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THE SABBATH RECORDER.

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EVERYDAY WORK.

Great deeds are trumpeted, loud bells are rung,
And men turn round to see;
The high peaks echo to the peans sung
O'er some great victory;
And yet great deeds are few—the mightiest men
Find opportunities but now and then.

Shall one sit idle through long days of peace,
Waiting for walls to scale?
Or lay in port until some "Golden fleece"
Lures him to face the gale?
There's work enough; why idly then delay?
His work counts most who labors every day.

A torrent sweeps adown the mountain brow
With foam and flash and roar;
Anon its strength is spent, where is it now?
Its one short day is o'er.
But the clear stream that through the meadow flows
All the long summer on its mission goes.

Better the steady flow; the torrent's dash
Soon leaves its rent track dry.
The light we love is not the lightning flash
From out a midnight sky,
But the sweet sunshine, whose unfailing ray,
From its calm throne of blue, lights every day.

The sweetest lives are those to duty wed,
Whose deeds, both great and small,
Are close-knit strands of an unbroken thread,
When love enobles all.
The world may sound no trumpets, ring no bells;
The book of life the shining record tells.
—*Christian at Work.*

ONLY about one week before Conference. Are you going? Go, in the spirit of your Master. Go, praying for the divine presence and power. Go, asking, "Lord what wilt thou have me to do?" Go, intending to be present at every session from Aug. 23d to Aug. 28th. Then return, inspired, reconsecrated for a year of better service in the vineyard of the Lord.

PROF. STILLMAN, of Milton College, who will have charge of the music in connection with the Conference, expresses the hope that all who are to attend Conference will bring with them Gospel Hymns No. 5, and that all will come prepared to help in the song service. Let us all do what we can to aid Prof. Stillman to make this feature of the Conference a decided success.

SOME one has remarked that plenty of people are willing to sail in the gospel ship if allowed to be pilots. This ambition for leadership is often unfortunate and quite destructive of individual comfort as well as the public peace. Some people seem born to be leaders, but they themselves are usually unconscious of that fit-

ness. The self-conscious, self-appointed pilots are the most troublesome and usually the least trustworthy.

DR. PARKHURST, of New York City, is still a most persistent worker in the gigantic undertaking of purifying the city and freeing it from its pestiferous dens of infamy and vice. Many winking policemen and other officials have learned to stand in fear of this fearless preacher of righteousness and "judgment to come." May such courageous men and warriors, with their keen Damascus blades flashing in the sunlight of an enlightened and purified public sentiment, be many times multiplied in our large and iniquitous cities.

SORROWS are often likened to the clouds that so many times overshadow and darken our fair earth. Joys and pleasures are spoken of as sunshine. But we do not always remember that even the clouds, at times, are more beneficial than the sunshine. Recent experiences of drought in many parts of our country have caused people to long for the clouds, for from that source only do we get our refreshing showers. Even so in life blessed showers of divine love often follow our darkest clouds of sorrow.

WE recently read the following brief statement, which we most heartily endorse: "Christians have a perfect right to be happy, but they have no right to be miserable. The kingdom of God is righteousness and peace and joy in the Holy Ghost, and the true Christian has entered into that kingdom." Perfect submission to God's will is possible, and all important, in our present state. Such submission is the secret of happiness. Rebellion or murmuring comes from an unsubmitive heart and is both the cause and the evidence of unhappiness. An unhappy Christian! What a contradiction. How can God wipe away all tears except through submission to his will?

IT is not uncommon to hear economical people bemoaning the great amount of money expended to maintain the annual sessions of our Conference. These brethren, of a mathematical turn of mind, will sit down and figure out the amount of money thus needlessly expended. The number of delegates, with the railroad and steamboat expenses; the new clothing and traveling outfits; the time lost from service that would bring money, or its equivalent; the cost of feeding and lodging this large company of delegates and visitors, amounting in the aggregate, say to several thousand dollars! "How much better to save this money and give it to the missionary and tract cause." But, really, do any of these economists think that any more money would actually flow into our treasuries if all these people should stay at home and there should be no Conference? How is it with the thousands who do stay at home? for only a few hundred go to Conference at most. Do

those who stay home actually contribute, for benevolent purposes, the amount that they would expend if they should go to Conference? Do the churches, where the Conference is not held, make a practice of contributing, as a thank-offering, the amount that it would cost them to maintain the Conference? Such a marvel of giving certainly has not become common. But on the other hand, we do know that those who go generally do the giving. And the churches that feed the Conference usually do most toward maintaining benevolent operations. They catch the spirit of giving and doing; and they are none the poorer for it. It is the little, stingy, stay-at-home souls that not only begrudge the money expended in going to Conference, but lament also the heavy cost of maintaining the cause of God at home and abroad. Read again the urgent articles of the President and Secretary of the Conference, as found in the RECORDERS of July 27th and August 3d, and then pack your trunk or satchel, and start for Milton next Monday. If you will you may amount to something yet. If you will not there is little hope that you will ever rise above your present low estimate of the importance of active Christian work. This is said of those and to those who can go but will not; while we very well know that many who would gladly go cannot. Urgent duties and want of money prevent their going. For all such it is honorable and right to remain at home. But even they should encourage others, who can, to attend these annual meetings and get filled with the spirit of loyalty and helpfulness.

[From L. C. Randolph.]

—THE human heart is soil for all seeds. It may sometimes appear to us that the only seeds which grow naturally are weeds,—that man is natively selfish. Then in some unexpected place we see budding wild the flowers of generosity and chivalry, and our faith in human nature and its divine possibilities returns.

A man having a deformity which compelled him to wear a shoe on one of his feet with an exceedingly thick sole, patronized a boot-black on a business street corner. When the boy had finished polishing, the man asked, "How much shall I pay you?"

"Five cents, sir."

"Oh, but you should have more than five cents for polishing my shoes," said the gentleman, tapping the thick sole significantly with his cane.

"No, sir," said the boy, "five cents is enough. I don't want to make no money out of your hard luck."

—I BELIEVE it was Webster who said that eloquence was the rare product of the man, the subject, and the occasion. Twice during the past week in Chicago these three elements met and mingled to produce an historic scene.

In the hall of Columbus at the Universal Suffrage Congress, Prof. Stephen B. Weeks, of Trinity College, North Carolina, read a paper on "Race Suffrage in the South." Mr. Weeks

presented, in a notable manner, the ultra Southern view of negro suffrage, that the white man has a "divine right" to rule in the earth. He said that negro suffrage was a failure, and destined to remain a failure, "because with the white man the ballot is only a convenient substitute for the bullet. The negro is not by nature a fighter. The Anglo-Saxon is not a man who submits to domination. He is not ruled, but rules. And so it will be in the South. The white man must and will rule. He seeks to secure his rule by fair means. But rule he will."

While Prof. Weeks was reading his address and pointing out the present and ultimate degradation of the negro, Frederic Douglas sat in the audience. The gray-haired man, whom a nation delights to honor, was thoroughly roused. His eyes flamed, and when called on to speak at the conclusion of the address, a scene ensued which few men are ever privileged to behold. His seventy-seven years were forgotten, and he trod the stage as masterfully as when he made his eloquent plea for the emancipation of his race thirty years ago. Men and women throughout the audience were affected to tears and cheered the champion to the echo. He characterized Prof. Weeks' paper as a cool, deliberate defense of the greatest scheme of rascality ever attempted to be perpetrated upon the people. "I have noticed," he said, "that whenever a thing is too brutal, too low, to be human, it is called divine. Prof. Weeks tells us that the rule of the white man is by divine right, and describes the methods by which that divine right is to be maintained. He says the negro cannot fight. Cannot fight? The first blood spilled for the nation's liberty upon Bunker Hill was the blood of a colored man. The first blood spilled upon the streets of Boston in Revolutionary days was the blood of a colored man. And when disaster seemed inevitable, and when the North was discouraged and disheartened, and Abraham Lincoln sent forth his call for help to the colored men, they came to him full 200,000 strong."

—MR. WEEKS speaks for a proud and unpopular people. He represents the "Southern idea,"—an idea honestly held and shared, it seems, by even pastors and Sunday-school superintendents. To them there is no other alternative but "to rule" or "be ruled." It seems not to have occurred to them that there is another alternative,—and that is mutual deference, co-operation, and protection. There never can be a very happy condition of things politically (or any other way) in the South (or anywhere else) until these ideas obtain. It never need be looked for any more than joyousness and contentment need be looked for in the home of the big burly husband who is continually bent on settling who is "boss" of the household.

—BUT we were speaking of oratory. "Virginia Day" at the Fair was one of immense enthusiasm. Virginians represent, in a high degree, the distinctive qualities of the Southern people, being warm-blooded, sympathetic, and intensely loyal to whatever person or cause they commit themselves. When we remember that Virginia was one of the secession States, and the great battle-ground of the war, we can appreciate what it meant when Fitz Lee proposed his sentiment, "Liberty, Peace, Fraternity, and Unity," amid a volley of cheers. The climax of the day was reached in the oration of the eloquent John W. Daniel, when he said of Abraham Lincoln, "But for his unhappy and untimely death he would have given to the world the grandest illustration of American manhood and American freedom."

—THE World's Fair has not been in vain when it has inspired such sentiments as these on the lips of a representative of the people who most misunderstood our martyred president. If the sad-faced man who bore the weight of a nation upon his heart through four dark, bloody, weary years, could have been gifted with prophetic ear; if he could have heard these words and the mighty and prolonged applause with which they were greeted, what happiness it would have brought to his soul! He saw the glimmer of the morning; but we who live in the dawn of the day can measure the blessings of to-day against the gloom of yesterday, and praise God for "his wonderful works to the children of men."

—A YEAR of heavy losses to Seventh-day Baptists and yet a year of great blessings! How many of us can go to the Conference with a song of gladness in our hearts for great blessings which the year has brought us? Many of us can say that the lessons of the year have brought us into an every day sense of confidence in God and joy in his service which we did not know before. Many of us have been in the midst of precious revivals, which are long to be remembered. To many of us it has been the year when we have stepped out on the Lord's side. Many of us have had the great happiness of reaching out a helping hand to others, and seeing the light of resolution come into their faces. Not only from the centers, Alfred and Milton, but also from the outskirts, Salem, Calamus, and Stone Fort, we shall gather to praise God. Instead of one evangelistic quartet—now three—all doing splendid work—and more to follow. A revival, the like of which has never, perhaps, been known among us before. A year absolutely unexampled in opportunities for the spread of Sabbath truth. Severe afflictions have met us. Grave problems face us. Heavy responsibilities are upon us. But—"This God is our God forever and ever; he will be our guide even unto death."

DIFFERENT GRADES OF SABBATH-KEEPERS.

WHAT SHALL WE DO WITH THEM? WHAT SHALL THEY DO WITH THEMSELVES?

BY REV. E. M. DUNN.

By different grades of Sabbath-keepers, we mean that Seventh-day Baptists differ in strength and positiveness of their convictions upon the subject of the Sabbath. Some set great store by it, others less, but all to whom we refer observe it, and oftentimes those better, in whose convictions the matter is not so clear and unquestionable.

There are reasons for these various shades of conviction that are not to be cavalierly sneered at. There is a difference in the temperament of individuals, their breadth of view, their susceptibility to the influence which being in a very small minority has upon them. A difference also in the positiveness and certainty with which different individuals entertain opinions.

There are very many Sabbath-keepers who would not be what they are but for their education. Yet it is not altogether a matter of education, as it is evident from the fact that our most tenacious and able advocates for the Sabbath were not brought up and educated from early youth in its observance.

It seems to me very certain that if all Christendom were in observance of the Seventh-day Sabbath, not a question would ever arise in argument as to the rightfulness of their position. Still there might

There are persons well fitted by their convic-

tions and organization of mind to be champions for the Seventh-day Sabbath. There are other devout Sabbath-keepers who could hardly be pressed into such a service. Yet, right here, I want to say that to champion any cause that has only the greater weight of probability in its favor makes one stronger and clearer in his convictions in favor of that side for which he contends.

Well, what shall we do with these individuals who are not so positive and sure as others, yet are quite sure it is safer to be where they are, than with the great majority on the other side? Laugh at them? Censure them? No! my brother, for it may be they are setting you an example, some of them, of purer godliness than you yourself exhibit. Possibly they incline to such an interpretation of Colossians 2: 16, as to infer that what Paul meant was that every thing, the weekly Sabbath included, was to be held in subordination to the central truth of the gospel, Christ and him crucified. Not that it was a "shadow," in the sense of a type of Christ who was to come and then be abandoned, but an environment, a truth which is forever to have its place in the picture, but is to be rather in the background, in the shade, if you please, while Christ is to be always in the center, the Son of the picture in which we view our whole duty to God and to man.

No, these persons are not to be ruled out from our number; neither should they go away from us, thinking that the Sabbath is a small matter. Compared with Christ, it is; but these conscientious individuals would find that once away from the observance of the Sabbath, their view of Christ would be bedimmed, and the little thing, as before regarded, would assume large dimensions; it would be like the grain of sand in the eye, obscuring the spiritual vision and producing a friction that would destroy spiritual life and peace.

This leads me to inquire in closing, who are our best representative men? Those whose position and tastes lead them to be champions of the Seventh-day Sabbath, or those who observe it strictly, conscientiously, yet are inclined to say but little about it, hold it modestly, so to speak, and by their thinking so much about Christ, and his relation to lost men, become unconsciously champions and defenders of an entire gospel, at one with the great thinkers and theologians of all centuries from the days of Paul to the latest development of orthodox thought and expression, and withal in their sympathy and purity of life unexcelled representatives of Christ himself?

Far be it from me to say, or to think even, that our most prominent advocates of the Seventh-day Sabbath are deficient in breadth of view, or Christian sympathy, or defective as symmetrical theologians, yet I myself should fear that, if I should give exclusive thought in this direction, I should become dwarfed in depth and breadth touching the grand doctrines which cluster around the central thought of the Bible—redemption through faith in the Lord Jesus.

A BOY who could not understand what conscience meant was at last asked "What is it that gives you an uncomfortable feeling when you have done something wrong?" "Dad's cane," was the reply.

It was the first time that little Bessie had ever seen a snake, and as it writhed along she ran into the house breathless with her discovery. "O mamma, come quick!" she cried. "Here's a tail out here wagging without any dog."

THOMAS RUDOLPH WILLIAMS.*

It were a comparatively easy task to rehearse the simple facts which go to make up the framework of a life of average length and of ordinary activity. To look into the motives of that life, to discover its animating purposes, and to resolve its common place activities into their constituent elements, laying bare the sensitive soul which is the real man,—this is a far more delicate and difficult task. In the tribute to the memory of Dr. Williams, which I am asked to bring to-day, I shall attempt, briefly, to perform both these tasks.

Thomas Rudolph Williams was born in the town of Darien, Genesee county, New York, March 15, 1828, and died in Alfred, March 5, 1893, lacking ten days of being 65 years of age.

