

# The Sabbath Recorder.

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## THE SABBATH RECORDER.

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### THE THINGS WE LEAVE UNDONE.

It isn't the thing you do, dear,  
It's the thing you leave undone,  
That gives you a bit of a heart-ache  
At the setting of the sun.  
The tender word forgotten;  
The letter you did not write;  
The flower you did not send, dear,  
Are your haunting ghosts at night.

The stone you might have lifted  
Out of a brother's way;  
The bit of heartsome counsel  
You were hurried too much to say;  
The loving touch of the hand, dear,  
The gentle, winning tone,  
Which you had no time nor thought for  
With troubles enough of your own.

Those little acts of kindness,  
So easily out of mind,  
Those chances to be angels  
Which we poor mortals find,  
They come, in night and silence,  
Each sad, reproachful wraith,  
When hope is faint and flagging,  
And a chill has fallen on faith.

For life is all too short, dear,  
And sorrow is all too great,  
To suffer our slow compassion  
That tarries until too late;  
And it isn't the thing you do, dear,  
It's the thing you leave undone,  
Which gives you a bit of a heartache  
At the setting of the sun.

—Margaret E. Sangster.

A GOOD example for other pastors and other churches is set by the pastor and church at Welton, Iowa. Bro. Socwell, finding some persons who were not able to pay for the RECORDER, and designing to make sure that every Seventh-day Baptist family shall have the denominational paper, proposed to his people that they voluntarily hand in money to be known as the RECORDER fund. Many were at once interested and contributed for that purpose. There is only one family at Welton now not taking it, and that one will not long be an exception after Bro. Socwell returns home.

### ASKING THE WAY.

"Is this the way to the poorhouse?" asked one man of another, as he pointed in a certain direction. "No, but this is," answered the other, as he pointed to a whisky flask sticking out of the inquirer's pocket. The answer was surely very correct. The whisky bottle is what drives many people to the poorhouse. It makes them neglect their business; it steals their earnings; it gives them bad habits; it clothes them and their children in rags, and robs them of their daily bread. Yes, and at last it robs them of their very souls.

### EASTERN ASSOCIATION.

(Continued.)

SIXTH-DAY, MAY 25TH.

The morning session opened at 9 30 with devotional services under the leadership of Rev. J. C. Bowen. The weather was more favorable and the attendance better than the preceding day.

Among the items of business we were much pleased at the unanimous passage of a motion to encourage the sending annually of a delegate from the Eastern, Central, and Western Associations jointly to the South-Western Association. We sincerely hope the other Associations mentioned will unite in this endeavor to encourage our brethren of the South-west. It would also be desirable if such delegate could remain a few weeks, if desired by the brethren there, to engage in evangelistic labor. Having had the pleasure of meeting once with the brethren in their Association, and knowing something of their need of Christian help and their appreciation of it, we earnestly endorse this movement. The expense involved is nothing compared with the good that may be accomplished.

At 10.30 Rev. A. McLearn read the second chapter of 1st Corinthians and offered prayer. Rev. M. B. Kelly, Jr., preached from Acts 9: 6, "Lord, what wilt thou have me to do?" Theme, "The Christian's Inquiry." The first question of one who has found Christ through conversion and the forgiveness of sins, is the one in our text. This inquiry presupposes three things: (1) That there is something for the child of God to do; (2) That there is a willingness on the part of such a child to do that work; and (3) a sincere desire to know how to do it. These points were developed with their practical application in a very earnest and acceptable manner.

Following this excellent and impressive sermon, Rev. A. McLearn conducted a devotional service which emphasized the sentiments of the sermon and gave many expressions of love for God's service,—another blessed meeting.

At 1 45 P. M., after a bountiful dinner served in the Town Hall, a service of song and prayer, conducted by Rev. J. G. Burdick, occupied a half-hour, and was full of interest. While these Associational meetings are in progress the grand work of salvation is going on at Ashaway. Many are coming to Christ. Every night meetings are filled with joy and gladness over the thorough work of grace in progress there. This annual meeting seems to have dropped right down into a heavenly atmosphere, and we wish more of our churches could enjoy this blessing.

### THE MISSIONARY HOUR.

Rev. O. U. Whitford, Corresponding Secretary of the Missionary Society, had charge of the service set apart for this hour. After prayer by Pres. A. E. Main, and singing, Bro. Whitford remarked that "God so loved the world that he gave his only begotten Son, that whoso-

ever believeth on him might not perish, but have everlasting life." This is the missionary spirit. For this spirit we should pray, and for this we should labor. Souls are to be gathered in by personal work. We should increase the missionary spirit by giving. Thus we grow by praying, working, and giving.

E. B. Saunders spoke on our evangelistic work. He said his heart is full of evangelical work. Well, Bro. Saunders is a hard man for a reporter to follow. We stop to hear his apt and forcible way of putting things, and before we have jotted half a dozen sentences his time is up and we are left pleased, instructed, convicted, and have written little of it.

Rev. A. B. Prentice spoke next. There are two classes of churches that are feeble: those that have not yet grown to strength and maturity; and others, older, and having to some extent served their time in useful work, have, by force of circumstances, become feeble. These old churches should not be left to die. They should be maintained. Many of these churches are in rural regions, and should be cherished. From our smaller churches rather than from our larger ones, come most of our workers.

Rev. G. H. F. Randolph spoke upon systematic giving. He spoke hopefully of our ability as a people, and of the success now attending the efforts being made to introduce the plan of systematic giving in our churches. It will more than double what is being done on other plans. He gave several instances of much larger increase than hitherto. He advocated a conscientious setting apart of one-tenth of our income for the Lord's work.

Pres. A. E. Main spoke upon the missionary spirit and methods. He first addressed the pastors. He magnified the work of the Christian ministry and especially that of the pastor. The pastor stands at the sources of things. Pastors are the divinely appointed overseers of the churches which are declared to be "the pillar and the ground of the truth." Brethren, you stand at the fountain-head of the streams that are to water and beautify all our work. He appealed to the pastors to lead their churches to stand by the Missionary Secretary in his noble work. The Secretary must be sent among the people. He must know their needs and the opening doors for labor.

At 3.30 P. M. Charles T. Potter, of New London, a Sabbath-keeping city missionary, led a devotional meeting. Mr. Potter is an evangelist, and a worker full of the Holy Spirit. His remarks were original and stirring.

### EVENING.

The services of the evening consisted in song, prayer, and testimony, under the general conduct of Pres. W. C. Daland, assisted by Hon. Frank Hill, of Ashaway, and evangelist E. B. Saunders. At the same time services were held at Ashaway, three miles distant. Both houses were filled and the meetings were full of interest.

### SABBATH MORNING.

Notwithstanding the fact that services were

continued in the Ashaway church as usual, the church at Hopkinton City was filled to overflowing at 10.30 A. M., to listen to a sermon by Pres. A. E. Main, of Alfred University. The Baptist church near by was offered for an overflow meeting, and A. H. Lewis, D. D., preached to a full house. Pres. Main read the Scriptures from the 14th and 15th chapters of John's gospel. Secretary O. U. Whitford offered prayer. Inspiring music by the choir greatly helped to fill all hearts with the Holy Spirit and prepare them for the reception of the truth. The text was chosen from Acts 27:10, "And I said, What shall I do, Lord?" The speaker said: Our minds have already been led to consider the question of doing something for the Lord's cause. This work should be done regularly, according to some plan. It should be done hopefully. A historical answer to the question of the text is found in the statement of the enemies of Christian workers, "These that have turned the world upside down are come hither also."

This is the work to be done, viz., to "turn the world upside down." The world has gone wrong, and it can only be set right by turning it upside down. Witnessing for Jesus in the power of the Holy Spirit is the work before us, and the result of that witnessing now, as then, is to turn the world upside down by setting it right in its relation to God. The sermon was deeply impressive. The speaker dwelt upon the importance of receiving the aid of the Holy Spirit in all Christian work.

Following the sermon a half hour was spent in conference, and many persons testified to their hearty appreciation of the doctrine of the sermon, and their belief in the old-fashioned theology which had been presented. A joint collection for the Tract and Missionary Societies was taken up, amounting to \$63 21.

In the afternoon, at 2.30, the Sabbath-school service was enjoyed by a large audience in a small church. The Superintendent of the Hopkinton Sabbath-school arranged for A. B. Prentice, L. E. Livermore, O. U. Whitford, W. C. Daland, and A. H. Lewis, to speak upon the following topics in the order named: The childhood of Moses; The manhood of Moses; Moses as a leader; Moses as a deliverer; and the summing up.

After this service the Christian Endeavor Societies, under the efficient leadership of Edwin Carpenter, occupied an hour in beautiful testimonies.

In the evening, at 7.30, a praise service was conducted by Bro. Daland, assisted by Hon. Frank Hill, of Ashaway. This interesting service was followed by a conference meeting of the Y. P. S. C. E., under the efficient leadership of Mr. Edwin Carpenter, many witnessing to the power and excellence of a consecrated life.

The last day of the Association was crowded full of good things. The usual devotional services, the routine business (which consumed only a small part of the time), the Tract Society's hour, and the sermon by Dr. Lewis on "The impending spiritual battles in the United States," filled out the forenoon.

#### EDUCATIONAL HOUR.

W. C. Daland spoke upon the place and importance of higher education. The Lord can and does use all sorts of agencies for the advancement of his kingdom. But for the accomplishment of particular ends he needs and chooses men especially qualified for the work. The life, work, and education of the great apostle Paul well illustrates this truth.

S. D. Davis spoke in behalf of Salem College. Only a few of our young people can go up to Alfred. The many cannot go. We have a large number of young men and women thirsting for knowledge, and it is so pleasant to have a school in our own midst. We greatly need the financial aid and the sympathetic interest of our Northern brethren.

A. E. Main spoke of educational progress and the corresponding growing need of increased facilities. The fields of knowledge have extended. Methods of learning and of teaching have been advancing. The education, the methods, and the equipments of twenty-five years ago will not answer for to-day. Alfred University cannot keep up in the present wonderful progress along many lines of educational life and work, and become reasonably well equipped to grasp its opportunities to realize grand possibilities without greatly enlarged endowments.

The Woman's hour, Education hour, and other work appropriate to the closing sessions, contributed to making this annual meeting a grand success from its opening hour until the close. Some of these services will be reported in their respective departments, and therefore will require no further mention at this time.

[From L. C. Randolph.]

It is easy to philosophize about the hard times and discuss the indirect benefits they bring in promoting economy and soberness and in checking recklessness and waste. But it wrings one's heart to see a strong, able-bodied man seeking for work and finding none. The case is all the harder when there is a family at home depending on his efforts for support.

To-night, after preaching at a city mission, I found myself talking with a bright, open-faced young man who had attracted my attention while I was preaching. This was his story and it bore the stamp of genuineness. He had come on from Toledo, looking for work at his trade, that of cook or waiter. He had tramped till he was footsore, with no success. His mother and younger brothers and sisters back at home needed help from him, and he could not even earn his own living. The tears of desperation were in his eyes as he said, "I don't want charity; I want work,—something—anything."

It is a sad commentary on the perfection of our systems of business that the land is full of plenty while yet there are so many whose lives are haunted by the shadow of threatening want. This is not a fiction. It is an awful fact. We are not speaking now of the tramps or the beggars whose alms go to the saloon; but of the sober, honest men and women who would gladly work and cannot find the opportunity.

The gospel missionary can point men to Christ, but an appalling sense of helplessness comes over him as he faces such temporal matters as these. Over and over again there comes to him the eager plea for work. What can he do? It took but one night of this experience to brand upon the mind of the Western Editor the conviction already there that Christianity has a great mission—not only to the individual man but to society, to business life, to the work-a-day world. The religion which is celebrated by reverent worship in the boulevard churches on Sunday and goes no further, is not the religion for this intense age.

THE coal strike becomes more serious every day. At the beginning of last week the president of the miner's union claimed that 178,000

miners were on a strike, as against 12,000 at work. Others have joined the strike since. Efforts toward settlement have thus far failed, except in Tennessee. In Indiana, Illinois, Pennsylvania, Alabama and Colorado the situation is serious. It is the judgment of many people that the industrial outlook to-day is more threatening than it has ever been before in our country's history.

THE *Golden Rule* reports that a detective in a large department store discovered a shoplifter slipping an imitation diamond ring into her mouth. The string to which the tag was attached caught in her teeth and so the price mark was left to public view and the thief convicted.

There is always a tag. We may think our sin is secret, but the chances are that our friends see the price mark and know for how much we have sold ourselves. But though the tag may not be in the view of men, the Lord knows the sin and the price.

#### THE EIGHT-HOURS DAY AND THE UNEMPLOYED.

BY DAVID I. GREEN.

The movement for the limitation of the labor day to eight or nine hours has so many phases that economists almost universally decline to give it either a sweeping condemnation or a full approval. In many cases where the work is heavy, or such as to require high nervous tension, it has been found that a reduction of the hours of labor causes no diminution of the daily product. So far as this is true, and the number of such cases revealed by the labor movement has been surprisingly large, the advantage of lessening the hours of toil is apparent to all. Again, it is undoubtedly true that thousands of people are required to labor during an excessively large portion of the twenty-four hours. Little chance is given for the enjoyment of home life and the cultivation of those tastes and sentiments which make the home a center of civilizing influence. Vital power and intellectual and moral development are sacrificed in the haste for immediate gain. No one who has the public good at heart can wish such excessive labor to continue in a land where wealth is abundant.

Questions concerning the extent to which a shortening of the labor day would be upon the whole profitable, concerning the permanent effect of such a change upon production, distribution and competition, and concerning the best methods for bringing about the reform which is needed, are all worthy of earnest study and discussion. But the phase of the eight-hours problem which seems especially timely now is its relation to the unemployed.

In cases where a shortening of the labor day causes no permanent decrease in the work accomplished by each laborer, it is obvious that the chances for the unemployed are not affected. But the leading advocates of the eight-hours day do not wish its application to be confined to such cases. They claim that a general adoption of the eight-hours day would make it necessary for employers to hire more men in order to accomplish the given amount of work. Thus room would be found for the unemployed. Though the daily wages were correspondingly reduced, it would be better than the present condition when many are deprived of all means of support. Such a fall in wages, however, is not anticipated, but it is thought rather that the increased demand for laborers would tend even to increase the daily earnings. The reform would thus prove doubly beneficial

to the working people. The reasoning seems clear, and scholars, as well as labor agitators, have often presented the argument with confidence.

