr. J. D. Kenyon, in Westerly, Aug 1, 1893, conducted by the pastor of the Pawcatuck Seventh-day Baptist Church. Interment at Ashaway, R. I.

STEVENSON.—At Westerly, R. I., Aug. 2, 1893, of paralysis, Irving P. Stevenson, in the 37th year of his age.

Funeral services were held from the home of his aunt, Miss Sarah Congdon, Aug. 4, 1893, conducted by the pastor of the Pawcatuck Seventh-day Baptist Church. Interment in River Bend Cemetery, Westerly, R. I.

GOLDEN.—At her father's home, near Cregmore, in Harrison Co., W. Va., July 1, 1893, Clara D. Golden, in the 22d year of her age.

The deceased was a native of the county in which she died. She embraced religion in February, 1892, under the labors of Eld. L. D. Seager at Liberty, and, being in poor health, went to her sister's in Kansas, hoping to regain her health. In this she was disappointed and returned to her home, in December, and continued to decline in health until summoned to her heavenly home. She bore her affliction with great patience and wrote in her father's day book that she would meet him "in the good world where we will part no more." She leaves a kind father, four sisters and one brother to mourn their loss. The large attendance at her burial clearly indicated how much she was beloved by her many friends.

MCQUAIN.—At her daughter's residence, near Harding, in Randolph Co., W. Va., July 9, 1893, after a long and painful illness, caused by a cancer in the stomach, Mary D., daughter of Thomas and Elinor VanHorn, in the 71st year of her age.

The deceased was in early life baptized by Eld. R. C. Bond and joined the Seventh-day Baptist Church on Lost Creek, of which she was a member till called to the church above. Some years after her conversion she was married to Charles J. McQuain, and located near Troy, in Gilmore county, W. Va., where she was beset by would-be friends, who sought the help of her husband to turn her away from the Sabbath. But he said, "No, Mary is conscientious and I glory in her spunk." Her house soon became the place of worship for Seventh-day Baptists, and she lived to see her husband and two daughters members of the church to which she belonged. She bore her affliction with patience and said she was prepared and waiting for the summons when God in his goodness saw fit to call her home. Her remains were taken to Troy and buried by the side of her husband.

BOND.—At Quiet Dell, W. Va., July 31, 1893, Lewis B. Bond, aged 37 years, 6 months and 25 days.

Brother Bond made a profession of religion when young and joined the Lost Creek Seventh-day Baptist Church, of which he remained a member until death. The last few years of his life he was a very intelligent, conscientious, active worker. He was never emotional, but a clear, devout thinker. His faithful wife passed on before him two and a half years since. He leaves two children, a mother and brother, with a large circle of relatives and friends to mourn their loss. They do not mourn as those that have no hope. His funeral was attended by a large concourse of people. Sermon by J. L. Huffman from Phil. 1: 21. "For to me to live is Christ and to die is gain."

MAXSON.—At Forman, North Dakota, July 21, 1893, Mrs. Mabel E. Maxson, wife of Sherman U. Maxson, in the 27th year of her age.

Mrs. Maxson was the daughter of J. B. Crandall, formerly of Little Genesee, N. Y. She leaves a husband and four small children, the youngest three weeks old, to mourn the loss of a devoted wife and mother.

Delightfully Cool and Refreshing, Horsford's Acid Phosphate. with ice-water and sugar.



None Such CONDENSED Mince Meat

Contains No Alcoholic Liquors. Makes an every-day convenience of an old-time luxury. PURE and wholesome. Prepared with scrupulous care. Highest award at all Pure Food Expositions. Each package makes two large pies. Avoid imitations—always insist on having the NONE SUCH brand.

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

Literary Notes.

John J. Ingalls, Dr. Oliver Wendell Holmes, and Jules Verne, are pictured from their youth to the present moment in McClure's Magazine for August, as Spenser says:

"For of the soule the bodie form doth take, For soule is forme and doth the bodie make."

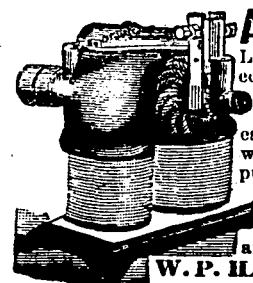
Karl Hagenbeck is now in America, and his wonderful show in Chicago attracts the attention of all people. The August issue of McClure's Magazine contains an article in which the great animal importer and trainer tells his adventures with boa constrictors, crocodiles, hippopotami, bears, elephants, and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

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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