In early boyhood he formed high ideals of the possibilities of life, and sought opportunities to fit himself, by a thorough education, for a realization of those ideals. With this end in view, he came to Alfred while still but a lad. After a year or two in school, he persuaded his father to dispose of the home in Darien and settle in Alfred, in order that others of the family, as well as he himself, might enjoy the superior opportunities here afforded for obtaining a liberal education. With brief periods of residence elsewhere, his home has been in Alfred for the greater part of a half century. Having completed the course of study required at Alfred he pursued his student work for two years in Brown University, at Providence, R. I., then under the presidency of that masterly man, Dr. Francis Wayland, whom he greatly admired, and the fashioning influence of whose habits of mind is clearly seen in all his after life. At a later period he took a three years' course in the Union Theological Seminary, in New York City, where he came under the instruction and personal influence of such men as the late Drs. Roswell D. Hitchcock and Henry B. Smith, and the now venerable Dr. Philip Schaff. He also took short terms of work in Princeton University and Seminary, under the direction of those severe logicians and sternly orthodox theologians, President James McCosh and Dr. Charles Hodge. It is not difficult to discover that Dr. Williams took his mental direction and habits from four men whose touch, each in his turn, is that of a master hand,—our own lamented William C. Kenyon; Dr. Wayland, of Brown; Dr. Henry B. Smith, of Union, and Dr. Charles Hodge, of Princeton.

Dr. Williams was ordained as a minister of the gospel at an Associational gathering in Welton, Iowa, in June, 1861, and has served brief pastoral terms in Westerly, R. I., Plainfield, N. J., and Alfred, N. Y.; and during some portions of his school work, he has served as pastor in the churches of Andover and Hornellsville, N. Y. But his great life work has been that of the teacher. In this capacity he has been Principal of Albion Academy in Wisconsin; Professor of the Greek language and literature in Alfred University; Acting President of Milton College, in Wisconsin, and Professor of Systematic Theology in Alfred University. This latter position he had held for twenty-one or twenty-two years, to the time of his death. In all his school work he showed a strong preference for metaphysical studies, and those of similar nature, though he was a man of sufficient versatility to perform successfully the

duties assigned him in other departments or lines of work. Several years ago the honorary degree of Doctor of Divinity was conferred upon him by Milton College, and two or three years ago, on completion of the prescribed course of study, and the presentation of a required thesis, he was granted the degree of Doctor of Philosophy by Alfred University.

Thus, I have presented in bold outline the principal points around which has worked out an earnest, devoted, useful life, the memory of which will be the most precious to those who knew it best.

In looking for the elements which combined to make Dr. Williams a successful man in his chosen work, I find:

First, his own faith in the grand possibilities of human life, in general, and in the ability of every young man or woman with a will to attain to those possibilities. To him life was not simply days and years; nor was it bodily comfort or social pleasures, though to the desirableness of these things he was not insensible. But to him life meant noble thoughts, pure aspirations, powers of usefulness and encouragement to others, and, above all and over all, it meant to him a state of blessedness with God and all redeemed souls in the kingdom of the eternal, which was not a vague something in the dim shadowy distance, but a state bordering close upon that in which we live here,—a state in which the holy thoughts and pure purposes begotten in us here, find full play and most happy and perfect fruition. Believing that life meant all this, and believing that the highest possibilities of such life are open to him, other things being equal, who has the most liberal culture of head and heart, it is natural that his own life should be devoted to earnest efforts to bring that culture within the reach of the largest numbers. Before every young person desiring such culture, there were, to his mind, unbounded possibilities. This unquestioning faith in the true meaning of life and of the way to reach it seems never to have failed him, though difficulties sometimes confronted him with a power which would have shaken the faith and weakened the courage of one to whom life was less significant.

I find a second element in Dr. Williams's character, which contributed largely to the success of his work, to be a steadfast persistence in his plans of work, regardless of the apparent prospects of success or failure. This was the first direct product of his faith, applied to his work.

If life meant all that he believed it to mean; if the possibilities of such a life are, by the will of God, the inheritance of all young people; if a generous culture will open a little more widely the broad gates by which the young man or the young woman enters at once and joyously upon that inheritance, why should not he devote himself unceasingly to his duties as gate-keeper to such an inheritance, whether the way of such service were rough or smooth, easy or difficult? Such appears to have been the stern logic of his life, and life-work. Perhaps, in nothing did this trait of Dr. Williams's character appear to better advantage than in his work in the Theological Department of the University. To take it up he left the pastorate of a pleasant and prosperous church loyal to him both in respect to a liberal financial support and to his spiritual care of the flock. The Theological school, on the other hand, was an experiment, without a dollar in the way of permanent endowment, dependent for three years upon the voluntary gifts of friends, and then—nobody knew what. He came; and in that work he spent the last

twenty years of his life—his ripest and best years—though for most of the time he has not had more than half of even a meager support. Such persistence under such difficulties has borne abundant fruit in the lives and labors of a large number of young men who are doing good work in pulpits, on mission fields, and in professors chairs whose only opportunities for such training were had at his hands; and in his own ripened soul to-day, no doubt, the joy of the "well done" from the Master's lips is his exceeding great reward.

But I must mention only one other thing in the life of Dr. Williams which made his work a success,—and that is his sympathy with the young. Many, who knew him but slightly, thought him cold and distant. On the contrary, he was warm and sympathetic. The desire, on the part of a young man, to obtain an education touched in his heart a keenly vibrant, responsive chord. That the object of desire must be reached over difficulties tuned this chord of sympathy to its highest pitch. He never wearied of talking over the situation and of planning to rise above it. Sometimes his schemes to this end seemed a little visionary and impracticable. Was it because his own faith was a little clearer and stronger than that of the discouraged boy whom he sought to help? Perhaps so; but, be that as it may, his final exhortation to "stick to it," and his confident prediction that it would "come out all right in the end," never failed to send the discouraged boy away with a new purpose and a new hope. The number of young men who have been helped over rough places by these counsels, and who would gladly confirm this statement if opportunity were offered is far greater than most men know.

I bring, then, this tribute to the memory of departed worth. A man of deep sympathy with the hopes and aspirations of the young; a man who saw before every young man or woman possibilities of a glorious life; a man who saw in a liberal education the golden gateway to these possibilities, and a man of undaunted courage and untiring energy in the pursuit of life's great end, has passed on before us. In the loss we have sustained we bow to the sweet will of him who doeth all things well. With our beloved father and faithful fellow-laborer in the good work of education, we rejoice in the glad fruition of life's hopes as it has come to him in the call of the heavenly Father.

NORTH-WESTERN ASSOCIATION.

To the Editor of the SABBATH RECORDER:

Wisconsin and Minnesota are wondering what is the matter with the late Association, or its Clerk, or the RECORDER. We understood by previous announcement and printed programme that such an assembly was to convene at Farina in the far off State of Illinois, but a combination of circumstances beyond our control kept some of us from attending. Since then we have watched the RECORDER for some account of its proceedings. Is the Clerk dead, or did the Association fail to instruct him to prepare minutes for publication, or have we missed that particular number of the paper containing the account of that great gathering? Did the Association adjourn *sine die*, or will it convene (D. V.) next year, and where? Do tell us something and keep us no longer in suspense. We are hungry for Associational news. It is two months since the Association convened and not a scrap of official information have the great states of Wisconsin and Minnesota received. Shall we secede?

INQUIRER.

Memorial tribute written for the annual meeting of the Alumni Association of Alfred University, June 21, 1893, by the Rev. L. A. Platts, and published by request.

SABBATH REFORM.

(From the *Evangel and Sabbath Outlook*)

SPECIAL POST-OFFICE SERVICE FOR SUNDAY NEWSPAPERS.

The leading dailies of New York have developed a system of circulating their great Sunday editions by special trains, boats, etc., at great trouble and expense. They now ask that the Post-office Department assume this distribution as a part of the special work of the mailing service. The *Christian at Work*, August 3d, comes out with a vigorous protest, in which it says:

We sincerely trust the Post-office Department will not yield to this demand to the slightest extent; not a train, not a boat should it furnish for this purpose. Why should it?

In the first place, it is no part of the government's business to provide a special delivery for Sunday newspapers on the Sabbath. Sunday is a recognized institution of the country. It is observed in the public service, the government buildings and offices being closed on that day. The nation, too, has just put the seal of its overwhelming condemnation upon Sunday-opening of the Fair, thus declaring its purpose to keep our American rest-day as we have it.

Again, Sunday trains for distributing Sunday papers for New York means the same service for Chicago, Philadelphia, Baltimore, Washington, Cincinnati, Pittsburg—for cities all over the country where Sunday newspapers are printed; for it is not possible for the Post-office Department to extend special facilities to New York to the exclusion of other cities; all must be served alike.

It is doubtless true that New York papers ought not to receive this attention unless others do. We like the clear ring and manly tone of the *Christian at Work*. It is accustomed to speak plainly and it gives evidence of genuine conscience. All this we heartily commend. But we see no ground for it to hope that any protest will avail if the Sunday papers unite to press their demands. Sunday mails are a fixed factor in the policy of the government. Sunday papers are a fixed factor these years. Unless some radical revolution is precipitated both these factors will continue and increase.

The appeal of the friends of Sunday to the civil law in the matter of the Columbian Fair has ended most disastrously up to date (Aug. 3d). The law of Congress—law or contract as you choose—has failed at every point; the last act in the drama—not to say "farce,"—being the punishment of the directors for closing the Fair on one Sunday in July. The religious element was either eliminated or subordinated from the first, and the enemies of Sunday have done nothing so effective toward destroying the whole Sunday law system as the friends of the day have done by their unscriptural appeal to Cæsar. Never did men, good at heart and right in intent, pluck defeat on themselves so fully since that night when impetuous Peter drew his sword on the servant of the high priest. Sunday knew it could not succeed on biblical grounds. It took the sword. It has perished by the sword. This failure of the law to close the Exposition is the signal of victory for the Sunday newspaper mail service.

Come back to the Bible, the law of God and his Sabbath, brethren. It is the safe position if not the popular one.

FAITHFUL UNTO DEATH.

AN INCIDENT OF THE CIVIL WAR.

The following deeply touching incident is furnished us by a veteran, a personal friend of the Editor of the *Evangel and Sabbath Outlook*, whom some of our readers would know, were his name announced. He prefers not to have it announced here; but he may be communicated with through this office if any one desires. We ask our readers in Ohio and elsewhere to aid in finding the name, if possible; of that Christian hero who

was thus "faithful until death." The writer of the incident is yet spared to do earnest work for the Master, into whose love he was led to enter anew at that strange, but sacred altar, the blood-covered floor of an army ambulance.—ED.

It was at the battle of Petersburg, or the "explosion of the mine," so-called, July 30, 1864, that I received my first wound. A comrade had wound it about with a piece torn from a rubber blanket to stay the flow of blood. Thanking him for his kindness I started towards regimental headquarters. As I came out of the "traverse" I was told to get into an ambulance and I would be taken to the Division field hospital for treatment.

Upon getting in I found it occupied, in part, by one whose face was turned outward so that I was unable to see his countenance. The driver spoke to the horses and we began the hard, jolting journey of two miles. I had lain down with my face outward and my back towards my companion. The hospital corps were busy carrying men to the rear on stretchers, and I could quite often see, from my elevated position in the ambulance, the condition of the wounded men. Some were shattered by pieces of shell, and some by the terrible minnie ball; others were bleeding from the cut of sabre, or stab of bayonet, and again some were being carried when they should have gotten along alone, and thus allowed their comrades to give attention to those less able to care for themselves. It was a case like this that suddenly attracted my attention, causing me to utter a strong protest in language more forcible than elegant, and quiet devoid of a Christian spirit. For here were four men bearing upon their shoulders a large colored man whose only wound was a split toe. I was indignant at such a display, and did not hesitate to express myself in strong words. I had scarcely recovered from my indignation when my companion, in a clear tone, asked me what was the cause of my agitation. I at once related to him what I had seen, interjecting my narrative with expletives which, for the moment, seemed to relieve me, and which five minutes later I would have given much to recall.

He made no reply for a little time, and I had forgotten him in my absorption in the terrible scenes passing in panoramic view, as we made our way to the hospital. When he spoke again his voice was clear, yet not so strong as before.

"Comrade, comrade."

"Yes," I replied.

"Have you a hope in Christ?"

For a time I was dumb. I could not reply. The question had gone to my heart and hurt more than if it had been a rifle ball. For the first time that terrible day I grew faint. I struggled to regain myself. I wanted to make an indifferent answer. What right had he to ask me such a question? I was nothing to him or he to me, I tried to think. I thought he had better be minding his own business and let me alone.

"There is nothing that will stand by a man when situated as you and I are at present, like a hope in Christ. Have you ever known of his love?"

He was silent again, and I was getting very uncomfortable. If I could have gotten out without so much as a "good bye" I would have been glad! but fate held me. I could not escape. The experiences of that day of battle for the cause of the country I loved was tame to this battle going on in my soul. There rushed through my mind familiar scenes of home, the family altar, the church, the gray-haired man of God who had buried me in baptism, the struggle with sin in my heart and the victory, how I had promised Christ if he would forgive my sins I would be his for-

ever. How poorly I had kept my promise, thus I thought.

"I hardly know whether I have a hope in Christ or not. The subject of religion has not been in my mind of late. I have had other matters to think about," I replied.

"Did Christ ever forgive your sins?" said he.

"I thought so at one time," said I.

"Well, is he not able to keep his promise and save you to the uttermost?" he asked, and was silent for a little.

"Say, comrade, fall into line with me. Let's be on the Lord's side. This is his blessed Sabbath-day, a good time to re-enlist."

"What! Do you call the seventh day of the week the Sabbath?" I asked.

"Yes, I am a Seventh-day Baptist."

Well, I thought, this is strange. When we arrive at the hospital and are somewhat rested I will find all about this man, where he came from, to what regiment he belongs and we will talk over the subject of Christ. Maybe he's right about the matter.

"O, to abide with him, to abide with him," said my companion.

The rattle of the ambulance and the noises on every side nearly drowned his voice, and though the words were low, they came to me with great force. The memory of them is with me after all these years, and I look back to that day and hour as the turning point in my Christian life.

For the rest of the way I could not talk; his words were ringing in my ears. I had forgotten my wound; I heard none of the noise of the turmoil incident to the hurrying of regiments and of batteries toward points most needed; the boom of cannon and the screech of shells did not, for the time, bring my mind from the contemplation of my past life. I was awakened from this condition by the stopping of the ambulance at the hospital. I got out, and when they went to assist my companion, they found him dead, as they laid him on the grass his cap fell to one side. I picked it up. On the front was—Reg. Ohio Vol. The number was gone. He was laid among the unknown dead, waiting burial, and I was laid upon the operating table.

Who he was, where he came from, or to what regiment he belonged I never learned.

CIGARETTE SMOKING.

A nineteen year old New Jersey boy died not long ago from excessive use of cigarettes. He began to smoke them when eight years of age, and the habit so grew upon him that he could not shake it off. A few weeks ago he became so sick that he had to cease work, and grew weaker every hour. From his former healthy, robust form he dwindled to a skeleton. As he died, he turned to those beside him and said, "Tell the boys that cigarettes killed me; let them profit by my sad experience." A moment later he died.

Frankfort, Kentucky, prohibits the entire sale of cigarettes.

Over 400 women became insane last year from smoking cigarettes.

About one-half of the youth in the schools of Massachusetts use tobacco.

In Georgia it is a crime to give or sell cigarettes to a boy or girl not of age.

Over 2,000,000,000 cigarettes were used in the United States in 1888, or 36 for each man, woman, and child.

Two-thirds of the girls working in cigarette factories become sick after working six months, and one in five dies.