The weak point in the argument lies in the supposition that there is always a given amount of work to be done. The fact that thousands of men are out of employment, and many of them eagerly searching for it without success, naturally gives the superficial observer the impression that society has but a limited amount of work to offer. A little direct thought, however, will convince any one that the trouble is not a lack of work which might be done to advantage. There are thousands of directions in which work might be extended further and still yield a return to the laborer. If the population of the country were increased a hundred fold there would still be work for all; in fact, it would be necessary for each one to work harder in order to secure a living from the limited national resources. There are many cases which may make it difficult for a laborer to find employment, but a lack of work is not one of them.

While the opportunities for profitable application of labor are unlimited, there is a limitation to the amount of labor which can be so utilized as to yield a given return. If all laborers should demand too large a return many would be forced into idleness. If the prevailing rate of wages is adjusted to the demand in prosperous times, a business depression must decrease the amount of employment which will yield the expected return. Either a lack of employment or a fall of wages must be endured while the depression lasts. Furthermore, since employment has come to depend largely upon great business enterprises under the management of capitalists, individual workmen may have difficulty in finding employment at any wage, because the capitalist, knowing that he cannot depend upon securing workmen at a low rate, delays his enterprise till he thinks the business outlook justifies him in paying regular wages. In discussing the merits of an eight-hours system we must distinguish between ordinary conditions of trade and temporary depressions.

Under ordinary conditions competitive forces tend to fix the wages of each grade of labor at such a point that all may be employed. If wages are too high, capital will tend to assume forms which supplant labor instead of being used for hiring more, and the decreased demand will depress wages. If, on the other hand, wages fall too low, an increased demand will tend to counteract the movement, provided the laborer does not lose his efficiency. To be sure in this world of change, the adjustment of economic forces is never perfect. There are always a large number out of employment because they are not in the place where they are needed, or in the trade when they are needed, or on account of personal defects.

An eight-hours day, where laborers are not now overworked, would help none of these difficulties. Less work would be done, the fund of commodities, which is the reward of all industry, would be decreased, more capital would be forced into the form of labor-saving machinery, and the problem of the unemployed would remain as before.

But a temporary depression in an industry or in general trade should be met by temporary expedients. A lack of employment during the depression is inevitable, and it would be immeasurably better for the working classes if all employees should make the contractions that

are necessary at such a time by shortening the hours of labor temporarily instead of reducing the number of employers, or working intermittently.

The efforts to secure a shorter labor day are in many cases fully justifiable upon humanitarian grounds, but as a means of securing work for the unemployed a general shortening of the daily period of labor can bring but temporary relief. It is of great service in tiding over a business depression, but under ordinary conditions such a measure would decrease the demand for labor as well as its supply.

HARTFORD, CONN.

#### THE SCRIPTURE CANON.

BY REV. CHAS. A. BURDICK.

Donegan's Greek Lexicon defines the Greek word canon as meaning primarily "a straight piece of wood, placed to keep something in a firm upright position." From this gradually grew other meanings, as a measuring rod, a rule, a rule of faith, law; and finally the Christian fathers in the third or fourth century began to apply the word to a collection or catalogue of writings that were entitled to be called "the Scriptures," as containing the rule of faith. Individual books that were judged to have a right to stand in the catalogue of Scriptures were called canonical, in distinction from other writings that were not entitled to stand in that collection.

A brief history of the Scripture canon, gleaned from several sources, may be interesting and instructive, especially to the younger readers of the SABBATH RECORDER. And first, it must be remembered that the books composing our Bible had each a separate and independent existence hundreds of years before they were all gathered into a single volume. They were written, many of them, at wide intervals of time, and by many different writers. The Old Testament books were written upon rolls made of skins nicely prepared, and called vellum, or parchment. All copies of the books had to be made by hand, and hence there were comparatively few of them, and they were kept by prominent persons, or in the sanctuary. The New Testament books were supposed to have been originally written upon papyrus rolls, prepared from a species of reed, which were less costly than vellum. But as papyrus wore out in handling much sooner than vellum, the latter came to be used for making copies of the Scriptures.

#### THE OLD TESTAMENT CANON.

The first collection of Hebrew books was made by Ezra, as is generally believed. His collection consisted of the five books of Moses, and received the name of "The Law." Nehemiah, it is supposed, continued the work of collecting the sacred writings, and perhaps others followed him. The second collection of books, afterwards called Nehemiah's canon, consisted of Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets, and received the name of "The Prophets." There was also a gradual collection of another class of Hebrew writings, not regarded by ancient Jews as so sacred as those contained in the first and second collections. To this collection was given a name which means "The Writings." It comprises, as it stands in our present Hebrew Bible, the Psalms, Proverbs, Job, Canticles, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, and Chronicles. This division now bears the Greek name, "Hagiographa," the Sacred Writ-

ings. But for many years there was discussion as to whether some books in this last list should stand in the canon. The following named are the books of which doubts were especially held: Ecclesiastes, the Canticles (Solomon's Song), Esther, and the Proverbs. Entire agreement as to the right of these to a place in the canon was not reached until about 90 A. D., when the canon, as it now stands, was practically settled at the Council of Jamnia. Esther was disputed the longest of any of the doubtful books.

We have now been considering the Hebrew canon, sometimes called the Palestinian canon, in distinction from the Alexandrian canon. The latter was a translation of the Hebrew Scriptures into the Greek language for the use of Alexandrian Jews, who generally could not read Hebrew. Their language was the Greek. This translation is the well-known Septuagint, which, in addition to the books contained in the Hebrew canon, has also some later writings which are now called Apocryphal, and which were received as sacred writings.

The Septuagint was in general use in the time of Christ, and it is generally agreed that Christ and the apostles often quoted from that version. It seems that in Christ's time the common people had ceased to speak, and even read the pure Hebrew in which their Scriptures were originally written. Hence the common use of the Greek version, the Septuagint, which contained the Apocryphal books among the canonical. It has been shown that many Greek and Latin fathers of the first centuries quoted from the Apocryphal books. "Augustine puts them with the Hebrew canonical books and calls them all canonical; and so did the Councils of Hippo (393) and Carthage (397)."—*Schaff Herzog Encyclopedia*, article, Apocrypha. But in later times, especially in the Reformation, the Apocryphal books were rejected by Protestants, while the Roman Catholic Bibles still retain them.

It appears from the foregoing facts that the settlement of the Old Testament canon was the work of centuries, and that the question of how many, and what books of the Hebrew writings are canonical, was not determined, as is sometimes supposed, by men who were known to be inspired. The consideration of the New Testament canon must wait for a future article.

#### "A SHUT-OUT."

It must be hard, very hard, to be what we call a "shut-in." To miss, as it were, keeping in touch with the great pulse of common humanity, to be narrowed by physical infirmities to the environment of four walls, to wear the fetters of pain and disease, to know, only by contemplation of those more fortunate bodily, of that freedom which is the accompaniment of health and vigor.

Sad indeed is the lot of the "shut-in" to consider. But what of that of the "shut-out?" The shut-out by spiritual maladies from the love of God and the kingdom of his grace? The shut-out by the hamperings of sin from communion with Christ, and the soul-widening influences of his Spirit? How light the deprivations of the shut-in compared with those of the shut-out! The one loses only the lures of time; the other—stupendous calamity—the ineffable splendors of eternity!—*Sunday School Times*.

UPON the fly-leaf of a Bible was written the following words: "Lay any burden upon me, only sustain me; send me anywhere, only go with me; sever any tie but that one which binds me to thy service and to thy heart."

## SABBATH REFORM.

### THE CONGREGATIONALIST AND THE CHURCH.

The following is an extract from the report on the Sabbath adopted at the Sixteenth Annual Conference of the Congregational Churches of Ohio, held at Painsville, June, 1868.

"The command to keep the Sabbath-day holy is placed in the Decalogue, which was never a part of the Jewish ritual, but is a collection of moral precepts and has the same binding force now as when it was delivered. Moreover, the command in the Decalogue had been previously given to the Jews themselves as a moral precept before the introduction of the ceremonial system, and it was then given, not as an original command, but as a revival of an institution that their fathers had observed, bringing us back to its original appointment, which was obviously universal in all its aspects and bearings." If there is any precept clothed with the direct authority of God, and of perpetual and universal obligations it is the command to "remember the Sabbath-day and keep it holy." To all of which all Sabbath-keepers will say Amen.

But when the report proceeds to say that the Sabbath was "transferred from the seventh day of the week to the first in honor of the resurrection of the Redeemer, and the Jewish Sabbath became the Lord's-day with its original authority retained and amplified," it does not give a particle of proof or a single Scripture reference. Having shown that it was not a Sabbath but *the* Sabbath which was commanded to be observed, it is quietly assumed that another day may be substituted, a humanly devised plan of honoring the Redeemer may take the place of God's Law, and that a "thus saith the Lord" may be set aside for a human tradition. Nor is this following of men at all confined to this particular. It seems from the statistical report of the previous year that there were seventy-seven infants baptized (?), for which there is just as little authority as for the keeping of the first day of the week. When will the learned and able ministry of the Congregational denomination cease to "teach for doctrine the commandments of men?"

H. H. HINMAN.

OBERLIN, O., May 27, 1894.

### CORRESPONDENCE.

FOUKE, Ark., May 26, 1894.

Dear Brethren and Sisters:—After reading the article under the head of "Is it True?" in the RECORDER, I am prompted to say a few words. In the first place I am a convert to the Sabbath, and have not made it a life-time study, consequently I do not know as much about it as I would like to know. Therefore I cannot agree with either the brother or sister at the late Conference, for I am interested in both RECORDER and *Sabbath Outlook*, as I feel and realize that both have a great mission among men, and I do not expect to know as much about the Sabbath as I want to until I shall reach that rest that remains for all God's people, when our Saviour shall sit as moderator. The *Sabbath Outlook* comes to me every week, through some kind friend, and I do hope that it will not be long before I will have both, paying myself and family a weekly visit, at my own expense. Brethren and sisters, pray for me and mine, that we may have more of God's Spirit to help

us act our calling. May God bless all advocates of truth. Yours for truth,

B. F. GRANBERRY.

P. S.—Let me say to you, the *Sabbath Outlook* does not stop in our house, for when we read it we hand it to some of our neighbors that they may read it also. B. F. G.

### LADY HENRY SOMERSET AT HOME.

Miss Frances E. Willard contributes an interesting sketch of Lady Henry Somerset to *The Outlook*, from which we take the following passages:

It would be inaccurate to speak of Lady Henry Somerset as being especially at home in London, though she had a home there always open and ready when it suits her convenience to occupy the same for days or weeks. Her beautiful Castle of Eastnor is over a hundred miles from the Babel of the metropolis, and her charming seat at Reigate Priory is more than twenty miles from the modern Babylon. . . . Lady Henry has each of three homes well supplied with servants and kept open the year around, as she can never tell to which she may wish to go on account of her own engagements or in order to entertain friends. She does a great deal in the way of giving holidays, vacations and outings to those who otherwise would not know what a pleasant thing these variations are in the lives of those who have not the money to provide themselves with such pleasures.

Like all other English women of her antecedents and training, Lady Henry sits up late at night, and hence rises late in the morning, taking a light French breakfast in bed between eight and nine, and having breakfast about ten, lunch between one and two, tea at five, and dinner anywhere between six and eight o'clock. She reads her innumerable letters as rapidly as they come, unless they are purely routine letters, when they go to her secretary. Lady Henry sits with stenographers all day long, unless she is obliged, which is usually the case, to attend committees or fulfill engagements. Her greatest deprivation is the lack of time to read, for she has always been devoted to books; it is pathetic to see her put a copy of Tennyson, Wordsworth, Drummond or Matthew Arnold in her traveling-bag, hoping to get a few minutes to read on the train or in the intervals of meetings. She works on busily on the cars as in her office, and has immense power of concentration, so that she throws off letters, articles, paragraphs, speeches, with remarkable facility. Perhaps nothing in the study of her life strikes one as more characteristic than that she should have become such an expert in writing, speaking, organizing and conducting the forces of a reform movement on a great scale, when all her life until the last few years was spent in a manner so totally different; for she was wont to live at Eastnor Castle or Reigate Priory, spending a great deal of time in the open air, following the hounds, visiting the cottagers, entertaining large parties of friends, and reading with a persistence worthy of a scholar. Her life was wholly one of self-direction; now she is impelled by the exigencies of a movement which involves hundreds of thousands of co-workers.

Rupert: "I hope, Mamma, that I wasn't impertinent to Mrs. Thatcher to-day?" Mamma: "Indeed, I hope not, Rupert. What did you do?" Rupert: "Why, she said I was growing like a bean-pole, and I told her bean-poles, don't grow."—*Harper's Young People*.

Floggins, Sr.: "My son, you know that of all things I hate falsehood. And you, sir, have had the face to tell me it was a quarter of twelve when you came home last night, when I myself heard the clock strike three as you entered. What can you say for yourself?" Floggins, Jr.: "Figures may lie, but I am truth itself; and if my memory fails me not I have always been taught even by you, that three is a quarter of twelve."—*Columbia Spectator*.

## MISSIONS.

In last week's issue of the RECORDER I am made to say in a paragraph on the restorative and revolutionary power of the gospel: "It holds an *irreputable* conflict with error," etc. It should read *irrepressible* conflict, etc.

THE Holy Spirit is a person. He is in the world now in the place of Christ who is at the right hand of the Father as Mediator. The first work of the Spirit is to convince and convict of sin, of righteousness and of judgment to come. May he do that mightily in the hearts and minds of men. After he convicts men of sin he sheds abroad the love of God in their hearts. Men cannot make themselves love God. They must have the power of the Holy Spirit in them to take away hate and give them the love of God and of his Son. Would that all men had this love.

THE Missionary Hour of the South-Eastern Association, by the request of the Corresponding Secretary, was conducted by Bro. F. E. Peterson, delegate from the Eastern Association. He reports that telling speeches were made by the speakers on the various lines of missionary thought and work, and that it was a glorious meeting. The Missionary Hour of the Eastern Association was conducted by the Missionary Secretary. He spoke first on the growth of the missionary spirit among our people and that it can be greatly increased by a wider knowledge given of the needs and condition of the fields, the open doors for mission work; and by more devout prayer and earnest personal work for the salvation of souls. Evangelist E. B. Saunders followed with some excellent remarks on "Our Evangelistic Work." He showed the wide-spread need of evangelistic efforts in all of our churches, how the Lord had blessed the work thus far, and what would be the outcome of such efforts on all lines of denominational work. The more evangelistic we are as a people the more successful we would be under the blessing of God in Sabbath Reform work.

Bro. A. B. Prentice spoke upon "Our duty to the small churches." He said that those churches, usually called feeble, because small in numbers and in means, were among our strongest in spiritual power and influence. They were the churches that were mainly furnishing us our ministers. Mostly these became small by removals, and they should be maintained for what they once were and for what they are now. Some of these small churches were small when organized and both of these classes of small churches should be places for aggressive work. They are on the whole the best points we have among us for evangelistic effort, as forts on the frontier and as stations in the old settled portions to enlarge our borders and to strengthen the things that remain.

Bro. G. H. Fitz Randolph gave a stirring talk upon "Systematic Giving." There is system in every successful business. There could not be success without it. There should be system in carrying on God's business in the world. We should consecrate ourselves and our means to the Lord's service. Systematic giving, when it is adopted and thoroughly carried out, more than doubles the income for our denominational work. We should not think of giving less to God's cause than one-tenth of our income. Systematic giving is a fine thing for our homes.

It trains the children and the young people in the habit of giving to the support of Christ's kingdom. When the father and mother are gone the children will be interested and will support the cause they loved.

President and ex-Secretary A. E. Main gave the last address, on "The Missionary Spirit and Methods." The missionary spirit goes world-wide. It is of the love of Christ in the heart for all the unsaved. In methods for widening the missionary spirit among our people the Missionary Secretary should be sent to all parts of the wide fields that he may bring knowledge, inspiration and courage to the Board and have his own soul fired with the work. Hope he may be sent even to China. Our evangelists should be sent to the small churches to build them up and enlarge our borders. The schools at Attalla, Ala., and North Carolina may prove a method that shall bring to us new and grand results for our cause.

At the close of the hour it seemed that all were infused with more love for souls and were inspired to do larger things for the cause of missions.

#### FROM LONDON.

"THE OLD SABBATH IS CROPPING UP IN MANY PLACES."—*Paulicians in Italy.*

June 28, 1893. At a pastor's anniversary meeting to-day the pastor introduced me to several ministers as the Seventh-day Baptist minister of the only Seventh-day Baptist Church in London. At the tea table (we seem to do nothing of this kind in this country without tea), with a venerable D. D. at my left, a Colonel on my right, and another D. D. facing me, the situation became singularly interesting. The two D. D's. and other clergymen have recently seceded from the Church of England, and like true, earnest, pious men they are searching the primitive gospel principles of church organization. Episcopacy will not do, and not one of the sects will suit. Possibly the Congregational system lacks the ruling power that certain minds long for. The D. D. opposite is secretary of one of London's Lord's-day societies, and in alluding to the Sabbath question, he said, "It is remarkable in how many places this subject of the old Sabbath is cropping up." On giving him a couple of leaflets, he added, "Oh, yes, I have received shoals of these; I wonder and am filled with extreme astonishment how it is possible for any one who is a Christian to return to the Saturday, and thus virtually deny the resurrection of Christ." Here I managed to slip in a word, "But how is it that the Sabbath should be diverted from its original design—to commemorate the creative work of God—when we have shown us in Romans, Colossians and Peter, that baptism is especially the memorial of Christ's resurrection?" Then there was silence at that tea table for the space of ten seconds, for he was baptized not long since in Mr. Spurgeon's tabernacle. The Dr. then said, "There are seven or eight churches in the extreme south of Italy that keep the Seventh-day instead of Sunday. During the secular reign of the popes these churches conformed to an outward observance of Sundays while they secretly observed the Sabbath. This had been continued from primitive times; but since religious freedom has been enjoyed in Italy these churches had openly returned to their ancient custom of Sabbath-keeping. They are called Paulicians." How I long to visit that region and know the facts of this wonderful story.

Doctor B. had read about the Seventh-day Baptist Church of Mill Yard in the *Daily Graphic*, and Colonel A. had seen the "Chart of the week" when in Scotland recently, and admired it.

May 16, 1894. Bro. Rolf, who resides at Naples, has heard nothing of those Paulician churches, but I must write to a missionary whose address Doctor G. kindly gave me.

W. M. J.

#### FROM W. H. ERNST.

*Dear Brother:*—I will try to write out a report of my month's work.

I started March 7th, and went to Dell Rapids, South Dakota. On my way I held conversation with three men on religious topics. The first was a lawyer. I soon found that he did not receive the Bible as the word of God. His strongest reason was that people would not differ so much about the doctrines of the Bible if it were from God. I tried to show that people differ in opinion about anything which it is possible for them to misunderstand, no matter how perfect it is. I held conversation with two religious men on the question of the Sabbath and gave them some tracts.

About five miles from Dell Rapids I found our church in a fine country. The only hindrance I noticed in this respect was a scarcity of moisture for the past two years. This church has thirteen members, two of which will soon be transferred to the Pleasant Grove Church at Smyth. There are several who turned to keep the Sabbath during meetings held by the Adventists, to whom Bro. Nelson had talked about the Sabbath question. They have not joined any church yet. We feel in hopes that they will join our church. I was well pleased with the people here, and regard it as a favorable nucleus for a society of our people. On account of the people being scattered, they hold their meetings on alternate Sabbaths in the two extremities of their society, some six to ten miles apart. Though Bro. N. P. Nelson is not an ordained minister, yet he preaches to them every Sabbath in the Danish language, with the Sabbath-school following in the English. Partly on account of their church being small, they carry on their Sabbath-school and church without much organization. I urged them to appoint the proper officers and keep a record of the attendance, and take a collection, so they could make a report to the denomination when asked to do so.

Our meetings were pleasant and, I think, profitable. We had some very interesting conference meetings after the sermons. I remained here about a week and preached eight times, and made seven visits.

From here I went to Big Springs, Union county, So. Dak. The country was fine here also, with the exception that it was rather rolling to suit my fancy. Corn is their most important production, which they largely use for fattening hogs. Eld. Peter Ring is the minister here. He has a very pleasant home and family. He preaches every Sabbath in the Swedish language after the Sabbath-school. There are twelve members in this church, but there are quite a number of Sabbath-keepers who are not connected with the church. If they could all be worked together it would be a consummation devoutly to be wished. My stay was too transient to effect much in this line. The yearly meeting comes here in July. We sent an appointment to what was once called the Pleasant Hill Church, which Eld. Bailey was instrumental in organizing. I was shown

where he baptized and where he preached. It is nearly all gone now. Bro. Estes and family are living their yet, whom we visited, I hope with some profit to him. I was reminded by this visit, as well as by much of my own experience, how much good can come to one by help at the right time. I feel very tenderly toward those who have been struggling alone for many years. I did about the same amount of preaching and other work as at Dell Rapids.

Since the church at Daneville was quite small, and I could not do much at Wittenburg, on account of their not understanding our language, I thought I had better spend one week at both places and stop at Smyth. According to this plan, I spent Sabbath and Sunday at Daneville. On my way, only a few minutes, at Centerville, I met Eld. Sindall; he is practicing medicine there. He does not often get out to our little church, which is about five miles distant, as he has no horse. Bro. C. Swendson preaches to them. Their church is composed of only seven members. Two small families only beside his own. One brother took me to Parker; he could talk only broken English, but he seemed to be full of faith and thankfulness to God. His talk was a source of comfort to me. Bro. Swendson told me about a minister in Denmark, who had gathered a church of about seventeen members, who wished to have our Hand Book printed in Danish, so he could use it in his work. They had not succeeded in getting it translated yet. They thought it would be well to have it adopted by the Yearly Meeting, so there would be some who would be responsible for the views expressed therein. This they expect to do this summer.

Bro. Isaac Loevins took me to Wittenburg from his home near Parker, a distance of about 40 miles. I found a number of new things here. On my way I passed through a colony of Mennonites, where they do their work on the principle of co-operative house-keeping. They all eat in one house. They do their washing in another house, etc. Certain ones have charge of different departments of work, both in the house and out of it. One man superintends the sheep and another the cattle, etc. The Russian thistle, so numerous in this section, was something new to me, and gives not a little trouble to the farmer.

I found our people at Wittenburg a very devout people. What they believe the Bible to teach they put into practice. They will not allow their members to marry one who is not a Christian. They salute one another with a kiss, do not believe in shaving their beard, nor do they think we should have pictures taken, and their women sit in the meeting with their heads covered, etc. I think we would do well to imbibe the spirit of conscientiousness that seems to pervade their religious activities. I preached twice while I was there.

From here I went to the Pleasant Grove Church, Smyth, So. Dak., and spent Sabbath-day and Sunday, preaching three times. They have quite a pleasant society here. I would have been there longer if the farmers had not been so busy.

I was gone from home 26 days, including four Sabbaths. Preached 23 times and made about as many visits, and distributed a number of tracts.

I feel very thankful for the privilege of making this visit among our Scandinavian brethren in South Dakota, and trust some good was accomplished by it.

ALDEN, Minn., April 9, 1894.

## WOMAN'S WORK.

### WHICHEVER WAY.

Whichever way the wind doth blow  
Some heart is glad to have it so,  
Then blow it east or blow it west,  
The wind that blows, that wind is best.

My little craft sails not alone:  
A thousand fleets from every zone  
Are out upon a thousand seas;  
And what for me were favoring breezes  
Might dash another, with the shock  
Of doom, upon some hidden rock.  
And so I do not dare to pray  
For winds to wafe me on my way,  
But leave it to a Higher Will  
To stay or speed me,—trusting still  
That all is well, and sure that he  
Who launched my bark will sail with me  
Thro' storm and calm, and will not fail,  
Whatever breezes may prevail,  
To land me—every peril past—  
Within his sheltering haven at last.

Then whatsoever wind doth blow  
Some heart is glad to have it so,  
And blow it east or blow it west,  
The wind that blows, that wind is best.

—*Woman's Record.*

### THE BOYS.

(This selection is a poem addressed to the Class of 1829, in Harvard College, some thirty years after their graduation.)

Has there any old fellow got mixed with the boys?  
If there has, take him out, without making a noise.  
Hang the almanac's cheat and the catalogue's spite!  
Old time is a liar; we're twenty to-night.

We're twenty! We're twenty! Who says we are more?  
He's tipsey—young jackanaps!—show him the door!  
"Gray temples at twenty?"—Yes! *white* if we please;  
Where the snow-flakes fall the thickest there's nothing  
can freeze!

Was it snowing I spoke of? Excuse the mistake!  
Look close—you will see not a sign of a flake!  
We want some new garlands for those we have shed,  
And these are white roses in place of the red.

We've a trick, we young fellows, you may have been  
told,  
Of talking (in public) as if we were old;  
That boy we call "Doctor," and this we call "Judge!"  
It's a neat little fiction—of course it's all fudge.

That fellow's the "Speaker," the one on the right;  
"Mr. Mayor," my young one, how are you to-night?  
That's our "Member of Congress," we say when we  
chaff,  
There's the "Reverend"—what's his name?—don't  
make me laugh.

That boy with the grave mathematical look  
Made believe he had written a wonderful book,  
And the Royal Society thought it was *true*!  
So they chose him right in—a good joke it was, too!

There's a boy, we pretend, with a three-decker brain,  
That could harness a team with a logical chain;  
When he spoke for our manhood in syllabled fire,  
We called him "The Justice," but now he's the  
"Squire."

And there's a nice youngster of excellent pith;  
Fate tried to conceal him by naming him Smith;  
But he shouted a song for the brave and the free—  
Just read on his medal, "My country," "of thee!"

You hear that boy laughing? You think he's all fun;  
But the angels laugh, too, at the good he has done;  
The children laugh loud as they troop to his call,  
And the poor man that knows him laughs loudest of all.

Yes, we're boys—always playing with tongue or with  
pen;

And I sometimes have asked, Shall we ever be men?  
Shall we always be youthful, and laughing, and gay,  
Till the last dear companion drops smiling away?

Then here's to our boyhood, its gold and its gray!  
The stars of its winter, the dews of its May!  
And when we have done with our life-lasting toys,  
Dear Father, take care of thy children, **THE BOYS.**

—*Oliver W. Holmes.*

"Make unto thyself, O Father,  
This folded day of thine,  
This weary day of mine,  
Its ragged corners cut me yet,  
Oh, still the jar and fret.  
Father, do not forget  
That I am tired  
With this day of mine."

—*Elizabeth Stuart Phelps.*

"PERSONALITY is inherently royal; it is king-  
liness done up in small packages, and is bound  
to be kingly. . . . It is in this respect that our  
Lord's life furnished us with an example so  
noteworthy."—*Dr. Charles H. Parkhurst.*

"ONCE in an age God sends to some of us a  
friend who loves in us, not a false imagining,  
an unreal character, but, looking through all  
the rubbish of our imperfections, loves in us  
the divine ideal of our natures,—loves not the  
man that we are, but the angel that we may  
be."—*Harriet Beecher Stowe.*

### HOBBY RIDING.

My dear sisters, will you kindly accept an  
invitation to take a ride with me this morning?  
It will give us a chance to discuss some matters  
of interest about which I have been thinking.  
I shall not ask you what vehicle you prefer  
since I have only two, my bicycle and my  
hobby. Perhaps we had better choose the  
hobby since it is *safer* than the safety and will  
carry all of us.

I wonder if you have heard the story of a  
party of people who, visiting an insane asylum,  
saw a man going through all the motions of  
riding on horseback and continually urging  
his steed to go faster and faster. One of the  
party, thinking to humor the man's whim, said,  
"That's a fine horse you're riding, my friend."  
"It isn't a horse, it's a hobby, git ep, git ep  
here, go 'long!" "Well, my friend, what is  
the difference between a horse and a hobby?"  
"The difference is that when you're on a horse  
you can get off, but when you're on a hobby you  
can't! (chirp, chirp, chirp,) git ep here!" This  
little story has no special value here except to  
prove the truth of my statement, that a hobby is  
a safe thing to ride—there will be no danger of  
falling or being thrown off.