Professor Laffin declares that all cigarettes contain nicotine, saltpetre, and opium. This last should startle us. Opium is the giant curse of China, and is a habit more to be dreaded than either liquor or tobacco. It looks as if the old enemy was fixing an opium bait for our boys, in the innocent looking cigarette. Don't use them, boys.—*The Magnet*.

MISSIONS.

ABYSSINIA is the one and only country of Africa bearing the name of Christian. Christianity became the established religion in A. D. 315; but the Christianity of to-day is only a faint reflection of the religion of Jesus Christ. The presence of Jews in the country has had a great influence upon the professed Christianity, as seen in the practice of circumcision, fastings, ablations, the observance of the Mosaic distinction between clean and unclean animals, and of the Jewish Sabbath, as well as the Lord's-day. The Jews of Abyssinia number about 200,000. They go by the name of "Falashas," that is, "exiles," or "emigrants," which name indicates that they were not the original natives of Abyssinia, but migrated from Palestine, or some other land. An authoritative account of their origin is impossible, as it is lost in obscurity.

The story of the Mission in Abyssinia of the Society of Promoting Christianity among the Jews is one of thrilling interest. In 1859 Dr. Stern became the pioneer in the work of evangelizing the Falashas. He found them ignorant of the Old Testament, but anxious to hear and possess the Word of God. In two or three years a mission was established, Dr. Stern being aided by J. M. Flad and others. In 1863 the work was stopped, and the missionaries thrown into prison, from which they were not released until Lord Napier had fought and won the battle of Magdala in 1868. Since that time no European missionary has been permitted to work among the Falashas. But the cause has not declined. Native converts have faithfully and devotedly carried on the work under the superintendence of J. M. Flad, who has cared for and planned the work from his home in Korntal.

There are now in Abyssinia some hundreds of Falasha Jews who are believers in the Lord Jesus Christ. But during the last few years missionaries and converts have passed through troublous times in consequence of the Dervish invasion from the Soudan. These Dervishes, followers of the Mahdi, overran Western Abyssinia, became masters of the country, burned towns, villages and churches, and made captives of all who could not flee. All who refused to become Mohammedans were killed, and others sold into slavery. Some native Christians managed to run away from their owners and found their way back to Abyssinia. One of these, who had been sold to a Mohammedan at Gedaref, came back in this way and related the story of the martyrdom of a Falasha family, converts of the Society. They were overtaken by the Mahdists, and told that they might save their lives if they would become Mohammedans and say: "Allah ilahu ill Allah wa Mohammed e tasul Allah"—the Mohammedan creed. They refused. "Never will we deny Him who died for us on the cross. We are born Falashas, but have been converted to Christ. He is our Saviour, and not Mohammed." The five children were then cut to pieces before the eyes of their parents. The father encouraged and cheered them, saying; "Oh, it is only short suffering, and you will get the crown of everlasting life." After the children had thus been foully massacred, the trembling mother was told: "Now save your life by denying Christ." "Never," was her reply, from a sobbing, broken heart. "I love him; I do not fear death." Her husband had then to witness how she was most cruelly butchered before him. Then his time was come. "Now, old dog, save your life and become a Mohammedan. We will make you a rich man, and give you all you wish." "No," said he, "You may torture me, you may cut me in pieces; I will never deny Him who has died for me." After which he, too, was killed in the same cruel way in which his poor wife and children had been done to death.—*Jewish Intelligence*, Sept., 1892.

WHY should not the hearts of Christians kindle with the inspiration of the great commission? Why should there not be a ready and glad response to the appeal of a world for which Christ died? Drop, if you will, that uninspiring and hackneyed, and somewhat misleading term, "Foreign Missions," and look at the whole

matter from a new stand-point, and study its real meaning and purpose. It is God's plan not man's; it is Christ's work, not the Board's; it is directly commanded, not simply left to be voluntarily assumed; it is at this present moment the scene of the highest and most fruitful activities of the spirit, not a forlorn hope of the kingdom; it is the most open and inviting realm of privilege in which the church can labor, not a place of slavish toil and fruitless expenditure; it is in the line of a new and cheering advance in the larger fulfillment of prophecy, not a mere repetition, within familiar lines of church progress, of successes which only keep the ground already held, from slipping from our grasp; it is a Christ-like and Christ-inspiring mission to human hearts, capable of love to God, service to Christ, joy in the gospel, holiness of life and eternal blessedness in heaven, not a mere fanatical raid into the realms of hopeless barbarism; it is a service which has in it a sweet and refreshing reward to the church in the reviving of her own line, and in the quickening of the deeper spiritual springs of feeling, not a mere perfunctory response to that treadmill appeal which comes with the annual procession of the Boards. Why then, we ask, is there not generally throughout the church more heart, more alacrity, more cheerful spontaneity, more generous support of our foreign department of church work?—*Church at Home and Abroad*.

REV. JAMES THOMPSON, of Smithfield, Utah, says: There are many young men here not committed to the endowment oaths, who would break entirely away from priestly denomination if it were not for their environment. But it would be impossible to make an American citizen of an initiated Mormon while he remained such. I was talking to a Mormon the other day about the moral state of this place in particular and Utah in general, chiefly in regard to temperance and chastity, and this is what he said in substance: "The saloon here pays more money for license than the total taxes of Smithfield, and yet it is well-known that not a single Gentile patronizes that saloon." In regard to the question of chastity, he said "that the most foolish thing the Mormons could do was to deny the practice of polygamy." The report of the Utah Commission is an awkward commentary on Wilford Woodruff's "Manifesto." The Polygamists are convicted in the courts by the hundreds. There is nothing that would so fully expose the system of Mormonism as an old-fashioned revival, and by God's help we will carry the battle to the enemies' gates this winter with our little united band of workers.—*Church at Home and Abroad*.

HEATHEN OPINIONS.—The editor of a popular vernacular newspaper published in Madras, an orthodox Brahmin, is quoted as saying in the leading columns of his paper: "Hinduism is now on its deathbed, and, unfortunately, there is no drug which can safely be administered to it for its recovery. Every moment our dear mother (Hinduism) is expected to breathe her last. . . This terrible crusade (against Hinduism) is now carried on by the native Christians with a tenacity of purpose and a devotion which in themselves defy failure." The person who communicates this extract, himself an educated Brahmin of Benares, attributes the approaching fall of Hinduism chiefly to the fact that "it is a religion which has failed to satisfy the cravings of the soul of the educated natives of India." He has been, he says, a missionary of Hinduism "for a very long number of years," but has "almost ceased from preaching the decaying and almost dead Hinduism," and gives the names of nineteen other Hindu preachers who think with him. After this we are not surprised to find him saying: "The time is not now far distant which shall make me a follower of the *Sanctus Sanctorum*—I mean the Christ Jesus of Nazareth."—*Baptist Missionary Magazine*.

SHOULD not our special aim be to cherish as close a fellowship as possible with each individual local church, through its minister, officers, and members, including the Sabbath-school,

the Christian Endeavor Society, and its own missionary associations? Should not each church regard itself as practically an active auxiliary to its own distinctly recognized Foreign Missionary Society, calling out the loyalty of church members, old and young, men and women, to what the church as such properly regards as its own special trust? Should not every method of cultivating this direct relation be employed by receiving and communicating missionary intelligence, by circulating missionary literature, by the observance of the missionary concert of prayer, making it, if possible, the most interesting meeting of the month, and by hearty, systematic, and continuous freewill offerings?—*American Board's Report*.

THE committee cannot but give expression to what seems to be a deepening and spreading conviction that, at last, China even is giving unmistakable signs of sharing in that vast world-movement which the new world-fellowship of our time is making not merely possible but inevitable. Whatever its characteristic pride and sense of self-sufficiency, no mistake could be greater than to imagine that the imperial government of China is either blind, unobservant, or insensible. Japan has awakened; China is awakening. Its hour is at hand; the dust of ages is stirring. The startling sublime fact of this new world-movement gives tremendous urgency to the business we have in hand of sending on, into, and throughout China also the forces of the world-redeeming gospel of Christ. No doubt China's awakening will come about in its own way; but, let us victoriously believe it, it is coming.—*Annual Report of the American Board*.

RESOLUTIONS

Touching the death of Rev. Joseph W. Morton.

BY THE CHURCH.

WHEREAS, Our beloved pastor, Rev. Joseph W. Morton, was on June 25, 1893, stricken down with paralysis, lingering happily in apparent consciousness, but suffering under great weakness until the morning of July 27th, when at St. Paul, Minn., comforted by the presence of his wife and children (and glory be to him who gives this victory) he passed away in the triumph of faith and gladness of hope; therefore,

Resolved, That we, the brethren and sisters of the Seventh-day Baptist Church of North Loup, Neb., in covenant relations, fully realize our great loss in his death and hasten to testify to the grandeur of his Christian life as seen in his intercourse and labor with us, the profoundness of his learning, and the nobility of his Christian bearing among all classes of men, and whether high or low, rich or poor, everybody found a friend in him bearing the image of the heavenly.

Resolved, That we extend to Sister Morton, our pastor's most efficient helper in all his labors here, and to his children, though most of them strangers to us, our tenderest pity and heart-felt sympathy in their great bereavement, and order that the draping of his pulpit remain as it is for the period of thirty days.

Resolved, That a copy of these resolutions be forwarded to Sister Morton, now stopping at Milton, Wis., and copies furnished to the SABBATH RECORDER and the *Loyalist* for publication, and that copies of the *Loyalist* containing them be forwarded to each of the children.

NORTH LOUP, Neb., July 5, 1893.

BY THE SABBATH-SCHOOL.

WHEREAS, The Rev. Joseph W. Morton has, by the loving voice of God, been called from his home on earth to mansions not made with hands; therefore,

Resolved, That while we deeply feel the great loss we have sustained, yet we bow in meek and un murmuring submission to the will of him who doeth all things well.

Resolved, That we, his Sabbath-school class, do express our heartfelt sorrow at his death, remembering him not only as a zealous pastor and an efficient teacher, but as a loving, cheerful counsellor and faithful friend.

Resolved, That we deeply sympathize with the bereaved family and commend them to the care of the gracious heavenly Father.

Resolved, That a copy of these resolutions be forwarded to the SABBATH RECORDER and to the *Loyalist* for publication, also a copy be presented to Mrs. J. B. Morton.

HORACE M. DAVIS,
FRANK M. BARKER,
HERBERT C. VAN HORN, } Com.

EDUCATION.

WORLD CONGRESS OF EDUCATION.

BY PROF. H. C. COON.

Among the noted features of the Columbian Exposition are the congresses that are held in the Memorial Art Palace, in which representatives from different countries meet and present papers and addresses upon the advanced phases of thought upon the various subjects in the department of work of that gathering. Perhaps no one congress excited more interest and will have a wider influence for good than the Congress of Education, which opened July 17th, and that of the International Congress of Education, which commenced the 26th, under the auspices of the National Educational Association. These congresses held a general session where all met together to hear and discuss addresses and papers; and special sessions meeting at different places at the same time, of which there were from three to fifteen, in which special departments were considered in all their bearings, such as university extension, college fraternities, social settlements, education of the blind and deaf, manual and art education, kindergarten, etc.

To get the benefit of all these is impossible until the reports are printed. The universal thought in all the work was how to best unfold the mental, moral and physical powers of those being educated. Ideas as to the best methods of reaching this result varied, but the broad capabilities of man and the duty to make the most of his powers was the chief thought in all the discussions. The presence of the leading workers in so many departments, and their earnest expressions, was an inspiration to deeper study and broader views of the educational work.

To illustrate the thorough work done in one department, which was typical of all, the Congress of University Extension took up in its sessions: A History of the Movement in America, Aims and Expectations of the Movement, University Credits, The Lecture Study and its Function, The Syllabus, The Class and the Weekly Exercise, The Traveling Library, Function of the Local Center, Students' Associations, Household Economics, Co-ordination of University to Local Effort, to Teachers and Farmers' Institutes and to Workingmen. In these, the leading workers in England and America took part. The introductory lecture was delivered by Henry W. Rogers, President of the North-Western University. Subject: The Work of the University. This was a masterly production and could not but broaden the ideas of its office and its usefulness with all who heard it. The grand object of University Extension is to bring some of the benefits of the University to those who cannot enjoy the privilege of residence at the seat of learning and of lecture and class room, thereby broadening its influence and diffusing its benefits.

A paper written by Elizabeth Cady Stanton was read in the Hall of Columbus, Tuesday afternoon, by Susan B. Anthony, before the Emma Willard Memorial Association. This was a description of this noble woman's life, character and work, and a history of her struggles in starting the first school for the higher education of women at Troy. She laid her plans before Gov. DeWitt Clinton who approved them and went with her three years before the Legislature before it would consent to grant a charter for that purpose. To keep ahead of her classes in advanced studies she took lessons of

one of the professors in the Troy Polytechnic School, and the next day gave them to her classes. Thus she prepared the way for the higher education of women, and eventually to her admission to college on equal terms with men.

After reading the paper Miss Anthony gave some personal reminiscences of the history of the struggle which has given woman her place in educational societies and schools. In 1851 the State Society met in Rochester, where there were about one thousand women present and two hundred men, and not a woman on the platform. Prof. Davies, author of a series of mathematics, occupied the chair. During the discussion Miss Anthony arose and asked the privilege of speaking, which was finally granted, after a half hour's discussion as to whether she should or should not have the privilege, she standing during the discussion, she made her speech, which was complimented by one of the daily papers, but such was the prejudice against women taking part in public, that she heard women say as they went out, that they were so ashamed that they felt like sinking through the floor. Seven years after that she was appointed chairman of the committee on resolutions, and to-day women are recognized as officers and leaders in educational work, and in these congresses she holds a place equal with the men.

Chas. H. Ham, in a paper speaking of the struggle of women to obtain an education and recognition, after reviewing the condition of woman from ancient Greek and Roman times to the present, said, as follows:

The woman's movement of this age is the most momentous event that has ever disturbed the sleep of the conservative. Without warning woman suddenly appears on the scene of man's activities, as a sort of new creation, and demands a share in the struggles, the responsibilities and the honors of the world, in which, until now, she has been a cipher. And the main proof of her worthiness, of her right to equal freedom with man, is found in the obstacles she has already overcome.

Fifty years ago distinguished college presidents denied her right to the privileges of education. Fifteen years ago a petition to admit girls to the Boston Latin School was strenuously opposed by men of learning on various grounds, not less stupid than selfish. In 1637 there was a public library in Boston, but women were not even counted among its patrons; now it has more female than male readers.

I confess I do not care to speculate about the social standing of the new woman. If she has the industry and the perseverance to educate herself, she will have the wisdom to create and the moral courage to maintain a more elevated social status than the world has hitherto known.

In these congresses co-education takes a share of the time, and the fact that the position of Alfred University and the broad views advocated by its Presidents, were now being so universally accepted, was indeed gratifying.