The late Professor E. P. Larkin, honored be  
his memory, was accustomed to advise his  
students to ride a hobby. His advise was given  
somewhat in this matter: "Have a hobby by all  
means. Everyone should have a hobby. Let  
it be something entirely outside of your busi-  
ness, if possible. Perhaps it may be the study  
of plant life or some particular class of flowers;  
it may be shells, fish, birds, butterflies, beetles,  
postage stamps, old china, army relics or a  
thousand other things; but have a hobby, and  
ride it. Read all the books and magazine  
articles on that particular subject that you can  
get hold of; collect and carefully preserve as  
many specimens as you can. When you are  
tired and nervous with your work, it will be a  
rest and relief to drop it for a few minutes and  
turn to your hobby. You will be surprised at  
the vast amount of general information you will  
come in contact with and will absorb in follow-  
ing up the one idea. And however obscure  
your life and work may be, however little you  
may mingle in society, you cannot become  
ignorant, uninformed, or uninteresting so long  
as you ride your hobby."

Now, I wonder how many of my dear sisters,  
who will read this article, have a hobby and  
ride it. How many have a longing, at times,  
for something, they know not what; a feeling of  
something having been left out of their lives; a  
thirst for something to think of in their spare  
moments, even though they be few and far be-  
tween?

I know of one good man, a busy doctor, who  
has made a study of birds, observing them  
closely during his daily rides from patient to  
patient, noting their habits, their flight in  
autumn, and their first song in spring. He has  
drawn an immeasurable amount of pleasure  
from the study and has become an authority on  
birds. A tired housewife occasionally dropped  
her burden for a few minutes to take up her  
botany and analyze a wild flower, and returned  
to her work rested in body and soul. A teacher,

harrassed by the perplexities of the school-  
room, has calmed her nerves and awakened new  
life and energy in her pupils by her enthusiastic  
collecting of postage stamps.

A hobby is not necessarily an expensive  
thing to have, though it may be made so. But  
in no other way so simple can one retain youth,  
keep in touch with the world, rest body and  
mind without vacation or let so much of God's  
sunshine flood the soul. Try it and see.

A. L. S.

### SOUTH-EASTERN ASSOCIATION.

The South-Eastern Seventh-day Baptist As-  
sociation convened for its Twenty-third Annual  
Session with the Church at Roanoke, W. Va.,  
on Fifth-day, May 17, 1894, at 10 o'clock A. M.

Association called to order, and prayer by S.  
D. Davis and L. D. Seager, followed with Script-  
ure reading and prayer by F. E. Peterson.

Introductory Sermon by D. C. Lippincott.  
Text—Luke 11:1, "Lord, teach us to pray;"  
after which the Moderator, Samuel B. Bond,  
took the chair and proceeded to business.

In the absence of both Secretaries, L. A.  
Bond and F. J. Ehret were elected secretaries  
*pro. tem.*

Letters were read from Roanoke, Salem,  
Ritchie, Conings, and Lost Creek Churches.

Communications from corresponding bodies  
being called for, F. E. Peterson, delegate from  
the Eastern Association, reported verbally, giv-  
ing us words of cheer, and spoke of the revival  
interest of the Association during the year just  
closing.

A. B. Prentice, delegate from the Central As-  
sociation, read their Circular Letter, and gave  
an interesting account of that body.

Delegate to sister Associations reported as  
follows:

Your delegate attended the Associations according to  
appointment. The Eastern was held at Berlin, N. Y.,  
and though isolated from the sister churches of its  
Association, was well attended. The leading feature  
was the prominence given to the devotional element in  
the work. A deep, spiritual interest seemed to pervade  
all the sessions, and one baptismal service was held.  
Eld. A. H. Lewis was present and presented the Sab-  
bath Reform movement in the most effective manner.  
The Central Association was held at Adams Centre,  
made interesting to us as the home of Dr. Potter.  
Everything here seemed to conspire to make the meet-  
ing successful; and we think the good people there are  
to be congratulated on the general success all along  
the line that attended their every effort. The Western  
Association, at Nile, N. Y., was largely attended, and a  
state bordering on a revival reached before its close.  
Although nearing the Commencement, Alfred lent  
many of its lights to add to the success of the pro-  
gramme. Perfect harmony prevailed throughout. The  
North-Western Association was held at Farina, Ill.  
Your delegate was called away in the midst of its ses-  
sion, having received news of serious illness in his fam-  
ily. The two days attended gave promise of a very  
successful meeting throughout. Your delegate was  
welcomed and invited to sit with them in their delib-  
erations, and assigned a place on the programme. The  
expense incurred, chargeable to this Association, was  
forty-two dollars. Respectfully submitted,

L. D. SEAGER, *Delegate.*

F. E. Peterson spoke in regard to the Tract  
and Missionary Societies, stating that he had  
been requested to represent their interests in  
this Association, and on motion of J. L. Huff-  
man it was voted to accept him as their repre-  
sentative.

The delegates from the Western and North-  
Western Associations having not yet arrived,  
the time from 11.30 until noon was spent in de-  
votional and praise services, led by S. D. Davis.  
Adjourned with prayer by A. B. Prentice.

AFTERNOON.

2 P. M. Devotional services, led by F. J. Ehret.

230. **Business.** The Moderator was instructed to nominate the Standing Committees, which were confirmed, as follows:

*On Nominations*—L. D. Seager, Levi Bond, and F. M. Kildow.

*On Petitions*—D. C. Lippincott, J. J. Hevener, and J. F. Kelley.

*On Education*—J. L. Huffman, S. D. Bond, and S. O. Davis.

*On Religion*—W. L. Burdick, W. W. Davis, and John Ehret.

*On Finance*—F. J. Ehret, F. M. Bond, and A. J. C. Bond.

*On Sabbath-schools*—Evander Randolph, W. L. Wildman, and W. L. Burdick.

*On Obituaries*—M. E. Martin, W. S. Flesher, and E. J. Davis.

All visiting friends were bid a hearty welcome, and invited to participate in our deliberations.

The Treasurer's report was presented as follows, and on motion was referred to the Committee on Finance:

J. L. DAVIS, Treasurer,	
In account with the	
SEVENTH-DAY BAPTIST SOUTH-EASTERN ASSOCIATION.	
Received of former Treasurer, per M. H. VanHorn	\$10 00
Salem Church	18 90
Lost Creek Church	15 57
Greenbrier	10 95
Ritchie	8 45
Roanoke	2 99
Conings	1 22
West Union	2 25
Collection for Tract and Missionary Societies	22 24
L. D. Seager, Delegate to sister Associations	18 00
	\$110 57
Paid J. L. Huffman for Tract and Missionary Societies	\$22 24
F. P. Ford, on order	25 20
L. D. Seager, Delegate to sister Associations	60 00
Balance in treasury	3 13
	\$110 57

There are three churches that have not paid their apportionment for last year, viz., Middle Island, \$9 37; Salemville, \$4 28; Copen, \$1 22; Total, \$14 87. Have written to each, but got response from none of them.

J. L. DAVIS, Treasurer.

The Corresponding Secretary, M. H. VanHorn, reported that he had had no correspondence during the year.

The Committee on Resolutions presented a partial report, which was considered by items. The entire report, as adopted, was as follows:

1. *Resolved*, That with devout thanksgiving to Almighty God for the unmerited favors and blessings bestowed upon us during the past year, and in humble penitence for our many short-comings, we do now sincerely renew our pledges of devotion to him and to his work.

2. *Resolved*, That as the knowledge of God's revealed word is essential to the formation of true Christian character, therefore we urge upon our people, especially the young, the systematic and constant reading and study of the Bible, both at home and in the Sabbath-schools.

3. *Resolved*, That we express our confidence in the work of the Tract Society, as carried on by the present Board, and our appreciation of the value of its various publications. That we urge the necessity upon all of our people of supporting, reading, and circulating our literature.

4. Professing as we do, to take the Bible as our only guide of faith and practice, with unwavering belief in the seventh day of the week as the only Bible Sabbath, be it

*Resolved*, That we hold the faithful keeping of the Sabbath to be a privilege, and not a burden, and that it is the duty of all Christians to observe the same. That it is our duty and privilege, as individuals and as a denomination, to do all in our power, by example and by all fair means, to spread the Sabbath truth; and we hereby extend Christian sympathy to those who keep God's Sabbath in isolation. That it is our hope and confidence that God will not allow his word to return unto himself void, and that his truth will finally triumph.

5. Since the spirit of missions is essentially the spirit of Christianity, and inasmuch as our opportunities for missionary labors are constantly increasing, therefore,

*Resolved*, That we enter upon the ensuing year with

renewed zeal and consecration to this work, and we re-affirm our confidence in the Missionary Board as our chosen agents.

6. Believing the traffic in intoxicating liquors as a beverage to be a sin against God, and the greatest scourge of our nation, therefore,

*Resolved*, That to strenuously oppose all systems of license for such traffic and to labor for its entire suppression is our Christian duty.

The first resolution was adopted after remarks by S. D. Davis, W. L. Burdick, A. B. Prentice, and J. L. Huffman.

The second was discussed by A. B. Prentice, J. L. Huffman, F. E. Peterson, and M. E. Martin.

At this point in the discussion the delegates from the Western and North-Western Associations arrived, and further discussion was waived. M. B. Kelly, delegate from the Western Association, read their Circular Letter and spoke of the prosperity of the churches, and the reception of S. S. Powell to the denomination, and the ordination of Geo. B. Shaw to the gospel ministry.

E. H. Socwell appeared from the North-Western, read their Circular Letter, and gave a very favorable account of the work in that Association.

The following resolution, after remarks by S. D. Davis and J. L. Huffman, was adopted:

*Resolved*, That we hail with gratitude the coming of the delegates sent to us by our sister Associations, and desire to place on record our thanks to God, and the Associations under him, for sending them to us, and solicit their help and participation in all our deliberations.

Neither of the essayists being present for this hour, the order of miscellaneous business was taken up, and letters were read from Greenbrier, Black Lick, and Middle Island Churches. After singing, Association adjourned with prayer by L. D. Seager.

SIXTH-DAY MORNING.

9 A. M. Devotional services led by M. E. Martin.

9.30. **Business.** Reading and approving the minutes of yesterday's sessions.

Committee on Nominations reported as follows, which was adopted:

*Moderator*—M. H. VanHorn.  
*Secretary*—L. A. Bond.  
*Assistant Secretary*—Miss Ina V. Hevener.  
*Treasurer*—E. J. Davis.  
*Corresponding Secretary*—M. Wardner Davis.  
*Introductory Sermon*—W. L. Burdick; alternate, Riley G. Davis.

*Delegate to Sister Associations*—M. E. Martin; alternate, Samuel B. Bond.

*Essayists*—I. G. Maxson, Iva Randolph, and Xenia Bond.

L. D. SEAGER,  
 LEVI BOND,  
 F. M. KILDOW, } Com.

Committee on Petitions reported as follows:

Your committee reports that two petitions have come before us: One from Salem, asking that the next session of the Association be held with them; the other from the Black Lick Church, asking admission into the Association. And we recommend that both requests be granted.

D. C. LIPPINCOTT,  
 J. J. HEVENER,  
 J. F. KELLY, } Com.

On motion adopted.

The Committee on Education read their report, which was discussed at length by J. L. Huffman. 10 o'clock, the special hour for the Missionary Society having arrived, further discussion was waived, and F. E. Peterson conducted the Missionary hour under the following divisions, after prayer by M. B. Kelly:

1. "The Missionary Spirit," by S. D. Davis.
2. "Our Evangelist Work," by J. L. Huffman.
3. "The Relation of Evangelistic Work to Sabbath Reform," by L. D. Seager.

4. "The Reinforcement of the China Mission by the sending of Miss Palmberg," by F. E. Peterson.

5. "The Supervision of our Feeble Churches," by W. L. Burdick.

6. "Systematic Giving," by M. B. Kelly.

Owing to the lateness of the hour for the sermon, on motion, adjourned until 1 30 P. M. for business, and sermon at 2 P. M.

Benediction by L. D. Seager.

AFTERNOON.

1.30. Opening song, and prayer by M. B. Kelly. Returning to the regular order of business, the further discussion of the report of the Education Committee was continued by F. J. Ehret, M. B. Kelly, W. L. Burdick, J. L. Huffman, F. M. Kildow, E. H. Socwell, S. D. Davis, A. B. Prentice, T. L. Gardiner, D. C. Lippincott, C. H. Davis, M. E. Martin, and the report was adopted as follows:

Your Committee would report: That while we are greatly interested in aid, and in sympathy with all the educational work of our people, we have an especial reason for gratitude for the marked success that has attended Salem College. The present year has been the best in the history of the institution, both in the number of students in attendance and the work accomplished. More and more are we assured of the wisdom shown in the establishment of this school, and we believe it has already amply paid for all it has cost us in its good effects as seen upon our young people, and the good influence it has given us upon others through the State. We would express our gratitude for the sympathy shown us, and the temporal aid given by the lovers of the cause in the other Associations. The necessity of the continuance, and the vast importance of the work of this school, and as such we feel it to be the imperative duty of all our people to give it their full and hearty support, by their patronage and their contributions. Farther, we pledge ourselves to urge upon all our young people the importance of securing the benefit of Salem College, and thus prepare themselves for higher Christian living and usefulness.

J. L. HUFFMAN,  
 S. D. BOND,  
 S. O. DAVIS, } Com.

Sermon, by delegate from North-Western Association, E. H. Socwell. Text, Matt. 25 : 31-33.

At 3 o'clock the Tract Society's hour was conducted by F. E. Peterson under the following topics:

1. Why should Sabbath-keeping be Regarded by our young People?" A. B. Prentice.
2. "Sabbath Reform by the Living Voice." J. L. Huffman.
3. "Our Publications." E. H. Socwell.
4. "Our Sabbath Reform Work." F. E. Peterson.
5. "Loyalty to our Denominational Principles." T. L. Gardiner.

Woman's Hour, led by Miss Ina V. Hevener:

1. Scripture reading and prayer by J. L. Huffman.
2. Select Reading, "She hath done what she thought she couldn't." Miss Tressie Davis.
3. Selected, "Such gifts and givers as God loves." Mrs. Bessie Bond.
4. Essay, "The Master is come and calleth for Thee." Mrs. Flora L. Burdick.

On motion, Mrs. Burdick was requested to forward the above named essay for publication in the Woman's Department of the SABBATH RECORDER.

Under the head of unfinished business, the Finance Committee reported:

We have examined the Treasurer's report and find the same to be correct. We recommend that \$61 50 be raised to defray expenses for the ensuing year. There are three churches that have not paid their apportionment for last year; viz., Middle Island, \$9 37; Salemville, \$4 28; Copen, \$1 22; balance in treasury, \$3 13; total, \$18. Leaving a balance to be raised of \$43 50, which we have apportioned as follows: Roanoke, \$2 31; Greenbrier, \$5 46; Lost Creek, \$7 84; Middle Island, \$6 58; Ritchie, \$6 16; Salem, \$10 73; Salemville, \$1 95; Conings, \$.90; West Union, \$1 26; Copen, \$.50.

F. J. EHRET,  
 T. M. BOND,  
 A. J. C. BOND, } Com.

The Committee on Sabbath-schools made the following report, which was adopted:

Nine Sabbath-schools in progress. We have the addition of the Black Lick Sabbath-school to report. The former Sabbath-schools were Salem, Lost Creek, Middle Island, Roanoke, Greenbrier, Salemville, Ritchie and Buckeye, most of which continue throughout the entire year. The *Helping Hand* is taken by most of the scholars.

EVANDER RANDOLPH,  
W. S. WILDMAN,  
W. L. BURDICK, } Com.

S. D. Davis was granted an order for \$60 to defray expenses to sister Associations.

In the absence of the treasurer, it was voted that the treasurer elect act as treasurer *pro tem*.

The fifth resolution was read by the committee, and after remarks by E. H. Socwell and J. L. Huffman, was adopted.

On motion, the Corresponding Secretary elect was instructed to prepare the Circular Letter to sister Associations, and forward the same by the delegates. After singing the doxology, and prayer by F. E. Peterson, adjourned.

#### SABBATH MORNING.

Sabbath-school conducted by Superintendent of Roanoke Sabbath-school, F. J. Kelly. Lesson, Exodus 2 : 1-10, read by M. E. Martin, and prayer by L. D. Seager. Subject of lesson, "Childhood of Moses," taught by topics under the following divisions:

1. "Lesson Surrounding." A. B. Prentice.
2. "The Family." M. B. Kelly.
3. "God's plan carried out." E. H. Socwell.
4. "Application of the Lesson." T. L. Gardiner.

11 o'clock, sermon by F. E. Peterson. Text, 2 Sam. 14 : 14.

#### SABBATH AFTERNOON.

After singing, and prayer by T. L. Gardiner, an essay prepared by Miss Mary E. Muncy was read by Miss Iva Randolph. Subject, "Seventh-day Baptist Juniors," followed by Young People's hour, conducted by J. L. Huffman, who read the annual report of the Associational Secretary. Remarks were then made by J. L. Huffman regarding the work done by the Society in the use of their financial means; followed by suggestions by F. E. Peterson with regard to what they might do in assisting to send Miss Palmberg to China.

The remainder of the hour was spent in a general prayer and conference meeting, in which eighty-four persons took active part. At the close of this service quite a number of the young people of the Roanoke Church and vicinity expressed their desire and willingness to enter an organization of a Christian Endeavor Society. After singing, "God be with you," and benediction by T. L. Gardiner, adjourned.

#### FIRST-DAY-MORNING.

Devotional services by L. D. Seager; business hour; reading and approving the minutes of the previous day's sessions. Reading the letter from the Copen Church.

In the absence of the Moderator elect, the present Moderator was ordered to appoint the Executive Committee, which was as follows: Salem, J. L. Huffman; Lost Creek, W. L. Burdick; Roanoke, J. J. Heavener; Ritchie, L. D. Seager; West Union, S. D. Davis; Copen, U. C. Shock; Middle Island, F. F. Randolph; Salemville, J. H. Wolfe; Black Lick, Alvin Davis.

On motion, a copy of the essay prepared by Miss Muncy, and read before the young people's session, was requested to be forwarded to the SABBATH RECORDER for publication in the Young People's department.

The Committee on Resolutions having not yet completed their work, by motion, the time

set for the consideration of the remaining resolution was 1.30 P. M.

In accordance with a previous motion, the Moderator gave the right hand of fellowship to the delegate of the Black Lick Church, J. L. Huffman, in behalf of the Association.

The Committee on State of Religion reported, and the report was adopted as follows:

Your Committee has gathered what information it could from the letters and delegates present regarding the work of the churches during the past year, and their present condition. We find that, as an Association, we have been greatly blessed. Six of our churches have enjoyed genuine revivals. In some cases the Holy Spirit has accompanied the efforts of both ministers and lay workers with great power. These revivals have resulted in quite an increase in numerical strength. As near as we can gather from the data at hand the net increase has been about twenty. In addition to those who have been brought into the fold and sheltered in our churches, there have been many who have found Christ in these meetings and have gone to other churches; and, while our statistics do not show this work, yet we believe that when the final reckoning comes we will share in the glory of having led these precious souls to the lamb of God. There has been a general awakening among the membership, several have been reclaimed and taken their places again in our ranks. Our new church, Black Lick, has been organized with a constituent membership of thirty-four, and has entered upon its mission with much zeal.

The young people are doing excellent work, and we feel sure that we could not have accomplished what we have without their assistance. All of the churches excepting one have enjoyed regular ministerial labor a part of the year, but in some cases the minister's time has been divided between so many churches that the best results could not be attained. While we as churches have gained many victories during the past year, yet there can be no doubt that had we been more consecrated God would have crowned our efforts with far greater victories. All of which is respectfully submitted.

W. L. BURDICK,  
WARDNER DAVIS,  
JOHN EHRET, } Com.

At 10 o'clock our Educational hour was conducted by J. L. Huffman under the four following heads: What, Why, How, and Where?

The first two were discussed by F. E. Peterson, the third by T. L. Gardiner, and the fourth by J. L. Huffman, who recommended the place to be Salem. And at the close pledges were given to the amount of \$340 to help liquidate the debt on Salem College, J. L. Huffman saying that if \$300 was raised that day he guaranteed to see that the donations at the Association should reach \$500.

11 o'clock, sermon by the delegate of the Central Association, A. B. Prentice. Text, Psa. 137 : 5, 6. A joint collection was then taken for the Tract and Missionary Societies amounting to \$28.

Adjourned with benediction by A. B. Prentice.

#### AFTERNOON.

1.30. This being the special hour for the consideration of the remaining resolution, the sixth item was remarked to by M. B. Kelly, E. H. Socwell and S. D. Davis. The time appointed for the sermon having arrived, farther discussion was waived until after the sermon. After singing by the quartet, Scripture reading and prayer, M. B. Kelly, delegate from the Western Association, preached an interesting discourse from Prov. 22 : 1.

After the sermon farther remarks upon the sixth resolution were made by A. B. Prentice, T. L. Gardiner, F. E. Peterson, J. L. Huffman, and the same was enthusiastically adopted by a rising vote.

The report of Committee on Obituaries was then read and adopted as follows:

Your Committee would report that with sadness, but with resigned will to God's providence and mercies, we

are called upon to report the death of two of our beloved members. First, Eld. Geo. B. Kagarise, of Salemville, Pa., who was born May 14, 1829, and was married to Susan Shafer Sept. 26, 1847. When about twenty-four year of age he was converted and baptized by Eld. King and united with the German Seventh-day Baptist church, and later was ordained by them. In 1884 he became acquainted with our people, and in 1885, aided by Eld. S. D. Davis, who was then in the employ of our Missionary Board, succeeded in organizing the Seventh-day Baptist Church at Salemville, of which he was chosen pastor; which office he filled to the upbuilding of the church until death released him, which occurred Sept. 10, 1893. He was a kind hearted husband, affectionate father, and beloved by all who knew him. The next to follow was our beloved brother, Doctor A. Bee, of Middle Island Church, who was their licentiate for many years. He was one of its constituent members, and was highly esteemed everywhere, and by all who knew him, and was a great lover of the cause of Christ, and faithfully performed his duties everywhere until his departure. All of which we most tenderly submit.

M. E. MARTIN, *Chairman Com.*

The Corresponding Letter was read, and after remarks by J. L. Huffman, was adopted, as follows:

The South-Eastern Association to Sister Associations;

Dear Brethren and Sisters:—We are now about to close our Twenty-Third Annual Session of this Association, which was held at Roanoke, W. Va. The attendance this year, owing to locality, has not been as large as some previous years; yet the churches have all been represented by letter or delegate, or both, and the meetings have been characterized by deep interest, good and rapid work. The condition of most of the churches, as reported, is encouraging; and yet we regret to say that some are not so encouraging as we could wish. Still, taking the Association as a whole, there is a marked advancement, for which we are thankful. We are also glad to report another church, Black Lick, with thirty-four members, organized during the winter, coming into this Association at this session. The Missionary Hour, conducted by F. E. Peterson, was one of interest, and the sermon by the delegate from the North-Western Association, was full of encouragement and help to all who heard it. The Tract Society's programme was ably carried out, and loyalty to our denominational publications was urged upon us. Also the necessity of spreading abroad our Sabbath literature. Notwithstanding a steady fall of rain Sabbath morning, the church was well filled, and, after the Sabbath-school, we listened to an interesting and instructive sermon by the delegate from the Eastern Association. Sabbath afternoon was devoted to the Y. P. S. C. E., which is growing rapidly among us. The blessing which we enjoyed during this meeting will long be remembered by many of us. We are happy to report that the interest of education is rapidly growing in this Association, and the hour given to that cause was one of great interest. Especial efforts are being made to lift the debt of Salem College, and with quite a degree of success. May the Lord bless us in our efforts in this important line of work. Although the house was uncomfortably crowded, yet the people listened with unusual attention to the earnest discourses delivered by the delegate from the Central Association. Also this afternoon the people listened to an interesting sermon by the delegate from the Western Association. We hail with gratitude the coming of your delegates, A. B. Prentice, of the Central; F. E. Peterson, of the Eastern; M. B. Kelly, of the Western, and E. H. Socwell, of the North-Western Associations. Their words of encouragement, good cheer, and council, have proved a blessing to us. We send, as our delegate to your Associations, Eld. S. D. Davis. We hope his going may prove a blessing to you and us. We pray that the blessing of the great God may rest abundantly upon you in all your sessions.

By order of the South-Eastern Association.

WARDNER DAVIS, *Cor. Sec.*

MAY 20, 1894.

The following resolution was adopted:

Resolved, That we, delegates and visitors of this Association, extend our thanks to the Roanoke Church and friends who have so nobly and generously entertained us at their homes during our stay with them.

Voted that when we adjourn it be to meet with the Salem Church, the Fifth-day before the last Sabbath but one in May, 1895.

Also voted that we extend the W. Va. & Pittsburgh R. R. a vote of thanks for reduced rates to the Association.

After singing, there was a closing conference meeting.

SAMUEL B. BOND, *Moderator.*

L. A. BOND, }  
F. J. EHRET, } *Secretaries.*



## SOME REMEDIES FOR SOCIAL DISORDERS.

BY JOSEPH BOWDEN.

"That which will never die is the imperishable aspiration of the human mind to absolute social perfection." This admirable aphorism in the paper on "Social Disorder in Europe," by the distinguished Senor Castelar, in the RECORDER of May 17th, is the thesis of Christian Socialism. Admitted that drunkenness, gambling, all forms of self-destructive vice, account for much of the miseries which pursue the heels of transgressors, there are prevalent forms of wickedness which not only go unreprieved but win some approval from unenlightened consciences. The attitude of Christian institutions towards the pursuit of wealth has changed since the middle ages, and the average opinion of the church finds in this tendency nothing to condemn. The Salvation Army enforces the poverty of its officers, but for the means, as often imaginary as real, for its warfare, will undertake secular work, as the selling of watches, embroidered guernseys, bonnets, and the manufacture of matches. Thousands of churches would not, it is claimed, maintain existence but for frequent indulgence in what has been called the cooking stove apostasy.

It is perhaps difficult to realize the exact meaning of the socialistic propositions of the Lord Jesus. It is likely that although universally true they had some relation to his environment and the needs of his age. At any rate they have called forth much diverse criticism. Just what the acquisition of wealth wrought into national life in the times of the Hebrew prophets and throughout the centuries of Judean civilization up to the time of Christ, is easily read. It is the most wonderful chapter in the history of humanity. One gets some idea of it from the fiery denunciation of Isaiah: "The Lord will enter into judgment with the elders of his people and the princes thereof: It is ye that have eaten up the vineyard: the spoil of the poor is in your houses: what mean ye that ye crush my people and grind the face of the poor? saith the Lord, the Lord of hosts." Chap. 3: 14, 15. "They hunt every man his brother with a net," said Micah. Habakkuk cried unto the Lord in an invective against social evils one never hears in meeting-houses to-day: "O Lord, how long shall I cry, and thou wilt not hear? I cry unto thee of violence and thou wilt not save. Why dost thou shew me iniquity, (inequality?) and cause me to look upon perverseness? for spoiling and perverseness are before me: and there is strife, and contention riseth up." Malachi proclaims that the Lord "will be a swift witness against deceivers," "and against those that oppress the hireling in his wages." Four centuries later Jesus declared to the same people that "covetousness is idolatry."

Yet it is logically true. The sin and the crime are as hostile to the human spirit as of old was the worship of the gods of silver and gold, of brass, iron, wood and stone. The exposition of the wrongs done to humanity under the authority of the established capital-and-labor system can nowhere be so well investigated as in Karl Mark's great book on "Capital," the work of a Jew. Indeed, if the Jewish people of to-day could but see that Messiah, the Son of man, "who for us and for our salvation came down from heaven," "*et homo factus est, — crucifixus etiam pro nobis.*" O God, O God, could they but see this, what social transformations might not our eyes behold before this century shall close!