Sunday was devoted to religious exercises and a discussion of the religious aspects of education. There was shown to be a national insurrection in the colleges in this direction. In proof of this, it was said by Mr. Mott, that Harvard Association men were going to erect a Phillips Brooks Memorial building at a cost of \$100,000, of it already raised, — \$80,000. \$200,000 endowment and were going to have the beginning of this fund. Yale, which at the beginning of this century had nine Tom Paine clubs, and only one professing Christian, has now nine hundred Christian students. Eight years ago it had only thirty Christian young men, now six hundred, and they are going to have a \$60,000 building. In the University of Virginia, founded by Thomas Jefferson as a free-thinking

institution, the first college Y. M. C. A. in the country was founded in 1857. The movement, referring to this society, is a powerful factor in solving the great problem of Christian unity. Foreign universities have been deeply affected and the spirit of brotherhood and fellowship has been wonderfully developed among the students, and in India and Japan 14 per cent of the students are Christians, and in seven countries of Asia there are forty-two Christian organizations in connection with colleges, and one thousand members. This shows that universities and colleges are conservators of religion as well as of learning.

The first session of the International Congress was held July 25th at 3 P. M. It had representatives not only from all parts of the United States but from most European countries, who came here to study our methods, to aid in the discussions and to strengthen the bonds of fellowship between the educators of the world. The general sessions were held mostly in the evening, while the days were taken up with the special sessions, which also included in their work, secondary and higher education, preparation of teachers, and supervision. The first day in the congress for higher education was devoted to universities. President Gilman of Johns Hopkins, as chairman, delivered the opening address. Subject: The University and its Work. This was considered under the three divisions. 1. To educate prepared students. 2. To conserve knowledge. 3. To extend the bounds of human knowledge.

President Martin Kellogg, of the University of California, read a paper. Subject: How far is it Desirable for Universities to be of One Type? He thought that each had some special work in which they should excel, and each should have a type of its own, but all should have one spirit. No university can fully equip for full strength in all departments, and students should be advised to go to those best equipped in the line of work they desire, when fitted for that work. Universities should have hobbies, and their other work should strengthen and lead to these. Professor Allievo, of Turin, recommended a course of lectures on the foundations of all the sciences before special work was taken up.

Wednesday, Prof. Woodrow Wilson, of Princeton, read a paper: To what Extent should an Antecedent Liberal Education be required of Students in Law, Medicine and Theology? He said: "There were two sides to this question. The bread and butter side and the side of the community. The best interests of the latter required the most thorough preparation." He thought schools should be established that required graduation for admission, and then university methods should be required in the study. These would soon show the superior efficiency of their graduates and elevate the standard all along the line. These topics opened the way for a lively discussion, participated in by presidents and professors from a number of schools. The prevailing idea appeared to be that the university was a place for research, largely in special lines after the completion of a college course.

Thursday was the day for colleges, presided over by President Angel, of Michigan. The first paper was by Prof. W. G. Hale, of Chicago University. Subject: Should Greek be required for the degree of B. A.? This was strongly in favor of Greek for that degree. Better multiply degrees to show the line of work done, but let this degree be distinctive for Greek. The value of education depends upon the power it

gives for future work. No man remembered anything except he practiced it in teaching or work. Education must teach a man to study the book of nature, the book of humanity and the book of divinity. This paper elicited a lively discussion, in which President Jordan, of Leland Stanford University, took issue with the idea of the position taken, but much evidence was presented by scientists as well as others, of the value of Greek for all students. A committee was appointed to devise ways and means to protect the significance of the degrees of Ph. D. and Ph. S. At a general closing session in the evening President Angel said, "The progress of education in the last thirty years was nothing less than a revolution, and he emphasized the enduring character of the teacher's work and his great responsibility. Be proud of your work, and never be ashamed of it. The rewards, indeed in money are small, but the gratitude and love of your discipline is beyond the purchasing power of gold." No adequate idea of the work done and the views presented can be given in one article, and not at all until full reports can be studied, but one deep and lasting impression has been left on my mind, viz., the greatness of the work that teachers are called to do and the responsibility our people have to give our teachers a chance to do the best possible in their work that we as a people may not fall behind in the line of progress.

The wisdom of our denominational exhibit in the Columbian Exposition is apparent to those who observe its workings. While comparatively but a few notice it, some, besides our people step in and see what is to be seen and find out something about our people from Brother Shaw, more, take reading matter to study in the future. This incident occurred one day while we were seated in its pleasant recess resting. A man somewhat in years saw the sign and walked in remarking that he used to know a Seventh-day Baptist minister in England. He proved to be a minister who formerly preached in London, not far from our church. He spoke in high terms of Elder Black, and said he often went to hear him preach, and turning to those present, and telling us not to say anything about it, he said that it was a good preparation for his next day's work. He was not acquainted with Eld. Jones.

H. C. C.

WILLIE'S PRAYER.

Willie is a very small boy, but he is not too young to pray to the heavenly Father. His mamma has taught him a sweet little prayer, but one night Willie said, "I want to pray my own little prayer to-night." Then he folded his hands and looked up and said softly, "Thou, God, seest me." Since then that has been Willie's prayer every night, and I think it is a very good one.

MRS. MARGARET SCOTT has been superintendent of the Industrial Home for Girls in Adrian, Mich., for nearly eight years. About 700 girls between the ages of seven and seventeen are under her.

IN Germany they have 1,000 regularly ordained deaconesses, and the Lutheran Church has over 8,000 scattered over Europe. A regular school for the training of deaconesses has been for some time in operation in Chicago.

STILL IN DOUBT.—First Little Girl—Has your sister begun takin' music lessons yet? Second Little Girl—She's takin' somefin' on th' piano; but I can't tell yet whether its music or type-writin'.

WOMAN'S WORK.

HAVE FAITH IN GOD.

BY MRS. M. A. HOLT.

Let us have faith; without it we shall falter,
And leave our work half done beside the way,
And this would mean misfortune and disaster
To the great good for which we hope and pray.

Faith always brings a glorious victory,
And the eternal good for which we wait,
The crowning of our fondest hopes and triumphs
Over the common foe—the sin we hate.

Have faith in God, and then we shall go onward,
Fighting for right, and coming nearer God,
And then, at last, a fair and rich fruition
Springing in great abundance from the sod.

WITH mercy and with judgment
My web of time he wove,
And aye the dew of sorrow
We've lusted with his love;
I'll bless the Hand that guided,
I'll bless the heart that planned,
When throned where glory dwelleth,
In Immanuel's land.

TO EVERY ONE HIS WORK.

In a well-regulated household each member has an assigned part to perform, and each doing that duty faithfully and promptly the harmony of the home is complete. In any great work which must be done through a multiplicity of societies and offices and by the labor of many, when the duty required of each is well done, the whole is brought to a successful issue. So it is in our work as a denomination, which at the present time seems indeed to be great. This labor can only be accomplished by the united efforts of workers inside and outside of these various societies, all helping in every line of work. If every one interested in its progress would seriously consider the question, "What can I do?" and promptly act on whatever is presented, we shall go forward. One often wonders what the God-like parents of Hercules must have thought, as they saw their offspring strangling with baby hands the viper which hatred had sent to destroy his life, or clinching the lion which was eager for his youthful blood, but one can almost satisfy his marveling if he will but open his eyes to the life of to-day.

The history of our youth is more wonderful to-day than in the time of Hercules' boyhood, and for this reason we as a people are combining with an enthusiasm which drives a discretion which regulates. We are seeking a conquest neither impracticable, unworthy or visionary, but rather God-like and attainable. We understand it to be the will of God that the plan of salvation shall be known. The multiplied agencies constituting our sources of strength should be used for the promotion of the kingdom of Christ in the world outside of ourselves. With the resources we possess in our churches and church societies, and in the individual lives that compose them, it would not seem right for us to neglect the opportunities as they come to us. Our missionary work, home and foreign, ought to excite our warmest sympathies and draw far more largely on our material resources. This would be so if we were filled, as it is our privilege to be filled, with the spirit of Christ. There are demands upon us that do not rest upon other people. To us, God has committed the keeping and the vindication of his law and his Sabbath. This work is important, not because it is more important, or greater than any other, but because so many Christian people ignore it. Perhaps never in the history of our denomination have circumstances been so favorable to Sabbath Reform as to-day. It is indeed an age of reform, an age blessed with thinking men and women, who are no longer satisfied to

accept traditions as truths or superstitions as facts, so the more thoroughly our work is known the more speedily will be brought to pass that which we so much desire,—the evangelization of the world. In the broadest Christian spirit are we to plead for the truth. We need to be able to defend it, to bring it intelligently before a thinking people, and more than this we need to substantiate our belief with our lives. But proving a fact satisfactorily to ourselves and convincing others of its validity are two vastly different things. That a paper devoted to our interests is absolutely necessary, is beyond question. The RECORDER, our denominational organ, should be in every respect a first-class religious newspaper, if we would have our young people read it; a paper that will keep them informed about what is going on in all parts of the country as well as among our own people. Plans are being formed, forces calculated and preparations made, for future demands. Our Tract Board is anxious to keep a bright and ever brighter fire upon devotion's altar, and with true missionary zeal extend to others the blessings we have received, but it cannot do it unless the people co-operate. God's truth has not lacked for heralds; it does not and will not; strong noble ones who cheerfully give to it the best efforts of their lives. But as these efforts are being blessed the demand increases and the laborers are few. The question: "What part have we in this work?" comes to every woman throughout our denomination. This Board has asked in good faith and with the hope and expectation that an earnest and vigorous effort be made to place the organ of the denomination in every Seventh-day Baptist family. The women of the denomination can do very much to aid the cause of Christ by co-operating with the Board in the labor we ask them to perform. *It is our work* in every sense of the word, just as much as what we term Missionary work. Our books and papers may be spurned by some, but by others they are eagerly sought and read, and their numbers will be increased in proportion to our diligence and consecration to this God-given work.

Many of our young people are not as thoroughly grounded in their faith as Seventh-day Baptists as they ought to be, because of a lack of education on this subject. Our education needs to be broad and comprehensive; and as an essential to our future safety and success, we must have good literature. No man or woman can be an intelligent Christian who is not informed concerning the great religious movements of the times at home and abroad, and who is not sufficiently acquainted with history to see the significance of these movements in their relation to the past and their promise for the future. The person who knows little and reads little, will be a little as a Christian, a citizen, a factor in church and society. The Woman's Board is expected to do certain lines of work to create enthusiasm among the women throughout the denomination in all lines of church work, inspiring them to loyalty to the home church and society, to our Missionary, Tract and Educational Boards. Taking it for granted, dear sisters, that you agree with me that we have something to do, let us ask ourselves whether we are doing all that we are capable of doing. Do we realize the doors are open on every hand for us to enter? Do we realize that the burden of our woman's work is resting heavily on a few? I plead for a personal recognition of our responsibility in this work. Let us not hold back our hand, but may the spirit of helpfulness, the desire to be of

real service, increase in our ranks. "My word that goeth forth out of my mouth shall not return unto me void," saith the Master. Lying back of all our efforts is a divine Director. God is good, and sometimes he directs our faintest attempts, and what we do proves many times a blessing to others. But no premium is put upon laziness or lack of care. We may not divorce forethought from action, on the presumption that he will supplement our indifference with his overruling agency. When darkness is about us and vision is denied us, there and then only may we draw the bow at a venture. We may not be able to trace that word as it is sent out into these homes, but every word of God will fulfill its mission, and our responsibility lies in whether we help send it on its mission. There comes to the women of this denomination to-day a solemn charge, "Be in earnest." Let us then be content only with the highest standard of service in our work for the Master.

"Wait not for other hands to do
The service of the Lord,
To every man his work is given,
And each receives reward."

ALICE E. MAXSON.

ANSWERED PRAYERS.

"I wonder if he really shares
In all my little human cares—
This mighty King of kings!
If he who guides through boundless space
Each blazing planet in its place,
Can have the condescending grace
To mind these petty things,"

Repeated Mrs. Aylmer, as she rocked herself to and fro in the June sunshine. "If I could know that my boy would be kept from evil," and she ended these words with a sigh.

A year previous Mr. Aylmer had died, leaving his wife with the care of several children, the eldest of whom was Roy, a youth of seventeen, who after a few months had become restive, and gone to Texas.

Some way this afternoon Mrs. Aylmer had been exceeding troubled in spirit about her boy, questioning if he were exposed to greater temptation than usual, and if she could really believe that God did care for all the things that tired her so.

A friendly voice at the door arrested her attention, and Mrs. Aylmer turned to see Mrs. Green, woman of deep piety and large sympathies.

After a little conversation, Mrs. Aylmer could not well refrain from speaking of the subject uppermost in her mind, adding: "If I could only know that God did notice all these things, and would care for Roy just the same in Texas, as here."

"I am sure the Lord will care him, if you ask him believingly. But, my dear friend, how can you reasonably expect God will care for your boy, if you do not have faith enough to trust him? You waver, and instead of leaving your burden with one who is able to carry it, you are trying to carry it yourself.

"I will relate to you an experience in my own life, I have never told anyone before. Some years ago, my eldest daughter, Maggie, wanted to go into the city, to act as clerk in a store. I felt sorry to have her go; but as her education best fitted her for this of anything, I at last consented. One day, after she had been there nearly a year, I felt as you do to-day—that is, I was greatly burdened for her.

"We were having afternoon prayer-meetings, which the women of the neighborhood attended, and when it came time for me to go, I had not been relieved of my burden. Walking along, I was overtaken by Mrs. Walton; you remember, she is a woman who has great faith and power in prayer. I told her how I was burdened for Maggie, and she said to me, 'Let us make Maggie a subject of special prayer this afternoon.'

"Mrs. Walton spoke of it in meeting, and all joined in prayer for my daughter, that she might be kept from the evils of a city, and led to Christ.

"The next time Maggie came home, she told me she had been led to accept Jesus as her Saviour. She also told me, that she had received for some time, the attentions of a young man, and had learned to care a great deal for him; but that upon the afternoon of a certain day in July—she said she remembered it was the twenty-first day of the month (and that was the afternoon we had been praying for her) she seemed to hear a voice say to her that she must give him up, for he was not true. This made such a deep impression upon her mind, that when he called again, she refused to have further conversation with him. Not long after this Maggie overheard a conversation carried on between the head merchant and a customer concerning this very man, and one said to the other, 'Carson has a wife in the country.' For a few moments she felt dizzy, and then she thanked God she had been saved."

"I think I can trust my Roy with the Lord," whispered Mrs. Aylmer to her friend.—*Advocate and Guardian.*

THE TOUCHING STORY OF HATTIE MAY WIATT.

When this frail girl of scarcely six years of age came to the pastor of a church in Philadelphia, whose Sunday-school had over-run the capacity of its limited room, and was told that she would have to wait on this account before her name could be enrolled in one of the classes, how little he realized what a work was to begin through her service. With a heart heavy with disappointment, when she returned to her humble home, she resolved to save all her pennies in order to help enlarge the church so that there might be room for her and others. She kept her purpose to herself. Some months later she was overtaken by a fatal illness. After her death her worn, red pocket-book was found containing fifty-seven pennies and a scrap of paper in printed letters that told the purpose for which she had saved them. The story of the little pocket-book and its contents touched many hearts. It became the nucleus of a fund that within six years grew to a quarter of a million dollars. Over the hallway of a college building in Philadelphia, where 1,400 students are in attendance, hangs the life-size portrait of Hattie May Wiatt. Connected with this building is a church capable of seating 8,600 people, a hospital for children, and a Sunday-school room so large that no boy or girl has to be turned away. And all these grand instrumentalities had their source in the heart and loving service of a little child.—*Selected.*

"HE GOT DOWN."

A teacher was one day explaining to her class the way of salvation, when a little girl looking quickly up asked:

"Couldn't God have made us very good and taken us up to heaven without Jesus bearing all the pain upon the cruel cross?"

The teacher was not sorry to have the question asked, because she liked to know her pupils' difficulties. She now answered:

"You forget, dear, God had to be satisfied about sin. God required obedience; we were disobedient. God required holiness; we were wicked. Before God could forgive, he must justly have satisfaction for his broken law, an atonement for the evil done. We could not render this, so Christ, 'the holy, harmless and undefiled,' by the sacrifice of himself accomplished it for us."

"But why did he come so very low?" ventured another.

"When on the day of our pleasant excursion you fell out of the window of the old ruin, and hung screaming on a bush, how did your good big brother save you?" asked the lady with a smile.

"He got down to where I was."
"That is it," said the teacher. "The Lord Jesus got down to our place of guilt and shame, was 'a Man of sorrows,' until he came as a sin-bearer to the cross. Now, who will let him save them?"

SELF is our greatest enemy.

WOMAN'S BOARD.

Receipts in July, 1893.

Woman's Missionary and Benevolent Society, Nortonville, Kan., Tract Society, \$8 00, Missionary Society, \$6 00	\$ 12 00
Ladies of Little Genesee Church, Miss Burdick's salary \$17 00, Board expense fund \$3 00	19 00
Woman's Benevolent Society, Dodge Centre, Minn., Miss Burdick's salary \$5 00, Board expense fund \$1 00	6 00
Ladies' Missionary Society, Salem, W. Va., Miss Burdick's salary	10 00
Ladies' Benevolent Society, Milton, Wis., Dr. Swinney's salary, \$20 00, Dr. Swinney's return 53 cents	20 53
John D. Swinney, Shiloh, N. J., Dr. Swinney's return	40 00
Woman's Evangelical Society, Second Alfred Church, Tract Society \$1 00, Missionary Society \$2 00, Miss Burdick's salary \$18 00, Board expense fund \$2 00	24 00
Ladies' Aid Society, Lost Creek, W. Va., Miss Burdick's salary	20 00
From RECORDER office—on RECORDER subscriptions	2 00
Woman's Missionary Aid Society, Brookfield, N. Y., Tract Society \$6 50, Missionary Society \$6 50, Miss Burdick's salary \$8 00	21 00
Ladies' Aid Society, New Market, N. J., Missionary Society	10 00
Ladies of Chicago Church, Board expense fund	1 25
Mrs. F. C. Whitford, Wolcott, N. Y., China Mission \$2 00, Miss Burdick's salary \$2 00, New Mizpah \$1 00	5 00
Ladies of Portville, N. Y., Church, Tract Society \$1 00, Missionary Society \$1 00, Miss Burdick's salary \$10 00, Board expense fund \$1 00	13 00
Mrs. Laura Baldwin, son and daughter, Glenbeulah, Wis., Missionary Society \$3 90, Tract Society \$3 90	7 80
Mrs. H. A. Barney, Belmont, N. Y., Miss Burdick's salary	1 00
Ladies' Missionary Society of Minnesota, Miss Burdick's salary	3 65
Mrs. H. W. Stillman, Edgerton, Wis., Tract Society \$10 00, Missionary Society \$10 00, Miss Burdick's salary \$5 00, Dr. Swinney's return \$5 00	30 00
Ladies' Missionary Aid Society, Nile, N. Y., Miss Burdick's salary	1 25
Ladies Aid Society, Hartsville, N. Y., Tract Society \$4 00, Missionary Society \$1 40, Miss Burdick's salary \$7 00, Board expense fund \$2 00	14 40
Mrs. Annie Whitford, Hartsville, N. Y., Missionary Society	1 80
Mrs. Fannie Woolworth	1 00
Ladies of Farina, Ill., Church, Tract Society \$17 50, Missionary Society \$17 50, Miss Burdick's salary \$10 00	45 00
Ladies of Nortonville, Kansas, Church, Dr. Swinney's return	1 50
Mrs. D. B. Rogers, Horseheads, N. Y., Tract Society, \$1 00, Miss Burdick's salary \$3 00	4 00
Ladies of Roanoke, W. Va., Miss Burdick's salary	2 00
Ladies' Society, Hammond, La., Tract Society 10 cents, Evangel \$2 00	2 10
"In loving remembrance of Thos. R. Williams," by Mrs. T. R. W., China Mission	5 00
Ladies' Benevolent Society, Milton, Wis., Dr. Swinney's return	4 47
Ladies' Society, Adams Centre, N. Y., Tract Society	16 00
Mrs. Hannah Satterlee, Richburg, N. Y., Miss Burdick's salary	2 00
A friend, Tract Society, 50 cents, Missionary Society 50 cts.	1 00
Ladies' Missionary Society, Nile, N. Y., Miss Burdick's salary	2 00
	\$ 349 55

E. & O. E.

NELLIE G. INGHAM, Treas.

MILTON, Wis., August 1, 1893.

THE saloon becomes bright by making the home dark.

HISTORICAL & BIOGRAPHICAL.

HISTORICAL SKETCH OF THE CHICAGO SEVENTH-DAY BAPTIST CHURCH.

This church was organized with twelve members, Sept. 8, 1883, at the Pacific Garden Mission Rooms on Van Buren street. At that time, Rev. O. U. Whitford was chosen the missionary pastor, and O. E. Larkin, M. D., the Church Clerk. The former remained only one year in this position. On Sept. 19, 1884, Rev. J. W. Morton was engaged as such a pastor, and he continued here as an efficient laborer until the spring of 1891, when he removed to North Loup, Neb., and L. C. Randolph and F. E. Peterson, then students in the Baptist Theological Seminary at Morgan Park, near Chicago, were elected joint pastors. They together prosecuted this work until the beginning of the present summer, when Mr. Randolph was placed alone in care of the church, and Mr. Peterson accepted a call to the charge of the Piscataway Church, N. J., and became also associate editor of *The Evangel and Sabbath Outlook*, published in New York City.

The services of the church were held at the Pacific Garden Mission until April 20, 1889, at which time they were transferred to the Lecture Room of the Methodist Church Block, corner of Clark and Washington Streets, where they are still held at the usual time, 3 o'clock, Sabbath afternoon of each week. The attendance at these services has varied during these years and at different seasons in each year. As a rule, it has generally been larger than the membership of the church. Sabbath-keepers

from abroad, stopping usually for a brief time in the city, have worshiped often here. First-day people in small numbers have occasionally been found in the congregation. At present, during the World's Fair, visitors from our other churches in various portions of our country have increased the attendance sometimes to one hundred and twenty-five.

The membership has steadily grown larger from the start, and now numbers forty-seven. Two persons have been received on baptism, one on profession of faith, and the others by letter from sister churches. Besides these, seven who joined the church since its organization are not now members, one of them having died, and six have been dismissed to unite elsewhere. This increase, as may be judged, has not been occasioned by any revival of religion, but almost wholly by additions of persons who had already professed Christ.

The salaries of the missionary pastors were paid by the Seventh-day Baptist Missionary Society, as these pastors labored a considerable part of their time, in other localities in the West, under the direction of this Society. But in 1891, the church assumed the responsibility of defraying all its expenses, including the salary of its pastor. But the conclusion must not be reached that previous to this year the church did not contribute any means for its support. On the contrary, it aided this Society as far as it was able, while it was maintaining at the same time quite an expensive mission-school work among Jewish children.

The present pastor, Rev. L. C. Randolph, was ordained to the ministry, Feb. 4, 1893, by a council composed of delegates from our other churches nearest to Chicago, invited by the church to sit with its own delegates. It was an occasion of great interest to all its members. At the same time Dr. O. E. Larkin and Prof. Chas. D. Coon were set apart as deacons, according to the request of the church. On Sunday, May 21st., of this year, Theodore J. Van Horn, a member of the church, who had completed a course of study in the Baptist Theological Seminary mentioned above, was also ordained to the ministry at Milton, Wis., in connection with Willard D. Burdick, a member of the latter church, and a graduate of the Seminary. The council performing this work was a joint one called by the two churches. Mr. Van Horn has been sent into Southern Illinois to work as a missionary among the feeble churches of that region.

Reference has been made above to the mission school. During the existence of the church, and for some years previous, members of the church and other Sabbath-keepers in Chicago have sustained this enterprise at the Pacific Garden Mission. Col. George R. Clarke, who started the First-day mission which still holds its meetings here, generously aided our people by opening his rooms at the Pacific Garden for the use of both the church and the school. As already stated, our mission here has been for the instruction very largely of Jewish children, gathered generally from the streets and homes of poverty in the neighborhood. Besides weekly session for the study of the Scriptures on the Sabbath, public entertainments and picnics at other times have frequently been held for the benefit and enjoyment of these children. It has been a pleasure to notice the rapid and substantial improvement which many of these bright sons and daughters, descendants of Abraham, have, during these dozen or more years, made in their appearance, their singing, their knowledge of God's

Word, and their affection for Christian people. It is inevitable that some conspicuous and permanent good must sometime hereafter result through the lives of a portion of these children, in consequence of the self-denying, patient, intelligent, and consecrated work of this church. Mr. C. U. Parker is the present superintendent of the school. Miss Mary Ella Covey has, from the beginning, been the efficient organist and leader of the singing. The time for the meeting is now 1:45 o'clock in the afternoon. Since the beginning of the past winter, another Sabbath-school, embracing the children of the Sabbath-keepers attending the church and adult persons forming a Bible Class, has been maintained Sabbath afternoons in the Methodist Church Block during the hour previous to the services of the church. Its officers are A. L. Burdick, M. D., Superintendent, and Mrs. J. N. Burno, Assistant Superintendent. This school is well attended.

The sessions of the schools of the church, as well as its services on the Sabbath, have afforded opportunities for a goodly number of our young men and women who resort to Chicago to prosecute further their studies, to receive religious instruction and to engage in religious work. They have materially encouraged and strengthened the church.

There was added last winter to the duties of the pastor the care of the depository for the distribution in Chicago and elsewhere of the Sabbath literature furnished by our Sabbath Tract Society. The officers of the church, besides the pastor and the deacons, are Prof. C. E. Crandall, Treasurer, and Mrs. Anna W. Crandall, clerk.

This sketch would be incomplete without the statement that the origin and the maintenance of both the mission school and the church are due largely to the plans and the exertions of Ira J. Ordway and his wife, whose attention to this work has been constant and effective. Their hospitable home has always been open to very many Sabbath-keepers visiting the city, and their devotion to the welfare of both these organizations has been self-sacrificing and signally blessed.

A WORD MORE ABOUT FARES TO CONFERENCE.

Reference to last week's announcement will show that passengers must pay full fare going and take a certificate for each and every full fare ticket so purchased, and be returned at one-third fare. This does not apply to the purchase of tickets to Chicago. If ticket cannot be bought to Milton or Milton Junction, buy local ticket to some point where such through ticket can be bought, and repurchase. Ask for certificate for every ticket so purchased. Tickets must be bought within three days of the opening of Conference, and return tickets within two days after the close of Conference. It is required that there shall be at least 250 such certificates used in order to make this provision available. The importance of attending to this matter is apparent to all. These certificates must be presented to the Secretary of the Conference on the first day of the sessions, as he is required to collect, sign and take them to the local ticket agent in Milton, to be stamped by him, before they can be used for purchase of return tickets.

L. A. PLATTS, Sec.

Since writing the above, notice has been received of a rate of \$16 20 for round trip from Alfred to Chicago and return, going by Erie train 3, Monday morning, Aug. 21st, also a regular half-rate excursion on same day, limited to ten days.

L. A. P.

WASHINGTON LETTER.

WASHINGTON, D. C., Aug. 11 1893.

Ever since the long haired Absalom told the countrymen coming in to Jerusalem that if the old man were out of the way and he, Absalom, were king, they should have easy times it has been the fashion to abuse the king and make promises of better times.

A certain ex-senator and attenuated exclamation-point statesman is reported as saying that the Western laboring man is crying for bread and the Eastern banker for gold. A remark for a saloon-haunting anarchist, but too false and foolish for a sensible politician out of a job. No intelligent man can remember, and no thoughtful reader of history, no man worthy to legislate for his countrymen, can say that the necessities of life were ever cheaper or wages relatively higher than they are to-day in this country. There are small exceptions here and there, now and then, but speaking broadly it can be said that every man willing to earn his bread by the sweat of his brow can obtain work and earn bread and clothing easier than ever before. Excepting a few localities subject to exceptional and temporary business changes, where is the place that a man cannot, by a few days' labor earn from two to five and more bushels of wheat? When and where was it easier to earn a suit of clothes than to-day? When was there ever more sugar, tea, coffee, tobacco, whiskey, beer, fine clothes, books, likenesses, pleasure excursions and holidays enjoyed per capita? What is the matter with our statesmen-jobbers and calamity howlers?

Last year we raised a vast crop of wheat. The farmers and speculators held it for a rise until the world found its supply elsewhere. The marketing was badly managed and the golden hopes of the farmer failed. Something like this also happened to silver. Here is the explanation from a resolution of the silver convention at Chicago. First, Germany exacted a thousand millions of gold from France and demonetized silver, and was followed by the Scandinavian States throwing on the market five hundred millions of silver. Secondly, since that time the annual output of silver has increased from seventy-three to one hundred forty millions. Silver has therefore fallen and miners are out of a job. Denver was lately feeding one thousand men, and its mayor called for fifty laborers and could get but fifteen.

Where is the money? Europe fears that our silver will not be kept at par, and prefers its cash to our investments and we have to "put up" our own money. Many people have put their savings in the "stocking." Not a safety deposit box can be hired in this city. Though the banks are sound, they can loan nothing.

Congress is now about to offer a remedy for the panic, and its conservative members will try to unite upon safe measures. The year will be an eventful one, and it is likely to make and unmake politicians and parties. The main thing to be done is to convince the world that all our money will be maintained at par. Foreign capital will then be re-invested here, home capital will be released for new business, and timid folks will shake out the contents of their "stockings." The latter is a very important item, for the largest part of the nation's money is held not by the millionaires nor by bankers, but by people of comparatively small possessions.

CAPITAL.

"TO BE a cheerful giver means something more than being free with money."

YOUNG PEOPLE'S WORK.

LAST week mention was made of the fact that the Y. P. S. C. E. of West Hallock had sent two of its badges to the World's Fair, one for our own booth and one for the United Society's exhibit. A request was also made that other Societies of our denomination do likewise. The request is repeated this week. If you have any extra badges send two of them here. If you have no extra one perhaps some member may be willing to loan one for three months, and then it will be worth all the more as a keepsake of the great World's Fair. If you have no badge why not make one for this special occasion?

FRIEND, go up higher.
Friend, go down deeper.
Friend, go out broader.

HIGHER in your aims and purposes in life; deeper in your study and research in whatever line; broader in your views and conceptions of God and humanity.

FRIEND, beware of the peaks.
Friend, keep away from the bottom.
Friend, shun the edges.

THE peaks of ambition and fame; the bottom of doubt and indifference; the edges of rationalism and liberality.

THERE is danger in extremes. In the changing oscillations of fashions, of forms and thought, keep away from the edges.

IN the present reaction from the stern, exact, straight-laced practices in religious life of the early Puritans, don't go to the other extreme. Be free and broad, and liberal, and let charity play an active part in your life; but don't be loose and careless in what you say and do, and then call it *freedom*. Friends, is this a "red lantern" without reason? Look to it well.