In this and following papers let me illustrate

some forms of covetousness working evil in a large way. A great wrong, which under the form of lawful contract inflicts injury, is one of many which have grown up with the social system. Life, endowment, benefit and friendly insurance companies exist in great number, and most are no doubt well, and as business undertakings, honestly managed,—that is, the most is made of the money, that under existing circumstances, can be made. To begin with, the expense cost is enormous. The insured not only entrusts to the insurer yearly, or oftener, money for investment, but he gives to the agents, to the managers of the company, to the directors, and to the stock-holders, if it be a stock concern, his contribution to the largest salaries and the greatest dividends reaped from any business on earth. The original shareholders in the Prudential Insurance Company of London, England, have reaped hundreds of dollars for every ten dollars of their stock subscription. In other cases the insured have received in bonus additions to their policies much larger sums than the investment of the premiums in the best securities could possibly bring. In these and in the former instances the profits have been from forfeitures, from the misfortune or improvidence of those who having contracted to pay annually have become unable to do so, and have lost what they have paid. Most companies make some allowance in such cases, but never in any case that I have met with is the return a reasonable compensation. The business of buying policies which have been current many years, is followed in England, and it is easy to obtain a much larger sum than any company will give upon the surrender of a policy. It may be doubted that any one has an equitable right to contract that others shall derive any benefit from his losses or his improvidence. There is certainly no equity in seeking to obtain any advantage from such casualties in the lives of our fellows. The enormous profits of life insurance business may be measured by the premiums offered for business. Sixty per cent of the first yearly premium is given by many of the wealthiest companies. The statement of a reputable company before me shows that the additions made to policies from lapses and forfeitures amount to thirty per cent of the sum insured. Another statement shows that the expenses of management amount to thirty per cent of the premiums. Social insurance institutions are economical collections, but the fees paid organizers are large and the essential foolery of the fuss and feathers of rituals and regalias afford a wretched basis for union when there are so many calls to united labor in the great struggle for practical, radical reform.

Therefore it is that one of the most strenuous efforts of the practical socialist is directed to the institution of life insurance by the State. The yearly premium can, by this means, be reduced, the contribution of the unfortunate or improvident be saved for the family, and honest profits returned to the insured public.

It would probably be found a necessary safeguard that the State should not deal with risks above \$5,000, the reasons for which it is unnecessary to discuss. When small-pox or cholera threatens to visit the community, all eyes turn to the Government for protection. Why not invoke the aid of the Commonwealth to stamp out disease on every hand? The sanitary engineer or inspector should visit everywhere. The other day I saw from a car window a manure heap on a hillside a few yards above the pump which brought up the poisoned water for the cow and household. The energy of social life

is in proportion to the excess of its social vigor over the forces which make for social decadence and death. There should be a township dispensary, lectures in hamlets on the laws of health, power to order the removal of nuisances from private dwellings and to compel the work to be done under penalty of fine and imprisonment. This work would march along with life insurance by the State, and as the cause of the latter pleads for the fatherless and widow, so would the social economy of caring for the public health reduce the cost of social life insurance by lengthening out the term of contribution. It would also add to the national wealth by making the producers more vigorous and fitted for a longer term of service. Are not the reforms here outlined within the aim of that "absolute social perfection" which the regenerate soul is instructed to labor for: "look not every man on his own things, but every man on the things of others?"

The coming of Messiah was foretold with signs in the sky of social regeneration. The forerunner preached the gospel of repentance, not a theological change of opinion but a humanitarian change of character. If that very same gospel would but purge now as it did Zaccheus, men would run to hear it and believe it. Jesus himself declared his work to be the cure of physical as well as spiritual evils. Has Christendom yet attempted to answer the question, "Is it easier to say thy sins be forgiven thee than to say, arise and walk?" To let the oppressed go free and to break every yoke is to prepare the way of the Lord. The coming of the Lord is expected and prayed for with the evident belief on every hand that he himself will do all the leveling and straightening and preparation of the way.

In spite of all assertions to the contrary, there is an issue between capital and labor all over the land. A late RECORDER announced that the Pullman Company, in answer to striking workmen asking higher wages, stated that work had been taken at prices lower than other companies to enable the companies to keep men employed. From the stand-point of Christian morals has any company the right to use its capital in this way? Obviously there must be in view the ulterior benefit of having the workmen at hand when industrial activity revives. In such case the employer has no right to refuse the laborer full wages because he has chosen to undersell his manufacturers.

Constructive Christian Socialism is able to deal with this as with all other social wrongs. The great power of these is in that they have grown up as organisms, such as the sweating system, the liquor-traffic system, the gambling and the theatrical systems. All these can be put down by Christian social work, not by a Christianized state but by an institution, or it may be institutions, founded in that fellowship of love and good works which Jesus died to establish among men. It is proposed to discuss the method of Christian Socialism in future papers.

KINGSTON, Ont.

MAKE yourselves nests of pleasant thoughts. None of us know, for none of us have been taught in youth, what fairy palaces we may build of beautiful thoughts—proof against all adversity. Bright fancies, satisfied memories, noble histories, faithful sayings, treasure-houses of precious and restful thoughts, which care cannot disturb, nor pain make gloomy, nor poverty take away from us—houses built without hands, for our souls to live in.—John Ruskin.

## YOUNG PEOPLE'S WORK.

THE "Life and Teachings of Jesus" is the title of a new book, 12 mo, 360 pages, by Arthur K. Rogers, G. P. Putnam & Sons, publishers, N. Y.

THE book is called a "Critical analysis of the sources of the gospels, together with a study of the sayings of Jesus." Mr. Rogers advances some new ideas and theories in reference to the sources of the gospels. These may be somewhat too liberal to suit the taste of all our people, but the book will be read with pleasure and benefit by all who are interested in the study of the Bible, and especially in the New Testament.

### SEVENTH-DAY BAPTIST JUNIORS.\*

BY MARY E. MUNCY.

In the Christian Endeavor world of to-day the word Juniors is understood to apply to all workers who cannot with propriety be designated as young people. Since 1884 separate organizations have existed for this class, which is by no means a small one. In 1893 there was reported a world-wide total of four thousand six hundred and forty-four Junior Societies, and the present year will undoubtedly yield an enormous increase. Our own denomination is not far behind in this branch of Christian Endeavor. Junior departments have been organized in many of the leading churches and the interest is rapidly increasing.

It is not my purpose to explain the aims and workings of these organizations. Surely that is unnecessary in view of what has been previously said and written on these points. I wish to deal with the members rather than the society, with the workers instead of the work.

Were the subject to include only those already active members of Junior Societies now existing in our denomination, it might be thought rather a narrow one. Limiting it to the Juniors now belonging to our churches might reduce the calibre still further. Let us, for the present, include under the head of Seventh-day Baptist Juniors not only those who are already such, but those who ought to be. This certainly embraces all boys and girls of accountable age belonging to Seventh-day Baptist families. It is a self-evident fact that these boys and girls will, ere long, be the defenders of God's holy day, and that into their hands will be committed the welfare of our denomination. Therefore it is worth while to consider some of the possibilities and probabilities in the case, to heed well the causes ere we too sanguinely predict the effects.

That each of our boys and girls should develop into a loyal, liberal-minded Seventh-day Baptist Christian is unquestionably the desired result. Such a possibility exists. Judging from the past, the probability that such a result will be attained does not exist. Manifestly these sorry effects could, without exception, be traced to natural causes had anyone the requisite wisdom and skill. Such a task is beyond the range of human intellect; yet the inquiry is a legitimate one since the effects may best be regulated by correcting the causes. Therefore it would be strange indeed if there were none so patent as to reward our search. In his written Word God has given us many plain, positive declarations on this point. He

\*Read at the Young People's hour of the South-Eastern Association.

has also endowed us with some measure of common sense and the faculty of observation. By a candid and impartial use of these means it may be possible to account for some of the half-hearted, indifferent, and even renegade Seventh-day Baptists.

Making due allowance for extreme perversity and subsequent influence, I believe that in the majority of cases the degree of loyalty or disloyalty can be traced to forces at work in childhood. The trite saying, "As the twig is bent, so the tree is inclined," contains a germ of truth often overlooked. These forces must needs be operative in one of two ways, either from the truth or toward it; suggesting the so-called centrifugal and centripetal force of physical science. Among the former class may be noted many influences of varying intensity.

Throughout the entire history of the Christian Church its bitterest enemies have been nourished within its own bosom. Even so the progress of God's truth is sadly impeded by Seventh-day Sabbath-breakers, Pharisees, self-appointed martyrs, and pessimists. The worst features of Sabbath-desecration are its motives and tendencies. It evinces a most painful failure to apprehend the true import of the day; a lack of reverence and consecration. No seed has ever been sown which produced a more speedy and certain harvest of traitors and deserters. When the older members of the home and church persistently "seek their own pleasure on God's holy day," even in little matters, the younger ones naturally claim the same privileges. With the keen instinct of childhood, the boys and girls come to feel that a sacred day which is not worth everything is worth nothing. What wonder that they sooner or later leave the ranks?

In this, as in all other evils, there are means and extremes. If Sabbath-breaking be one of the extremes, surely Phariseism is the other. By this I mean that strict drawing of the reins which breaks the spirit and reduces Sabbath-keeping to a rigid, dead formality. This class, conveniently called Seventh-day Pharisees, is a small one, but its influence is strongly repellent upon youthful minds. Everything in the life and creed teaches that man was made for the Sabbath, is saved by keeping it, and glorified by preaching it. And yet these very individuals groan and lament in holy innocence because the boys and girls grow up Sabbathless and Godless! Perhaps the most insidious of all these evil influences is the spirit of martyrdom displayed by so many worthy and conscientious Seventh-day Baptists. They are prone to magnify the inconveniences of Sabbath-keeping, brood over them, and even take a sort of melancholy pride in seeking occasions for self-sacrifice. Such a self-righteous stoicism must be an offense to him who taught his people to "call the Sabbath a delight, the holy of the Lord, honorable," and who promised to "exalt them to the high places of the earth."

Closely akin to this is the pessimism which sees nothing but retrogression and ultimate failure of Sabbath Reform, multiplies the opposing forces and divides the allies, criticises leaders and hinders all aggression. Such sentiments clearly manifest a lack of faith—a faith like Abraham's, of the telescopic sort, that staggers not at small beginnings and long delays, but trusts God to care for his own. Surely it is the height of folly to expect, from the young, allegiance to a cause of whose success the leaders are ill-assured.

Having thus recognized some of the negative or repelling forces, one would naturally seek

the positive or attracting forces among opposite conditions. Such conditions, fortunately, do exist in many Seventh-day Baptist families. From these homes have gone out noble, devout Sabbath-keepers, who count it all joy to be called to so blessed a service, and whose mighty faith inspired the faltering ones. That these results are due largely to silent influence and godly examples is undeniable. Yet they are by no means sufficient in themselves. As saith the prophet of old, there must be "precept upon precept, line upon line, here a little and there a little." In other words, constant, careful, Christian instruction is demanded for the Juniors of our denomination.

What! teach children theology? some one may ask. In a certain sense, yes. The grand truths of the Bible, sublime for their very simplicity, can be readily grasped by young minds. Especially is this true of God's Sabbath covenant. Then by all means let the boys and girls begin early to enjoy this wonderful Book, to learn it by heart and with the understanding also. All teaching should be so wise and impartial that no one truth or doctrine shall be unduly exalted, but "that the man of God may be perfect, thoroughly furnished unto all good works." That there are so few Timothy's in the church to-day is clearly due to a lack of earnest, skillful mothers and grandmothers. Nothing can fully take the place of the home in this important work. Bible-schools have a mission of their own, and much may be accomplished by Junior organizations. However, in case of union societies, denominational teaching must be omitted. For a Christian church to withhold from the young all training in its distinctive doctrines and workings is manifestly fatal to healthy growth. Such training need not produce bigots. It should foster a spirit of reverence for all truth and respect for honest convictions in any mind.

No Seventh-day Baptist Junior ought to be found boasting vain-gloriously over other denominations, neither should he have occasion to blush for his own. Unless he can be led to realize that might is not always right, and that numerous adherents are not the only proofs of a worthy cause, he will be sooner or later charged and tempted toward withdrawal. To fortify against all this danger, let us instill in the minds of the boys and girls a legitimate pride in our denomination; let them value the name of Seventh-day Baptist next to that of Christian. The best way, and in fact the only way, to accomplish this is to familiarize them with our church history and denominational work, both past and present. Point them to John, Paul and our Saviour as model Seventh-day Baptists. Show how, through all the long night of persecution, God's care preserved the consecrated few; how his hand has led them all the way, and is preparing them for greater struggles and final victory. Tell them of the noble pioneer missionaries who have given their lives that the heathen might live, and of those who are now toiling in hope and receiving the Master's approval.

It is both gratifying and surprising to note the readiness with which young minds are aroused to enthusiasm on these vital points. Nor does it quickly die out. The impressions are lasting, and with careful supervision their interest may be turned into activity and increasing usefulness. Indeed the energy and earnestness of the boys and girls often put to shame the apathy of older workers. Once let them feel that they have a part in the various

branches of denominational work, and their devotion is assured.

These suggestions may be thought impracticable in view of the fact that so many parents and teachers are not familiar with our denominational history. For such ignorance there is little excuse at present, when so much valuable literature is being sent out from our Publishing House. "Where there's a will there's a way." The vexing problem seems to be how to develop the requisite disposition. To solve this problem the pastors of our various churches are evidently most capable. They can work either with the parents or directly in teaching the children. It matters little who are the laborers, or what the method; but there is need of patient, persistent, prayerful effort. Such toil receives a rich reward even in this life; for we may confidently expect these trained Seventh-day Baptist Juniors to develop into a band of loyal, devoted men and women who will lift high the standard of truth and bear it fearlessly onward.

### OUR MIRROR.

#### PRESIDENT'S LETTER.

And still the love of God is taking possession of the hearts of men. Since I wrote you of this work last week it has continued; ten more have been baptized and more are ready. The men's meetings weekly are continued, and a meeting especially for young men and boys has been held with very good results. Though the Association convened within four miles of us, the great mass of the people had no means of transportation and could not go, especially the ones for whom we are at work here, so the revival work continued every night, and though from fifty to a hundred went from here to work in the Associational meeting and overflowed their church, and even filled two churches some of the time, we hardly felt any were gone from us. We had much good help here from our ministers attending the Association. We shall have to be careful or they will all be revivalists. They preached a living gospel and then stood in the church doors and exchanged pass-words with the people as they passed out of the house. The pass-word this year is a warm hand shake and a God bless you. People with sore hands and rheumatics admitted free.