WE are glad to hear that so many young people are coming to Conference. We say *coming*; perhaps we should say *going*. But the Conference is at Milton, and Milton is our home. Since, then, the Young People's Permanent Committee is located at Milton, and Milton is the home of the Corresponding Editor of the Young People's Work, we say *coming*; and we extend a welcome even now to all who may come.

NOTES FROM POST 102—D.

A fine looking young man called at the booth the other day. In his hand he held a clipping from a Utica (N. Y.) newspaper, an extract taken from the *Chicago Herald*. He said his father had sent the clipping to him and wished him to hunt up the exhibit. He was a great-grandson of Elder Henry Clarke, and so took great pleasure in looking over the pictures and books of the exhibit, especially a picture of his great uncle, Hon. Henry Clarke, M. D., and two old books by Elder Clarke.

A lady from near Ephrata, Penn., was interested to know what we had about the German Seventh-day Baptists in Eastern Pennsylvania. I read to her the chapter from James Bailey's "History of the General Conference," in reference to these people. She enjoyed it very much and gave me additional information of their

present condition. She is well acquainted with some of them. Prof. Tomlinson, of Alfred, who was in the booth at the time, told of an article in reference to these people which appeared in the *Century* about 1880. So later on we went over to the *Century* exhibit, a block to the north, in the same building, on the same floor, and hunted up the article. While there we saw a copy of Nathan Bailey's dictionary, first published in 1721, a book which was the foundation of Johnson's and of Webster's dictionaries.

Sunday, August 6th, a man came along taking down in his note book the various signs which are placed before the exhibits on Sunday. After he had made a note of the sign on our comfortable, commodious sofa, "Welcome, sit down and rest," he asked if we put out any sign on Saturday. I took from a drawer and handed to him this placard, "This side is closed on the Sabbath. The *Seventh-day* is the Sabbath of the Lord thy God. Ex. 20: 10." After he had made a copy of it in his book he propounded the "Pacific Ocean" question, made a few other inquiries and passed on. He was a fine looking gentleman. As a rule, however, the few people who visit the Exposition on Sunday do not by any means represent the best and most intelligent looking class.

Among our visitors during the month of July was a good natured, jolly, old man, a minister of the Church of England. His home now is in Liverpool. He said that some twenty years ago he had the pleasure of knowing Rev. William Black. He spoke very highly of Dr. Black as a man and a scholar, and said in his queer, pleasant English accent, "Now you mustn't tell any body, but very often I used to go down to hear Dr. Black on a Saturday morning and,—but never tell any body,—I used often to get very many good points for my sermon on Sunday. Ha, ha, ha!" Inasmuch as he requested that it should not be told, please do not tell more than three or four of your nearest friends.

A lady from Kentucky who stopped a moment to rest on our sofa, was surprised and pleased, and thought it almost strange, that she should meet one who was acquainted with Mrs. A. R. Crandall. She said she had met Mrs. Crandall while on visit with a friend in Lexington, Ky.

A foreigner, who speaks a little broken English, stopped here a moment this morning. He said he had seen our church at Haarlem, Holland, and had been inside, but did not seem to know our people there.

Prof. Wm. A. Rogers took a ride in the great Ferris wheel last evening when it was illuminated with its 2,492 electric lights, each of sixteen candle power. These lights require the use of 23,880 feet of wire. The Professor says it was grand. Now he wants to go up again and see how the city looks by sunlight.

A LITTLE boy of a preacher friend of ours said to his father, "Papa, you don't preach for money do you?" "No," said his father, "my son, I do not preach for money." "Papa," said his boy, "you preach for nothing, and they keep you alive." This is a good statement of the case. In too many instances they barely keep the preacher alive.

"WHY, mamma, you've got a gray hair in your bang!" "Yes, dear. That came because you were so naughty yesterday." "O mamma, what a naughty little girl you must have been to grandma. All her hairs are gray."

OUR MIRROR.

PRESIDENT'S LETTER.

It is too hot and dry here in Wisconsin to write for, or even read, the RECORDER, except we are among those who are pledged or make it one of their items of business. You know this, so will pick up the paper, look on each page, and unless you find some story, or pleasant thing, will lay the paper down until you feel you have more time. Conference is so near you may expect something of interest said about this great meeting. I suppose you all know it is in the West this year. "Bring your best sermons." This is not my story which I am going to tell, but it is all right because told by one of our smartest ministers. When in the seminary, one of the professors told the class that when they were going out to preach, if they were going East wear their best clothes, but if going West take their best sermon. I wish to say to you, young people, this is not true of our people at least. I tried. Either Eastern people are too smart or my best clothes too poor. It will not work. But really, brethren, is it not almost as foolish to go to Conference to say the smartest thing as to wear the best clothes?

How many of us are praying more for the establishment of Christ's kingdom in the hearts of men as a result of this Conference than are thinking about these things? I mentioned some time ago that the President of Conference had suggested an early morning prayer and conference meeting. At a National Y. P. S. C. E. Convention which I once attended, where the attendance was six thousand people, the six o'clock morning meeting was attended by probably two thousand people. Cannot we have one-third of our attendance present at a morning meeting of this kind. Let us all pray for a double portion of the Holy Spirit during this meeting. Bring it with you. If any of us should have on a wire edge when we meet here, let us make it a point to come and bathe our feelings in this morning meeting, that the spirit of this meeting may prevail in every session of Conference. We would like to raise the spiritual temperature of the denomination at this Conference. Will you come and help?

E. B. SAUNDERS.

—THE Mission Sabbath-school of the Chicago Church held its annual picnic at Douglas Park, August 2d. The school left the Pacific Garden Mission rooms at 9 A. M. on a Twelfth street horse-car. The morning was spent trying to create appetites equal to the generous hampers furnished by the good people of Farina. Although the effort was in vain, the amount of provisions and lemonade which disappeared would do credit to any mission school. As the sun neared the western horizon the children were collected from the various parts of the park for the homeward ride. It was a tired but happy throng which nearly swamped a street car on its down town trip.

That the school is not composed of angels was evident during the day, but the teachers are working in faith, believing that some of the seed sown will fall into the good ground, and bring forth fruit, some an hundred fold, some sixty fold, some thirty fold.

W. K. D.

—ON Sabbath evening, July 29th, the Y. P. S. C. E., of Ashaway, held its regular bi-monthly business meeting in connection with the semi-annual election. The reports from the various committees showed the society to be in excellent working condition. The new officers are as follows: President, Edwin G. Carpen-

ter; Vice President, James Johnson; Secretary, Grace I. Crandall; Treasurer, Eugene E. Burdick; Corresponding Secretary, Harriett W. Carpenter.

A pleasant feature of the evening was the presentation of a beautiful Christian Endeavor badge, set with pearls and turquois, from the members to the retiring president, Miss Annie S. Barber. Miss Barber has made a faithful and efficient officer, winning the affection and confidence of all during her service of four terms.

CRAB ORCHARD, Ill., Aug. 7, 1893.

Dear Readers of the Mirror:—Since you last heard from us we have moved. Meetings began at the Bethel church one week ago yesterday, July 30th, under the direction of Elder Threlkeld. The quartet spent part of last week at this place and part at Stone Fort. We will remain here for some time. The meetings at Stone Fort close this week. When we left there about twenty had found Christ. Besides these conversions, many backsliders have been warmed, and much of the prejudice against our own denomination has been broken down. There is this same feeling to overcome in this community. Our church here has a membership of fourteen. There is a prospect of many additions to it as a result of these meetings. The interest here is good, and we hope and trust to see many coming out for Christ. Rev. T. J. VanHorn comes to-day to take charge of the meetings. The Southern Illinois field presents a great opening for evangelical work, and I want to say that T. J. VanHorn is very much thought of by every one. Last night seven or eight rose for prayers; the interest seems deep. Our congregations average two hundred. Pray for us that we may be instruments in God's hands for the conversion of many souls.

Yours in the work.

THE MILTON QUARTET.

OUR YOUNG FOLKS.

IT DOESN'T COST MONEY.

It doesn't cost money, as many suppose,
To have a good time on the earth;
The best of its pleasures are free unto those
Who know how to value their worth.

The sweetest of music the birds to us sing,
The loveliest flowers grow wild,
The finest of drink gushes out of the spring—
All free to man, woman and child.

No money can purchase, no artist can paint,
Such pictures as nature supplies
Forever, all over, to sinner and saint,
Who use to advantage their eyes.

Kind words and glad looks and smiles cherry and brave
Cost nothing—no, nothing at all;
And yet all the wealth Monte Christo could save
Can make no such pleasure befall.

To bask in the sunshine, to breathe the pure air,
Honest toil, the enjoyment of health,
Sweet slumber refreshing—these pleasures we share
Without any portion of wealth.

Communion with friends that are tried, true and strong,
To love and be loved for love's sake,
In fact, all that makes a life happy and long
Are free to whoever will take.

—Our Dumb Animals.

THE LITTLE CHRISTIAN ENDEAVORER.

BY M. E. SAFFOLD.

"Buy a *Herald*, sir?"

The boy's face was eager and bright, notwithstanding his features were blue and pinched with cold.

Doctor Arnold, as he stood in his doorway, noted that the little newsboy's clothing, though worn and faded, was clean and whole. Around his shabby hat, in crude lettering, was chalked the name of his paper.

"Buy a *Herald*, sir?"

The doctor found he had in his pocket nothing less than a dime. This he handed to the boy, who said as he took it:

"I haven't sold a single paper yet, sir. But the first one I sell, I will come back and bring you the nickel."

Dime in hand, he ran down the sidewalk, calling his paper.

Doctor Arnold smiled as he went indoors, for he had no thought of seeing boy or money again. Nor did he for the day. Still, as he sat reading his paper the little, eager, pinched, honest face would come between him and the printed page, again and again.

In a busy day's work, the incident faded completely from his mind. At night, in dressing-gown and slippers, he sat before the fire, when there came a sharp ring at the door-bell. Lamenting the case that would take him out such a bitter night, he went to the door to find a messenger from the hospital.

"A little boy at the hospital wants to see you, sir."

"But I do not treat patients at the hospital," replied the doctor, glad of a respite, and about to shut the door.

"It isn't to treat him, sir, but the nurse says she wishes you would come. He begs so to see you."

Wondering greatly, the doctor dressed himself quickly and hurried to the hospital. He was conducted to the children's ward, where beside a small bed sat a nurse. Upon the bed lay the little news-boy, dozing evidently from an opiate. Dr. Arnold recognized him instantly. One hand, tightly clenched, lay outside the cover, and as he lay upon his back it was plainly to be seen, one leg extended no lower than the knee.

"What does it mean?" asked Dr. Arnold, softly, to the nurse.

"In running across the street this morning, he slipped upon the ice and fell. A passing wagon ran over and crushed his leg. It had to be amputated at the knee," answered the nurse, as softly.

"He was brought in unconscious, holding something tightly clasped in his hand. As soon as he opened his eyes he looked around and asked anxiously, 'Can anybody change a dime? I want a nickel.'"

"We thought he was wandering, and tried to quiet him, but as soon as the operation was over and he rallied from the anæsthetics he began his little cry, 'Can anybody change a dime? I want a nickle.' To pacify him, two nickels were given him for the dime, and he has held them ever since. To-night he began to beg that you might be sent for. 'Dr. Arnold who lives in the house with the big flower-yard,' he said. It seemed he could not sleep for his longing to see you, and we thought it best to send."

Doctor Arnold was not ashamed of the tears that gathered in his eyes at the nurse's recital, but he was ashamed of the injustice he had done the unfortunate little newsboy, who through all his sufferings had not forgotten his debt, and who could not rest until it was paid. As he bent over the bed, the child's eyes opened, and he looked up.

"Did you come for your nickel, sir?" he asked, trying to raise himself. "I've got it, I didn't sell a single paper before I fell, and got hurt, but I held on to the dime, and somebody changed it after I got here. Here it is, sir!"

The weak little hand unclosed and was held up, showing in its palm two nickels.

Doctor Arnold was wise enough to take the nickel. Then he said:

"I did not come for it, my poor boy. You sent for me."

"Oh, yes! I remember now. I could not rest until you got it. I was afraid you would think I meant to keep it."

The childish voice trembled pitiably. He slipped the other nickel under the pillow, saying, "That is for sister."

For a few moments he dozed again, to look up after a while into the grieved face bending over him, and to say in a voice still weak but wonderfully changed since his mind was at rest:

"You see, doctor, me and my sister live together. I'm all she's got. We are Christian Deavors, but there don't nobody belong to our

society but just me and Milly. She always says to me, 'Tim, the first thing for a Christian Deavor boy like you to do, is to be honest.' And I tried to be for Milly's sake. That's why I was so troubled about the nickel!"

Just as the doctor was about to caution him against talking so much, the feeble voice grew weaker and drowsiness pressed down his eyelids. Dr. Arnold asked if the sister had been told.

No. No one had known of her before. Fortunately one of the attendants did know of her, and her home in a distant part of the city. Dr. Arnold himself went for her, and after much delay found and brought her to the hospital.

As they reached the bedside, the hospital physician was standing beside it. A great change had taken place in the suffering boy. A fainting spell, followed by deep depression had come on, from which he could not rally. Dr. Arnold he did not know. The settlement of his obligation to him had evidently dismissed him entirely from his recollection.

But as his sister lifted his head to her bosom "poor little Tim," as she called him, looked into her face and whispered:

"I was honest, Milly. I paid back the nickel. The other one is for you."

And with his sister's arms around him, the work of the little Christian Endeavorer was finished.

LOVE ONE ANOTHER.

It was Friday night, and two children small
Sat on the stairs in the lighted hall
Vexed and troubled and sore perplexed,
To learn for Sabbath the forgotten text,
Only three words on a gilded card,
But both little children declared it hard.

"'Love,' that is easy—it means, why, this"—
(A warm embrace and a loving kiss);
"But 'one another,' I don't see who
Is meant by 'another,'—no, no, May, do you?"

Very grandly she raised her head,
Our thoughtful darling, and slowly said,
As she fondly smiled on the little brother:
"Why, I am only one, and you are another,
And this is the meaning—don't you see?
That I must love you, and you must love me."

Wise little preacher, could any sage
Interpret better the sacred page?

WHAT ONE BOY DID IN A YEAR.

He begged the office of sexton in the little western church, and earned seventy-five cents a week.

He picked one hundred quarts of fruit for a neighbor.

He bought and sold eleven dozen chickens, and cleared five dollars on them.

When he could get no other work a neighbor's woodpile was always ready, at a dollar a cord for sawing and splitting. He earned thirteen dollars and seventy-five cents on his woodpiles.

For doing chores, cleaning yards, doing errands, etc., he received ten dollars.

For milking cows, taking care of horses, etc., for neighbors, twenty dollars.

At the end of the year this fourteen-year-old boy had earned a little more than one hundred dollars, and never missed a day at school. It was a busy year, yet play-hours were scattered all along; swimming, fishing, hunting, skating, and coasting, each found its place. The old adage proved true in his case, "Where there's a will there's a way." He never missed a job; when other boys were idle he was busy, and the best of all that I can tell you about him is this, he was a king's son.

ADVICE TO A CREDULOUS MAN.

Senator Wolcott of Colorado tells a story of a man who, while traveling in a parlor car between Omaha and Denver fell asleep and snored with such intense volume that every one in the coach was seriously annoyed. Presently an old gentleman approached the sleeper, and shaking him, brought him out of the slumber with a start.

"What's the matter?" he exclaimed.

"Why, your snoring is annoying every one in the car," said the old gentleman kindly.

"How do you know I'm snoring?" queried the source of the nuisance.

"Why, we can't help but hear it."

"Well, don't believe all you hear," replied the stranger, and went to sleep again.—*St. Paul Dispatch.*

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 IX.—PAUL BEFORE AGRIPPA.

For Sabbath-day, Aug. 26, 1893.

SCRIPTURE LESSON.—Acts. 26 : 19-32.

GOLDEN TEXT.—Christ the power of God and the wisdom of God.—1 Cor. 1: 24.

INTRODUCTION.—Paul remained a prisoner under Felix for two years. Felix, having been accused by the Jews, was recalled to Rome, and Porcius Festus was appointed governor of Judea. But little is known of him, but as a judge he was more just than Felix. He was governor some less than two years. Upon reaching Jerusalem he was interviewed by the Jews in regard to Paul. Their plan was to get him to Jerusalem, or murder him on the way. In this they failed. As a safeguard Paul appealed to Cæsar. This was his right as a Roman citizen. While waiting for transportation to Rome he was visited by Agrippa and other royal guests of Festus. Our lesson is the address of Paul to Agrippa.

EXPLANATORY NOTES.—v. 19. "Whereupon." After seeing the Lord. "Was not disobedient." He immediately yielded himself to Christ and accepted the truth." No waiting for "a more convenient season." v. 20. "Shewed first . . . Damascus." As soon as baptized and introduced to the work by Christians there (9: 20). After two years he labored there again (Gal. 1: 17, 18). "Repent." The first duty of every sinner. "Turn to God." Turning from sin must be followed by obedience to God. "Works meet for repentance." The natural fruits of true repentance. Faith and works. v. 21. "For these causes." Because of the doctrines he preached, and especially because he proclaimed salvation to the Gentiles, they caught him two years before this, and tried to kill him. v. 22. "Obtained help." Without which he would have perished. "I continue." Still the subject of divine attention and care. "Witnessing." Testifying. "Small and great." He is, like God, no respecter of persons. Christianity is opposed to class distinctions, or caste. "None other things." Simply explaining the Jewish Scriptures and showing how they are fulfilled in Christ Jesus. They contend for Moses, and he was only doing the same. v. 23. "Christ." Their promised Messiah. "Should suffer." That is what the sacrifices offered on Jewish altars meant among other things. "Rise from the dead and show light." By the resurrection he proclaimed life and immortality to Jews and Gentiles. v. 24. "Thus spoke." More especially of the resurrection to which Festus could hardly listen with patience, it being to the Romans an absurdity. He, "said with a loud voice" of positiveness and in excitement, "Thou art beside thyself." Insane. "Much learning." The many things you have read, your extraordinary scholarship, doth "make thee mad." Or same as "beside thyself." v. 25. In self command, not to arouse the governor's anger. Paul denies the accusation and speaks forth the words of eternal and spiritual life. To the unconverted governor these things were but fancies; to Paul, with spiritual discernment, they were earnest words of truth. v. 26. "For the king." Agrippa. He "knoweth of these things," having heard before of the events connected with Christ's life, death, and resurrection. "I speak freely." Without fear of contradiction. "Hidden from him." He knows about Jewish prophecy, and about the expectations of the Jews respecting a Messiah to come. "Not done in a corner." Nothing secret or obscure about it. Friends and enemies had published it abroad. v. 27. "Believest thou?" Agrippa professed to believe the scriptures which foretold the coming of the Messiah. It was intellectual faith only, not a controlling faith. "I know." I have knowledge of your Jewish faith and education. v. 28. "Almost thou persuadest."

In a few words you are trying to make a Christian of me. Apparently Agrippa conceals his interest and conviction under the form of a jest. v. 29. "Would to God." I could pray to God my desire "that not only thou, but all who hear me this day were almost and altogether" persuaded, and were "such as I," a Christian, a believer in and follower of, Jesus of Nazareth. "Except these bonds." Chains which he wore as a badge of his state of captivity. v. 30. "The king rose up and the governor." In the order of their rank. "They that sat with them." Military officers and civil magistrates. v. 31. "Gone aside." Retired from the place of audience. "Talked between themselves." Had a private conversation to ascertain the merits of the case. "Doeth nothing worthy of death." Holding such views as he does is no cause for death, nor even for bonds. v. 32. "Might have been set at liberty." He had appealed unto Cæsar and must go to him. And it was well he did, for no doubt Jewish malice would have killed him had he been set at liberty. Festus had no authority to liberate him since the appeal had been made and accepted.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning August 15th.)

CONTINUAL WITNESSING. Acts 26: 22, Ps. 34: 1-4.

It is not a studied effort, a getting ready for a prayer-meeting, or praise service with an appointed leader and special topic. That is all right, but not the end or beginning. Here are two representative men with passions like ours, and troubles like ours, and as we must do they did, went to the Lord for help, for a clean heart, a renewed soul. David "sought the Lord," was heard, and "delivered from all fears." Carnal fears removed, the life conforming gladly to the divine life, it was but the natural expression of his whole renewed being when he sang, "I will bless the Lord at all times, his praise shall continually be in my mouth." He would thus make glad other humble ones and live for the good of his fellowmen. Selfishness put away, the servant of God, disciples of the Lord continually by his life, words, and thoughts even witness for God.

Paul obtained divine help and then went about among "small and great," all classes, saints and sinners, witnessing for the truth by a holy life, cheerful service, warm-hearted utterances, a ministry for the salvation of lost men. What a noble, happy, useful satisfying way to live. Are we thus living, witnessing?

SCRIPTURE REFERENCES.

1. The faithful and true witness. Rev. 1: 5; 3: 14, John 8: 14, 1 Tim. 6: 13
2. False witnessing. Ex. 20: 16, Deut. 19: 16, Prov. 6: 16, 19: 5, 9, Zech. 5: 4, Matt. 26: 60-62.
3. True witnessing by prophets. 1 Pet. 1: 10, 11, Acts 10: 43, Isa. 53.
4. Dying as witnesses. Rev. 20: 4; 6: 9, Acts 7: 60.
5. Persecuted for it. Rev. 1: 9, Acts 4: 2, 3; 12: 1-4.
6. Not ashamed to witness. 2 Tim. 1: 8, Rom. 1: 16, Ps. 40: 9, 10, Mark 8: 38.

—THE Milton Sabbath-school enjoys prosperity under the leadership of Superintendent Albert Whitford, and his able teachers. The Corresponding Editor made the school a visit recently and found, after opening exercises, the classes enjoying plenty of space in three commodious rooms. This is as it should be. Every church should plan to have special rooms for its branch work, and so arranged that on great occasions all can be opened into one vast audience room. The pastor expressed himself as well satisfied with the International Lessons and the way they were taught or studied in the Milton school.

—WE "beg lief" to differ with the North Loup correspondent who thinks we need fewer lesson helps. More "devotion and tact in superintendents and teachers" is, indeed, needed, but no one need fear a surplus of good helps. Let teacher and scholar make all the original research possible and then will they feel like the Ethiopian eunuch, they will want some friendly guide. But very few Sabbath-school workers have so much knowledge of the Bible that they can afford to dispense with many helps, and all their tact and devotion will not supply the deficiency. Not many superintendents and teachers have the time of specialists for Bible and historical research so that they

can do without published helps. The difficulty is not in the superabundance of quarterlies, but in their wrong use, or in depending wholly upon them.

—IF we are to "look elsewhere for advanced helps in Bible study" is anything gained by making the *Helping Hand* simply a child's quarterly? Would not the patronage given by our people to other publishing houses, if given to our own, enable us to furnish graded quarterlies and better helps. It looks as though Seventh-day Baptists who get dissatisfied with so many of our own publications, think that all the brains and piety belong to First-day writers. This by no means reflects upon friendly criticisms. These are invited and welcomed for our denominational improvement, but there are two many chronic grumblers, too wise, too well educated, who "will not have the *Helping Hand*." It seems nothing to them that from time to time Revs. A. E. Main, L. A. Platts, W. C. Daland, T. R. Williams, W. C. Whitford, and other devoted scholars, have contributed time and energy in preparing the lessons, they always want "something better;" and we recently heard of one school (S. D. B.) that thought "seriously" of discarding all helps and preparing its own, even arranging its own series of lessons independent of Blakeslee or the International.

—NOW THIS may appear censorious, but it is far from our intention. It is not a criticism of the good North Loup correspondent who wrote honestly and very much to the point. Our difference in regard to the thought of "fewer lesson helps" was a good start to notice other and less frank and intelligent people who pull down but do not, like "R," try to build something better.

—WE hope all these classes mentioned will be on hand Conference time to give us the benefit of their matured thought and help plan for the future good of our schools. There is freedom of speech among Seventh-day Baptists and no heresy trials.

HOME NEWS.

New York.

OTSELIC CENTRE.—The Seventh-day Baptist Church of this place is numerically small and weak. Fifty years ago last June I visited it for the first time, and becoming a member of it, I preached for them during the two years spent in school at DeRuyter. The fathers and mothers have passed to the glory world, and although this little flock at present is small, and passing through trials, it has some of the salt of the earth in its pale. In this church I was ordained to the gospel ministry, and during my long DeRuyter pastorate I preached for them most of the time Sabbath afternoons. All these years I have regarded them with a growing affection, which has been reciprocated by the church. Having been invited to do so, myself and wife spent Sabbath and First-day, August 5th and 6th, with this church. I preached five times to large congregations and administered the ordinance of baptism to four willing candidates, two of whom, one a convert to the Sabbath, united with the church. These meetings in their influence have been refreshing and greatly encouraging to this little flock, and the indications are that efficient labor, under the blessing of God, expended upon this field might result in building this church. J. CLARKE.

DeRUYTER, N. Y., August 7, 1893.

New Jersey.

PLAINFIELD.—The seashore and mountain resorts are taking their usual summer quota from our church, while the World's Fair is also drawing quite a number from us as the season passes. Hence our congregations are unusually small during these summer months, but those who remain are as usual loyal to the church and its interests, some of our recent devotional meetings being reported as among our very best.

An occasion of much interest with us was Sabbath-day, July 29th. Sister Swinney occupied the pulpit at the morning session and warmed our hearts with her earnest and interesting talk. The ladies' society tendered her a reception in the evening to which all friends were invited, thus giving an opportunity for renewing old acquaintances and forming new ones, and what was better still, to gain new light and enthusiasm in our work in China.

All our services will be suspended on the coming Sabbath, and our congregation will meet with the New Market Church, participating with them in the ordination services referred to in the lively Home News letter from that place in this week's RECORDER.

Bro. H. M. Maxson will remain "at the helm" in our city schools next year. The returns show that the last year was one of successful work. The interest maintained in the High School department was especially gratifying, the graduating class numbering twenty-nine, of whom fourteen were young men.

J. D. S.

AUGUST 10, 1893.

Rhode Island.

ROCKVILLE.—On Sabbath, July 22d, we had the pleasure of baptizing two very happy and promising young ladies. The day was beautiful; the congregation large and attentive, and the place where the ordinance was performed so well adapted, that the impression made was deep and general. This significant rite has lost none of its solemn importance. And it is difficult to understand how any one who is a Christian, and is conversant with the Scriptures can fail to see and appreciate its meaning. As long as God's people continue to appreciate the significance and importance of the death and resurrection of the Lord Jesus Christ and the necessity and moment of the new birth, so long will this ordinance hold its high place in the estimation of all who truly understand and love the truth. May the day soon dawn when all tradition—every relic of corrupted Christianity—shall be eliminated from the Church, and the people of God unified and sanctified through the truth, shall hold it in righteousness.

A. MCL.

Illinois.

CRAB ORCHARD.—Last night I had the pleasure of seeing the prayers of past years answered. In our church house, packed to its utmost capacity, were those that had worked hard against us, and too, manifesting an interest in the deep work going on. But most of all, the pleasure of seeing an unprecedented break down among the unconverted for whom we have labored and prayed for years. I have never seen such prospects for the cause here before. There have been three bright, happy conversions, and I am resolved to pray and work for a hundred. The leading men and women of the community are interested. Bro. Van Horn is still at Stone Fort, but has sent the quartet to my support, and they are simply a power. Brethren, pray for us. It would be such a pleasure to attend the General Conference and see our dear people

once more, but can't afford it now. May the Lord bless that gathering. Yours truly,

C. W. THRELKELD.

AUGUST 7, 1893.

West Virginia.

SALEM.—The condition of things in West Virginia is hopeful. I think there has never been a better season for crops of all kinds than this. Our churches are all in good working order. Our young people are taking hold of the work in earnest. The outlook for the school seems good.

We are becoming more and more interested in all our denominational work. Our hearts are saddened by the death of so many of our older and reliable workers, but we are also cheered by the coming up of so many others to take their places. I am especially interested in Brother Saunders and those young evangelists, and the good work the Lord is helping them to do. I have long prayed that God would give us more of this class of workers. I am enjoying the work here in Salem but often long to be out on the field as an evangelist.

I am looking forward to the coming Conference with much hope of good results in our plans and in the spirit of our work. Surely this gathering ought to be the best we have ever had. The past year has been an eventful one, and every event seems to indicate wider opening doors and more earnest activity on the part of our people to enter the fields and hold them.

J. L. H.

Louisiana.

HAMMOND.—Since the exodus of many of our people to the North at different periods through the summer, to visit friends and attend the Fair and Conference, our company of Sabbath-keepers is considerably reduced. Notwithstanding this fact the church has kept up all its appointments as usual until last week, the mayor of the town having issued a proclamation forbidding any public meetings for twenty-one days, in view of the fact that there have been two deaths recently from diphtheria. For several days now no new cases have been reported, there being but one case at present.

A series of meetings have just closed at the Seventh-day Baptist church, held by the Baptists, resulting in several accessions to their number, including five by baptism. The preaching was done by Mr. Little, a young evangelist of the Baptist denomination from Mississippi. There is some inquiry from people who have heard of us, for reading on the Sabbath question, living some distance in the country. If it were not pitiable it would be amusing to observe the mental processes by which many good people in this country make final disposition of the Sabbath question. They will start out with the statement that they are Bible Christians and are governed by the "Thus saith the Lord" principle in religious matters. An insinuation that they may possibly be making an exception in the observance of Sunday elicits a prompt denial, and they will show you the Bible for it at once, and they evidently mean all they say. But they begin to search, and they look the whole Bible through, take much time to do it, and look through again and again, and are utterly crest-fallen because of their failure to find the authority they were confident was there. Later on they reason that even if there is no biblical ground why does all the world keep Sunday? How is it that the Lord gives so great following and success to the Sunday-keeping world, and you Seventh-day people so little—that is sufficient evidence that the great major-

ity is all right—and then, may it not be, after all, if we keep one day in seven that we answer the spirit of the command—if that is not so why such prosperity in the Sunday-Sabbath world?

Now, it requires weeks and perhaps months, of thought, and quieting of conscience, to take all these degrees of presumption, but they are equal to the emergency, especially after the consideration of business policy, and finally rest the whole argument on the flat assertion that "really it don't make any difference." It is a long and fearful stride from the first self-confident declaration down to the literal begging of the question in the final conclusion. It is a verified fact that there is very little martyr material in this age, extremely few people who have the courage of their convictions if it clashes with business policy or convenience in any respect. It is true with a large percentage of people that they can more easily invent methods of making their religion conform to convenience than convenience to religion.