E. B. SAUNDERS.

### OUR YOUNG FOLKS.

#### "PLANTING" WHEAT.

Specklety flew from the haymow dim  
Begging for something to eat;  
Chanticleer crowed, but she walked past him  
Straight to Miss Toddlekins' feet.  
"Listen, Miss Dimple! I've laid you an egg!  
Give me some corn, or some wheat, I beg!  
There's plenty around. Don't you think I know?  
And the egg in the haymow 's white as snow."

Toddlekins' apron was filled with wheat,  
The best of the winter's store;  
It was not to play with, and not to eat,  
But to plant and to grow into more.  
Specklety saw it with covetous eyes,  
Cackled aloud "I have found a prize,"  
Flew to the little maid's arm, and lo!  
Scattered the wheat to the ground below.

Toddlekins cried in a tone of awe,  
Watching the lost grains go—  
"Papa, she's planted the wheat in her craw!  
Do you suppose it'll sprout and grow?"  
Papa laughed till the tears filled his eyes;  
Toddlekins joined him, though lost in surprise;  
Specklety cackled "That wheat will grow;  
It'll grow into eggs. Don't you think I know?"  
—*Epworth Herald.*

GREAT weaknesses are often produced by small indulgences.

#### THE KEEPER OF THE DOOR.

BY EMILY HUNTINGTON MILLER.

"Oh, dear! I am completely discouraged." Jenny pushed away her book, and looked up at her mother with an expression that was very much like despair, and yet not altogether that, for somehow her mother had a way of brightening up dark places that was helpful as well as comforting.

Her mother was rocking the baby, and she scarcely dared speak, lest the little tyrant should open his eyes for a new frolic; but she sent Jenny a smile that said just as plainly as words, "What is the trouble? Let us talk it over."

"It's about my besetting sins, mamma, You see, we were talking last Sabbath about striving against sin, and Miss Marston told us the only way to overcome it was to fight as the sharpshooters did in the war, by taking aim at a particular one. She advised us to sit down and make an honest list, just for our own eyes, of our own special sins—the ones that made us most trouble—and then try, by God's help, to overcome them. I made up my mind to try it, and I had to write down ever so many things, but I truly thought that my tongue made me the most trouble."

"Your tongue! Oh, yes, I understand!" said mamma.

"Saying things, you know, mamma; things I ought not to say; and I am so sorry about it afterwards; but that doesn't seem to make it any better, because I go and do it again."

"Well?" said mamma, as Jenny paused.

"Well, I thought I'd just take aim at that one thing, and I did. I thought it would be a good plan to write down whenever I forgot, and so every night I put down in my little book the bad things I had said, and—mamma, it is just horrid. The days don't grow a bit better, and to-day is worst of all."

Jenny drew a deep sigh, and scowled at her little book. Then she said desperately, "I wish there was some way to just tie my tongue up, and keep it out of mischief."

"You need a gate-keeper," said her mother, laying down the baby and taking up her sewing. "When a city is in danger from enemies, they must do something more than put sharpshooters on the walls; they guard the gates, and keep sentinels at their posts day and night, to give warning of the approach of danger."

"I try to watch," said Jenny. "I thought of it all this morning while I was dressing, and then when I came down and heard Rob fretting at Hatty for taking his slate, and at Norah because there was no toast, and even at the baby for pulling his hair, I went to singing,

'Brother, thou wast mild and lovely,  
Gentle as a summer breeze,'

though I knew perfectly well that always makes Rob madder than anything else. Then he threw his book at me, and papa sent him out of the room, and I just wanted to pound myself on the head for being so mean."

"You must have a gate-keeper," said her mother, more seriously than ever; "and I would ask for one before I was an hour older. Your Father will give you one."

"Papa!" exclaimed Jenny. "How can he?" But the mother opened her Bible, and, turning over the leaves, gave it to Jenny with her finger on a verse in Psalms. "Read that," she said; and Jenny read aloud, "Set a watch, O Lord, before my mouth; keep the door of my lips."

There were tears in her eyes as she repeated the words, "Set a watch, O Lord, before my mouth." "I never thought about that, mamma; somehow I expected to take care of that sin myself, but I should like a keeper. Just think, mamma, of an angel standing on guard to keep the door of my lips. Will he have a sword, I wonder?"

"I think so; the sword of 'Truth.'"  
"And what will be the watchword?"  
"Peace," I think, or 'Love,'—the love that 'worketh no ill to its neighbor;' at least, I would try that watchword to-day, and ask the keeper to challenge every word, and let nothing pass without the watchword."

When Jenny went to her room that night she found a little card pinned up over her dressing-

table, with David's prayer written upon it, and she added it very earnestly to her own petitions. In the morning it was again before her eyes, and she went down to breakfast repeating it to herself. The first thing she saw was Johnny tormenting her beloved white kitten by trying to drive it in harness.

"You mean, cruel boy!" was upon her very lips, but the keeper drew his sword and stopped the words.

At school Jenny's temptations came thick and fast; first a temptation to evil speaking, then to unkind criticism, then to uncharitable judgment, then to tell a ludicrous story of a simple-minded old Christian, then to punish the self-conceit of Mamie Morris by repeating what a lady had said of her, and then to keep back a cutting reply to a most ungenerous taunt. It seemed to Jenny, as she reviewed the day, it had been a specially hard one; and yet she was conscious that through it all the keeper had been standing at the door, and she could look back with gratitude, and not with shame.

"How about the watchman, Jenny?" asked her mother, when she came home.

"He stood at his post, mamma; twice, I think, something slipped by without the watchword, but he killed it with his sword before it got far enough to do much mischief."

Cousin Sue heard the story, and on Jenny's next birthday sent her a lovely motto for her room—a wreath of daisies and wild roses, delicately painted as a border for the text: "Keep the door of my lips."

"I think Cousin Sue might have sent that to me," said Rob, honestly: "I am sure I need a door-keeper more than Jenny does."

And Mamie Morris confessed to her dearest friend that she really did believe Jenny Wilder was a Christian, because she never said things to make folks uncomfortable.

"She's so funny, and so smart to think of things, that I never used to open my mouth before her without expecting to be set down, but now I like her best of any girl in school."

Mamie's friend had a pang of jealousy.

"Well, Mamie Morris, to tell the truth, I think you just need setting down once in a while. You're such an awful little puff-ball that if somebody didn't step on you or squeeze you, you'd—you'd just burst!"

Which shows that Mamie's friend needed a keeper of the door also.—*Scholar's Magazine.*

#### A BOY HERO.

The *Well-Spring* tells the following story of a real hero who wore the gray during the war:

The day after the battle of Fredericksburg, Kershaw's brigade occupied Mary's Hill, and Sykes' division lay 150 yards ahead, with a stone wall between the two forces. The intervening space between Sykes' men and the stone wall was strewn with dead, dying, and wounded Union soldiers, victims of the battle of the day before. The air was rent with their groans and agonizing cries of "Water! water!"

"General," said a boy-sergeant in gray, "I can't stand this."

"What is the matter, sergeant?" asked the General.

"I can't stand hearing those wounded Yankees crying for water; may I go and give them some?"

"Kirkland," said the General, "the moment you step over the wall, you'll get a bullet through your head; the skirmishing has been murderous all day."

"If you'll let me, I'll try it."

"My boy, I ought not to let you run such a risk, but I cannot refuse. God protect you! you may go."

"Thank you, sir;" and with a smile on his bright, handsome face, the boy-sergeant sprang away over the wall, down among the sufferers, pouring the blessed water down their parched throats. After the first few bullets his Christ-like errand became understood, and shouts instead of bullets rent the air.

He came back at night to his bivouac, untouched.

"Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

## SABBATH SCHOOL.

## INTERNATIONAL LESSONS, 1894

## SECOND QUARTER.

March 31. Jacob's Prevailing Prayer.....	Gen. 33 : 9-12, 24-30.
April 7. Discord in Jacob's Family.....	Gen. 73 : 1-11.
April 14. Joseph Sold into Egypt.....	Gen. 37 : 23-36.
April 21. Joseph Ruler in Egypt.....	Gen. 41 : 38-48.
April 28. Joseph Forgiving his Brethren.....	Gen. 45 : 1-15.
May 5. Joseph's Last Days.....	Gen. 50 : 14-26.
May 12. Israel in Egypt.....	Ex. 1 : 1-14.
May 19. The Childhood of Moses.....	Ex. 2 : 1-10.
May 26. Moses sent as a Deliverer.....	Ex. 3 : 10-20.
June 2. The Passover Instituted.....	Ex. 12 : 1-14.
June 9. Passage of the Red Sea.....	Ex. 14 : 19-29.
June 16. The Woes of the Drunkard.....	Prov. 23 : 29-35.
June 23. Review.....	

## LESSON XII.—THE WOES OF THE DRUNKARD.

For Sabbath day, June 16, 1894.

LESSON TEXT—Prov. 23 : 29-35.

GOLDEN TEXT.—Look not thou upon the wine when it is red.  
Prov. 23 : 31.

GENERAL STATEMENT.—Woful specimens of intoxicating drinks and inebriated men were not wanting in the days of King Solomon; but there were certainly great differences between ancient and modern times, both as to liquors used and the proportion of drunkards to the population. We have in our lesson a character-sketch, a mirror for inebriates, a lesson that may with great profit be studied again and again. We may trace nearly all crimes and evils to the licensed drink traffic of our nation, though evil does originate in other ways. The abolition of this criminal traffic may not cure all evils, but it would eradicate the most and greatest. The temperance sentiment is not yet what it should be, though it seems to be working that way. Men have been so deceived by this iniquity and especially since the liquor element has entrenched itself in politics, that drunkenness is too much regarded a misfortune rather than a gigantic crime, and the drunkard a weak instead of a bad man. The drunkard is a dangerous man in any community, and the drunkardmaker is ten-fold moreso.

## THE LESSON CONSIDERED.

29. Astonishing questions! Answered by aching hearts that are on the road to ruin or disgrace. Woes bodily, woes mental, woes spiritual! Family bickerings and quarrels. Excited brain and tongue. Inflamed passions. Complaining. Wounds. Perils. Red or inflamed eyes the marks of sin. And still men drink and license the saloon to continue all this! "O God, how long!"

30. One drink never satisfies, another follows. One minute at the wine table demands another. One hour in the high-license saloon demands two more, and so on until the "low dive" receives the victim. "Mixed wine." Medicated, drugged to increase powers of intoxication. The rum-seller plots for victims. He increases his gains by adulteration. And still men pour down their throats bitter almonds, oil of turpentine, gypsum, aloes, lime, logwood, lead, cherry-laurel water, nuxvomica, copperas, oil of juniper!

31. Will you place yourself in ways of temptation? Will you be deceived by sparkling bubbles? Take not one single drop. It is a step into the darkness of hell.

32. "At the last." Yes, at last it is a bitter end. A first sip at home, or with a friend; a treat, a customary act. It is merely the beginning of a dreadful end. See the serpent so brilliant? There is poison concealed, a sting that fails not to be left.

33. Impurity, vile imaginations, defiled and ruined character. A foolish, confused tongue. Will your boy reach that condition? Other boys as pure have reached it. The rum-seller wants your boy, and the house of ill-fame wants your girl. What are you doing for social purity and temperance?

34. Reckless, defying destruction. He knows not his danger.

35. How the drunkard laughs at your fears and despises your warnings. "I am strong. I know when I have had enough. See that man eighty years old? He has been a moderate drinker for fifty years. No use of being a fool and get intoxicated." One hundred thousands yearly in drunkards' graves and a few score of moderate drinkers at eighty! Will you take the chances? Will you breed contempt, hate warning, drink again to spite your friend who warns, and show your independence? God save you. The bottomless

pit is underneath you. The floor on which you stand is rotten. But "I will seek it yet again." Will you? Do you prefer the cup of devils to manhood and heaven? In manhood's name, in your sister's name, your wife's name, your sainted mother's name, in Christ's name, "touch not, taste not, handle not." "No drunkard shall inherit the kingdom of heaven."

## CHRISTIAN ENDEAVOR TOPIC.

(For week beginning June 10th.)

TEMPERANCE IN ALL THINGS. Prov. 21: 15-30.

*In dress.* 1 Tim. 2: 5-10. This is a question more of principle than of prevailing style. Changes of time and place and occupation may vary the application of a principle which underlies Paul's language. The principle laid down forbids dress that fosters pride, immodesty, social purity and extravagance. There is no doubt that too many Christians spend more for dress than is pleasing to Christ. Fashion has been made a tyrant. It can be made a servant of God. God's people can determine its nature.

*In behavior.* Titus 2: 1-15. Our conduct should be the result or natural fruit of soundness and purity of mind and conscience. Conscience, well educated, as a judicial power, will be brought to bear upon the secular and religious life of men leading them to be temperate and Christlike in their behavior. By our outward life do our fellowmen judge us.

*In pleasures.* Eccl. 2: 1-11. We need not wait for our own experience, for that is a "dear school." We may profit by that of others and learn from God's Word. So doing we cannot fail to know that excessive pleasure even in things lawful are detrimental to the Christian, and interfere with spiritual culture. God furnishes us all needful pleasure, true pleasure that leaves us not sick and weary and discontented.

*In riches.* Luke 6: 20-25. He is poor indeed who possesses not heavenly riches. As earth cannot satisfy the longings of the soul nor give lasting joy, excessive riches ought not to be longed for, and no possessions desired only as they can and will be used to the glory of God in advancing the cause of truth.

*In drink.* Isa. 5: 11-16, 20-25. Temperance in drink is the moderate use of such as furnishes nourishment and satisfies thirst, and total abstinence from all that is injurious. Alcohol is not a food, therefore should never be drank as a beverage.

*In speech.* Matt. 5: 33-37. To be believed, and to make impressive our words, needs no strong and excessive language like oaths, adjectives abundant in the superlative degree. Simple language backed by a godly life has great power. Intemperate speech always lessens one's influence and self respect.

—Is not the new birth easier the sooner it occurs after the natural birth? Then may it not be taught to classes of children? The writer has baptized into the church—yes, "into the church," for he never baptized any others, believing true conversion will lead one there just as Christ designed—those of all ages, and thus far those who professed religion under fourteen years of age, have, as a rule, proved the most steadfast.

—But does a child of ten years or thereabouts understand conversion? We do not know. We are quite sure that most adults do not. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." Children coming to a year of understanding, knowing what sin is, how committed, need conversion. Perhaps not in the sense that a hardened, experienced sinner does, but all who know what sin is need it.