Perhaps this isn't home news, but it is what we have to meet.

W. R. P.

HAMMOND, La., Aug. 8, 1893.

A QUESTION.

To the Editor of the SABBATH RECORDER:

I have been reading with deep interest Dr. A. H. Lewis' "Paganism Surviving in Christianity." A book, by the way, that all cultured Seventh-day Baptist families ought to own for their pleasure and profit, and all uncultured ones should purchase for their posterity, as the mere fact of being introduced to some great research into history in early childhood, has often developed wonderful men in obscure families.

I do not find here any statement as to the time when the Eucharist was first administered in any of the present forms; and would like to ask Dr. Lewis, through your columns, if he met with anything special on this topic, in his researches among ancient documents?

It would be interesting to learn when the simple form of blessing over the bread and wine was abolished, and prayers as long as those made by the Pharisees standing in the corners of streets, permitted.

The form of blessing which our Lord doubtless used for the bread is thus translated in the Hebrew-English Book of Service, "Blessed art thou,—the Eternal, our God, King of the Universe, Creator of various kinds of food," and for the wine, "Blessed art thou,—the Eternal, our God, King of the Universe, the Creator of the fruit of the vine."

The old scriptures are full of admonitions to "Bless God," but when the Church abolished his Sabbath she dropped all those blessings, only daring to ask his blessing on her and hers. Why not return to this simple form, adding perhaps, a clause of blessing for the body broken on the tree, and the blood shed for remission of sins, and thus have one appointed service wherein the Church shall indeed "Bless God"?

Very respectfully,

M. E. H. EVERETT.

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

Every young Christian should reflect in his life the image of Christ. A little child, who was thinking about the unseen Christ to whom she prayed, came to her mother with the question, "Is Jesus like anybody I know?" If anyone should come to you, my young friend, with the same question, you ought to be able to say in humility, "Yes, I am trying to be like him; the likeness, I know, is very imperfect, yet I am striving to have his features reproduced in my character."

TEMPERANCE.

—THE EFFECTS OF ALCOHOL.—Contrary to all preconceived ideas, and contrary to the dealers' assurance of purity, scientists now tell us that alcohol in its effects on the human stomach is an acrid, virulent, deadly poison,—that there is not a particle of nutriment nor any principle of a negative quality. Therefore there can be no such thing as moderation in the use of alcoholic beverages. However deceptively prepared or diluted, alcohol is always a poison; and when it enters the system it is always on its mission of death. Its only effect is to produce a delirium of unnatural excitement of the nerves, corrosion of the mucous membranes and the tissues, and a blunting and deadening of the moral sense. Incipient paralysis or stupor follows, with congestion and derangement of all the vital organs.

—INTOXICATING LIQUORS.—Dr. Edward Everett Hale says: "I like to put myself on record also as saying that all the poverty, all the crime, and all the vice which attract public attention in Boston among what we call the poorer classes may be ascribed to the free use of intoxicating liquors. I have said a hundred times that if anybody will take charge of all the poverty and crime which result from drunkenness, the South Congregational Church, of which I have the honor to be minister, will alone take charge of the poverty which needs outdoor relief in the city of Boston. If that church could satisfy its conscience with as small work as that, it would certainly relieve its visiting forces and its treasury of a very considerable part of the demands now made upon them. The saloon breaks up homes, degrades men, makes children wan-faced, and breaks the hearts of mothers. But the saloon-keeper thrives all the same, indeed, all the better. The greater the number of drunkards he makes, the better he dresses his family, the faster trotter he purchases, and the more dashing his turnout. He thrives on the calamities of wives, mothers and children."

—THE ARMY "CANTEEN SYSTEM."—Having seen a good deal in the papers lately about the United States Army "canteen system," I have taken the pains to investigate the matter for myself. Being a son of a veteran I disliked very much to hear anything said against the government or any of the United States. And when I first read in the *Voice* of the "canteen system" I could hardly believe it to be true. While on a trip to the Pacific coast I made the acquaintance of a soldier, now on duty in one of our Western forts, and from him I learned that the "canteen" was really in the army posts of the United States. Here is his letter as he wrote it:

There is established at every military post in the United States a saloon, which is called "post canteen" or "post exchange," where malt and beer are sold to soldiers only. The saloon belongs to the soldiers or to as many troops or companies as may be located at the same post. Each troop or company has an equal share in the profits. The bartender is a civilian, the overseer an officer of the United States Army, for which service he is allowed \$200 per year, while the bartender receives \$60 per month and board. All this is paid out of the profits of the "canteens." At the end of three months the officer in charge pays for all stock and all the other expenses. The remainder of the profits are equally divided among the troop commanders. After this has been done we, the soldiers, do not have any further trace of the money. We do not have any better fare than as though we had no company fund. The government issues to each soldier a bountiful ration for each day, and why have this cursed saloon called "canteen?" It is the ruin of three quarters of the soldiers in the army to-day. I have seen during my time in the service young men of good standing and of good character come into the army with clean hearts and souls, and to-day they are drunkards, doomed forever. The "canteen" gets nine-tenths of all the money a soldier draws. The guard house is filled nearly all the time with military convicts, brought here by the slops they drink from the "canteen." At the military prison at Fort Leavenworth, Kan., there are about 800 men now serving out their sentences of from one to five years. These criminals from all over the country have been made the wrecks they are by the "post canteen." And yet our government allows these saloons to be established in the army, and is making drunkards out of young men who came into the service not knowing its system.—*The Morning Star.*

"If asked what is the remedy for the deeper sorrows of the human heart, what a man should chiefly look to in his progress as the power that is to sustain him under trials and enable him to confront his inevitable afflictions, I must point him to something which, in a well-known hymn, is called 'The Old, Old Story,' told in an old, old book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind."
—*Wm. E. Gladstone.*

RESOLUTIONS.

Resolutions adopted by the Ladies' Benevolent Society of the First Verona Church, Verona, N. Y., July 23, 1893.

SINCE in the providence of Him whose ways are past finding out, our sister, Mrs. Martha C. Perry, has been suddenly called from our midst; therefore,

Resolved, That while we deeply feel our loss, the first which has fallen upon our society, we would trust in Him who doeth all things well; and bear in grateful remembrance the kind spirit which has marked her intercourse with us, endearing herself not only to us but to a large circle of other friends.

Resolved, That in her death our Society has lost a highly esteemed member, one of unswerving fidelity to truth, a wise counselor and faithful worker, who with liberal heart and open hands was ever ready to push forward the great work of the Master.

Resolved, That we tender our heartfelt sympathy to the bereaved family, relatives and friends, commending them to the care of our kind heavenly Father.

Resolved, That these resolutions be placed on record and published in SABBATH RECORDER and Rome papers.

MRS. A. A. THAYER,
MRS. WM. WARNER,
MISS EFFIE CONGER, } Com.

THERE are many people who think of becoming disciples of the Lord Jesus Christ, but who, nevertheless, never become so. They turn away, and the reason is that it costs them too much. Many people would be willing to serve Christ if it did not cost them anything. The cry of the world now is for a religion without Christ in it. Christ would have millions more disciples if it were not for the cross. But no man can be his disciple unless he denies himself, takes up his cross daily and follows him. A man may profess to be a Christian—that is one thing; but to be a disciple is quite another. A disciple is a follower and a learner, one who is willing to sit at Christ's feet, learn of him, and follow him. If the blood is to put away our sins, it must also be accepted as consecrating our lives.—*Mr. Moody.*

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.

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, 6124 Wharton Ave.

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

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

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

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

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

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

COUNCIL REPORTS.—Copies of the minutes and reports of the Seventh-day Baptist Council, held in Chicago, Oct. 22-29, 1890, bound in fine cloth, can be had, postage free, by sending 75 cts. to this office. They are on sale nowhere 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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CUBA	9.02			9.58								
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OLEAN	9.25	9.40	2.49	10.28		25	3.00		23			
Alegany	9.32			10.37			3.08					
Vandalia					A. M.	3.18						
CARROLLTON	9.48			11.01		2.55	3.33		3.45			
Kill Buck					A. M.	21						
SALAMANCA, Ar.	10.00	10.15	3.24	11.13	A. M.	3.05	3.45		3.55			
SALAMANCA, Lv.				11.30	5.40							
West Salamanca				11.33	5.43							
Little Valley				11.48	5.56							
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Forestville				12.54								
Sheridan				1.01								
Dunkirk				1.10								
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CONDENSED NEWS.

A special from Jackson, Ala., says: The trouble in Meachambeat is at an end. The posse has disbanded and quiet reigns supreme.

Official returns show a great increase of cholera in Russia in the last week. In Moscow City there was an average of thirty cases and fifteen deaths daily.

Monsignor Satolli, accompanied by his secretary Dr. Papi, is visiting Archbishop Corrigan, on invitation of the latter. He will visit various institutions connected with the Catholic Church in New York. The length of his stay is uncertain.

It is reported from Zanzibar that, owing to the continued hostility of Fumo Omia, the landing party from the British warships recently attacked and captured the town of Witer and then set fire to it. Lieutenants Fitzmaurice and Gervis were wounded and one man was killed. The natives fled.

MARRIED.

CLAWSON—WILSON.—At the residence of the bride's parents, in Dunellen, N. J., August 9, 1893, by Rev. L. E. Livermore, Prof. Cortez Randolph (Clawson, of Waterford, Erie Co., Penn., and Miss Abbie M. Wilson, of Dunellen.

PERSELS—RANDOLPH.—In Farina, Ill., August 2, 1893, by Pastor C. A. Burdick, Mr. Charles E. Pursels and Miss Lura F. Randolph, both of Farina.

CRANDALL—CARLISLE.—At the residence of the bride's parents, in the town of Meacham, near Farina, Ill., August 9, 1893, by Pastor C. A. Burdick, Mr. Harry R. Crandall, of Farina, and Miss Mary F. Carlisle, of Meacham.

HAYES—CHAMPION.—At Limestone, N. Y., August 3, 1893, by Rev. Wm. McGavern, Mr. J. N. Hayes, of Bradford, Pa., and Miss Fannie Champion, of Alfred Centre, N. Y.

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.

GARDINER.—In the town of Friendship, near Nile, N. Y., August 7, 1893, of peritonitis, Abigail Floretta Robertson, wife of David C. Gardiner, aged 67 years, 6 months and 7 days.

Sister Gardiner was born in Sm thfield, Madison Co., N. Y., being the eldest in a family of four daughters and one son. In her 25th year she was married to Bro. Gardiner, who a year before had been left with three motherless children, one of whom is now the Rev. Theo. L. Gardiner, of West Virginia, and another Mrs. Davis, of our China Mission. Four children were born of this marriage, all of whom still live to bless the memory of a wise, loving, and faithful mother. For about 35 years she has been a loyal member of the Seventh-day Baptist Church at Nile. The bereaved husband

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

Royal Baking Powder ABSOLUTELY PURE

and family have the sympathy of a large circle of friends. Two years and one month before we carried the mortal remains of Susie Davis to the quiet resting place in Mount Hope Cemetery, near Friendship, where now we lay the precious dust of the grandmother. - Rev. 14: 13. L. A. P.

STUKEY.—Drowned, in the Black River, at Watson, N. Y., August 4, 1893. Halsey E., son of Christopher and Cornelia S. Stukeby, aged 18 years and 24 days.

Five boys were in the river bathing, none of whom could swim. Halsey and a neighboring boy about the same age waded out into the channel, and coming to a steep descent sank. The other boys sounded the alarm, but no one being near the boys both drowned. Halsey's body was in the river about one hour, the other body some four hours. Halsey's family are Seventh-day Baptists. He was a manly boy, unusually so for one of his years. He was very attentive to religious matters, was the main dependence for the widowed mother and a large family in the ordinary duties of life, and especially in getting the family to church. It was his custom to engage in prayer with the family, and we trust he has joined the heavenly throng above. A very large attendance at his funeral showed the sympathy of the community. Sermon by his pastor; theme The brevity of human life and the necessity of a preparation for death. H. B. L.

When Tired Out

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DR. M. H. HENRY, New York, says: "A man completely tired out by prolonged wakefulness and overwork it is of the greatest value to me. As a beverage it possesses charms beyond anything I know of in the form of medicine."

Literary Notes.

"The Private Life," a collection of three short stories by Henry James, will be published by Harper & Brothers about August 15th. At the same time will appear Mr. John Bonner's "A Child's History of France," an illustrated edition of Walter Besant's "Rebel Queen," and "Early Prose and Verse," the third volume in the "Distaff Series."

Harper & Brothers will publish, on August 11th, in the "Franklin Square Library," "The Nameless City," a Roman story of Southern Sicily, by Stephen Grail. The third number of Harper's Quarterly will also be issued on the 11th. It will contain "Dally," Miss Maria L. Pool's novel, which appeared serially as "That Carolina Gal."

Mr. Alfred B. Starey, for many years editor of Harper's Young People, died in New York City on the 6th inst., after a short illness. Mr. Starey was of English parentage and English education, having graduated from Oxford University. Shortly after completing his college terms he came to this country and began professional literary work, in which he was thoroughly successful. Editorial care, of late years, interrupted his general literary activity, though he found leisure for several occasional contributions to well-known English and American periodicals.

In view of the near appearance of a new work of fiction from General Lew Wallace there is timeliness in a sparkling article in Harper's Weekly for August 12th, "The Author of 'The Prince of India;' Some of General Lew Wallace's Reminiscences of War, Diplomacy, and Literature." The article is illustrated with a new and admirable portrait of the author of "Ben-Hur." The same number of the Weekly presents Mr. Richard Harding Davis's descriptive paper, "Constantinople," and a highly informing account of "Sea Coast Guns" for use at long range.



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The next excursion will be run on Monday, August 21st. Consult the nearest Erie Ticket Agent at once for details, or address H. T. Jaeger, Gen. Agt. Pass. Dep't., or J. O. Prescott, Excursion Manager, Main St., Buffalo, N. Y.

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The popular Erie will make half rate on August 14th and 15th on any regular train to New York. Tickets will be good until August 19th, returning on any train. Don't lose the grand opportunity to visit the seaside resort at so small an expense. Call and get circulars and detailed information from Erie Agents or address H. T. Jaeger, General Agent, 177 Main St., Buffalo, N. Y.

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Reeling Raw Silk from Cocoons, and Corticelli Drawn-work are two other rival attractions. Look for them in the Canadian Section on Columbia Avenue, Manufacturers' Building. Working hours for expert attendants, from 10 o'clock A. M. to 5 o'clock P. M., Sundays excepted. Florence Home Needlework for 1893 explains these "unique and fascinating" operations. Crocheted Lamp Shades, Embroidery and Pillow Lace are the other subjects. Send 6 cts., mentioning year, and we will mail you the book—96 pages, 37 illustrations. NONOTUCK SILK CO., Florence, Mass.

Is it the Last to Chicago?

ANSWER—No, I guess not, but there has been no other arranged for up to date at only one rate via Erie. Call on Erie Ticket Agents, or address H. T. Jaeger, General Agent Passenger Department, No. 177 Main St., Buffalo, N. Y.

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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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BY THE

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ADDRESSES.

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