—Have you a child from eight to more advanced years, who knows what God has commanded in his holy law, and has manifested at any time the spirit of disobedience? Then see to it that that child is well instructed as to the necessity of conversion. Ask the teacher of your child if the doctrine is taught.

## CORRESPONDENCE.

Editor of the SABBATH RECORDER:

Dear Brother:—I am requested by Bro. S. F. Randolph, of Farina, Ill., to announce through the RECORDER to those interested in the California Colony that since on the second class tickets no stop-over will be allowed at San Francisco, that therefore the appointment at San Francisco for June 25th is taken up. I would urge upon all, especially those in California, to meet in council at Los Angeles July 2d, as per former notice.

J. T. DAVIS.

GARWIN, IOWA, May 27, 1894.

## HOME NEWS.

New York.

INDEPENDENCE.—Last Sabbath-day, the 26th of May, was one of interest and encouragement on account of the baptism of five believers, recently converted, in the presence of a large and appreciative congregation. Three of them, father, mother and daughter, are members of one family; the other two were young men and brothers. We hope for more ere long. Our congregations and Sabbath-school are good and increasing. Our people are anticipating the meeting of the Western Association at this place with ample preparation for the comfortable entertainment of all delegates and visitors, and also in hope of spiritual refreshing attending the meetings.

The pastor, by invitation of the people of Fulmer Valley, three miles away, has filled an appointment at that place once in two weeks, on Sunday, with good interest from the first visit. Pray for the peace of Jerusalem.

M. HARRY.

MAY 29, 1894.

Illinois.

WEST HALLOCK.—I take this liberty to write a few lines to the readers of your valuable paper, also to many friends that would enjoy being a little better acquainted with this place. Since I have become acquainted here I wonder many times that I have never seen or heard any more from the West Hallock Church and its works and people in the SABBATH RECORDER. And it can be truly said by this church, "Ye are the light of the world. A city that is set on a hill cannot be hid," and furthermore, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." These verses are very suggestive when we think how seldom we notice any accounts of the church, its interesting prayer-meetings and excellent sermons received from its much-esteemed pastor, Rev. S. Burdick, and the life and activity of the Sabbath-school, Y. P. S. C. E. and Ladies' Missionary Society, with all its kind and lovely people, its beautiful scenery and location. As a lady remarked a short time ago, how can any one look upon such scenery of nature, and pretend to believe there is no God. We feel assured that God is blessing his people. As we pause the suggestive thought comes again to our mind, "A city that is set on a hill cannot be hid," and "Let your light so shine before men," etc. When we hear of the work which is being carried on by E. B. Saunders at Ashaway and Westerly; and Miss Dr. Palmberg who is now preparing for the China missionary work, it surely shows that although it is seldom heard from it cannot be hid. And yet there are more bright and active ones here yet, and willing workers.

Our pastor, Rev. S. Burdick, has so far recovered from his recent illness as to be able to occupy his desk again Sabbath mornings, and is in hopes of being able to fill all appointments in the future.

Attended the last regular meeting of the Ladies' Missionary Society, with 21 present, Mrs. George W. Potter, President, and Mrs. Lillian Ayers, Vice President, at the residence of Mrs. John Miller, and a very interesting and pleasant afternoon was enjoyed. Met Mrs. Bertha (Irish) Potter, which was a very pleasant meeting to the writer.

T.

MAY 27, 1894.

## Wisconsin.

ROCK RIVER.—All the churches of Southern Wisconsin were well represented at the meeting held May 25-27, inclusive. An excellent spirit prevailed in all the services. The weather was delightful most of the time. Earnest and practical sermons were presented as follows: Sixth-day evening, Rev. S. L. Maxson, on "Being Saved;" Sabbath morning, Rev. E. A. Witter, "Christ a Friend of Publicans and Sinners;" Sabbath afternoon, Rev. E. M. Dunn, "Led out of Egypt and Led into Canaan;" First-day morning, Rev. G. W. Burdick, "Come with us and we will do thee Good;" and First-day evening, Rev. E. A. Witter, "God's Call and Our Responses."

The Sabbath-school was conducted by Miss Mary A. Rose, the Superintendent; and the lesson on Moses sent as a Deliverer was considered under three heads: "The Preparation of Moses," by Rev. W. C. Whitford; "The Appointment," by Deacon W. B. West; and "The Message," by Rev. E. M. Dunn. Following the sermon Sabbath morning, the Lord's Supper was celebrated and was partaken of by a large number of the brethren and sisters from the different churches. Seventh-day evening was devoted to a praise service led by Eli F. Loofboro, and a conference meeting led by Fred E. Whitford. First-day afternoon was occupied by the Christian Endeavor Union under the charge of Dighton W. Shaw, the President. An account of their exercises will appear in the columns of the RECORDER under the heading of Young People's Work. At this time, as well as in the conference meeting the evening before, the Milton College Quartet furnished some spirited songs. Both occasions were sources of great religious encouragement. The church choir, led by Fred E. Whitford, was well organized, and added much interest to all the services. It is estimated that the families at Rock River supplied meals at their homes on Sabbath-day to at least three hundred people. The next Quarterly Meeting will be held with the Walworth Church, opening on Sixth-day evening before the second Sabbath in September next.

W. C. W.

## Iowa.

GARWIN.—As I am stopping here for a few days before starting on for California, and knowing that many are anxiously considering the spiritual condition of this place, I thought that it might be of interest to see the situation as I view it. Garwin is a thriving village, and is as rich and prosperous a country, all things considered, as can be found east of the Rocky Mountains. Of course when we locate the California colony we shall excel the country at Garwin, but now we consider it *second to none*. The prophetic death of the Seventh-day Baptist Church, of which we have heard vague rumors, seems to have been indefinitely, we trust, postponed. Could you have stood upon the creek bank, heard the songs of praise, seen the expressions of joy on many faces, while the writer led a willing and happy candidate down into the liquid grave, heard her testify at the meeting of the Young People Society of Christian Endeavor, of the joy that had come through obedience, and seen the interest manifest upon the part of all present, you would have said with me, these are not signs of death. Elder Bancroft is supplying the church at the present and has, we think, entire confidence of the people; the regret on the part of many is that on account of age and infirmity he is not able to do all that should be done. It seems to me

that with *proper care* the Seventh-day Baptist Church of Garwin is not to be numbered among the things of the past.

J. T. DAVIS.

## Colorado.

BOULDER.—The corner-stone of the new church was laid May 2d, with appropriate ceremonies. Two of the city ministers were present and took part in the services. The building is attracting considerable attention as it advances. The stone is very nice. The walls are to be fourteen feet above the foundations. They are now nearly half up. Window and door frames are in place. The citizens are giving us some substantial help. But it is costing more than we at first expected, and we shall need more help from our brethren and friends at a distance. It is the only Seventh-day Baptist house in Colorado, and it would be a sad mistake if it did not do credit to us as a people, and it will. Yes, and we will ever pray that the living membership may do credit to the cause of God.

The first box of Boulder strawberries went into market May 21st, from the home place of Bro. D. M. Andrews, and sold for 30 cents. This week they will sell for 20 cents per box. About two weeks ago some fruit was injured by a strong wind. Still there is a good crop in prospect.

There is now a good opportunity to purchase a very desirable place on Seventeenth Street, at a reasonable price. There are seven acres, with Boulder Creek running through it. The four acres on one side lie very nicely, and are well set to valuable fruit, leaving room for a good supply of vegetables. The brick house is good enough and commodious enough for any ordinary family. A brick hen-house, and other out-buildings, are in order for good service. The three acres on the other side the creek make a pasture, and can be worked up for much more valuable use. Some fifteen months ago the wife and mother was the fatal victim of a runaway horse. The two boys are grown up and off. The father is in poor health. He says: "This made us a nice, pleasant home, and gave us a good living. If things were as they were, nobody could buy this place. Now it is for sale for \$4,000. Any one who will give his time to it can use all that is wanted in the family, and market \$1,000 a year from it."

S. R. WHEELER

## FIRST SIGHT OF THE ATLANTIC.

At Portland I saw the ocean, and this was a sort of disappointment. Tides and salt water I had already had at Quebec; so that I was no longer on the alert for them; but the color and the vastness of the sea I was still to try upon my vision. When I stood on the Promenade at Portland with the kind young Unitarian minister whom I had brought a letter to, and who led me there for a most impressive first view of the ocean, I could not make more of it than there was of Lake Erie; and I have never thought the color of the sea comparable to the tender blue of the lake. I did not hint my disappointment to my friend; I had too much regard for his feelings as an Eastern man to decry his ocean to his face, and I felt besides that it would be vulgar and provincial to make comparisons. I am glad now that I held my tongue, for that kind soul is no longer in this world, and I should not like to think he knew how far short of my expectations the sea he was so proud of had fallen. I went up with him into a tower or belvedere there was at hand, and when he pointed to the eastern horizon and said, "Now there was nothing but sea between us and Africa," I pretended to expand with the thought, and began to sound myself for the emotions which I ought to have felt at such a sight. But in my heart I

was empty, and heaven knows whether I saw the steamer which the ancient mariner in charge of that tower invited me to look at through his telescope. I never could see anything but a vitreous glare through a telescope, which has a vicious habit of dodging about through space, and failing to bring down anything of less than planetary magnitude.—*W. D. Howells, in Harper's Magazine.*

## BEAUTY AND BEHAVIOR.

It is natural to desire the gift of beauty. But this is not the dower of all, and for those who have it not it is the height of folly to cherish discontent. Many a girl who is merely plain makes herself repellent by wearing upon her face a mask of envy of her most fortunate sisters. Beauty is a dangerous gift. While poets have sung its praises and artists have immortalized themselves by perpetuating its charms, it has yet brought ruin to thousands of its possessors.

She to whom nature has been moderate in her gift of beauty has not so hard a contest against vanity and pride. Moreover, she has encouragement to strive for these charms which, after all, are the more potent and enduring. Emerson says: "A beautiful form is better than a beautiful face; a beautiful behavior is better than a beautiful form; it gives a higher pleasure than statues or pictures; it is the finest of the fine arts." This is a true saying, and the grand thing about it is that this "finest of the fine arts" may be acquired by the plainest.

## THE PLEASURE PROBLEM.

Between the young life and the temptations of an evil world, God has set the Christian home. Can anything be more pitiful than that this home should open its doors to temptation, letting the poisonous atmosphere of unnatural excitement banish the sweet serenity that should breathe through it? There is not a community where half a dozen determined Christian households, working together, might not bring about any social reform they thought desirable in their own circle, and such homes would be sanctuaries of blessing to all coming within their influence. Why not unite to keep up a round of informal, simple home receptions; for reading, for study, for music, for entertainment?—for anything rational that shall make prominent the idea of mutual helpfulness and the fact that we are in this world for growth and education and advance, and not as simple, irrepressible pleasure-seekers?—*Emily Huntington Miller.*

## GOOD RULES.

Say nothing that you would not like God to hear.

Do nothing that you would not like God to see.

Write nothing you would not like God to read.

Go to no place where you would not like God to find you.

Read no book of which you would not like God to say, "Show it to me."

Never spend your time in such a way that you would not like God to say, "What art thou doing?"—*Morning Light.*

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An exceptionally favorable opportunity for visiting the richest and most productive sections of the West and North-west will be afforded by the home-seekers' low-rate excursions which have been arranged by the North-Western Line. Tickets for these excursions will be sold on May 8th and 29th, to points in north-western Iowa, western Minnesota, North Dakota, South Dakota, Manitoba, Nebraska, Colorado, Wyoming, Utah, Montana and Idaho, and will be good for return passage within thirty days from date of sale. Stop-over privileges will be allowed on going trip in territory to which the tickets are sold. For further information, call on or address Ticket Agents of connecting lines. Circulars giving rates and detailed information will be mailed free, upon application to W. A. Thrall, General Passenger and Ticket Agent, Chicago & North-Western Railway, Chicago.

**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.

**SPECIAL NOTICES.**

PERSONS coming to Dodge Centre, Minn., from all points east, to attend the North-Western Association, which convenes June 14-17, will please notice that trains are as follows: Express leaves Chicago, North-Western Railway Station, 8.15 A. M., arriving at Dodge Centre 10.38 P. M., same day. Express leaves Chicago 7 P. M. and 10.15 P. M., arriving at Dodge Centre 9 A. M. and 5.03 P. M., the next day. If those coming will send card stating which train they will come on, they will be met at the station and quickly find entertainment. Persons arriving here and not meeting friends at the station will please report at the Seventh-day Baptist parsonage, when they will be assigned to their place of entertainment. Persons coming by private conveyance and not previously assigned will report themselves to W. H. Wells.

H. D. CLARKE, *Chairman of Com.*

**NORTH-WESTERN ASSOCIATION.**

The North-Western Association will convene with the Dodge Centre Church, of Dodge Centre, Minn., on Fifth-day, June 14, 1894. The following is the provisional program:

**FIFTH-DAY.—MORNING.**

10. Devotional Service.
- 10.45. Report of Executive Committee.
11. Introductory Sermon,

**AFTERNOON.**

2. Devotional Service.
- 2 15. Business.
3. Sabbath-school Hour.

**EVENING.**

- 7.30. Praise Service.
8. Sermon.

**SIXTH-DAY.—MORNING.**

- 5.20. Prayer-meeting.
- 9.30. Business.
- 10.30. Tract Society Hour.

**AFTERNOON.**

2. Business.
- 2.30. Sermon.
3. Woman's Board.

**EVENING.**

- 7.30. Praise Service.
8. Conference Meeting.

**SABBATH.—MORNING.**

10. Sabbath-school.
11. Sermon.

**AFTERNOON.**

3. Sermon.

**EVENING.**

- 7.30. Business.
8. Praise Service and Conference Meeting.

**FIRST-DAY.—MORNING.**

- 9.30. Business.
10. Missionary Hour.
11. Sermon.

**AFTERNOON.**

- 2.30. Business.
3. Young People's Hour.

**EVENING.**

- 7.30. Business.
8. Sermon and Consecration Meeting.

In behalf of the Executive Committee,

EDWIN SHAW, *Clerk.*

**WESTERN ASSOCIATION.**

The Western Association will convene with the church at Independence, N. Y., commencing June 7, 1894. The following programme has been prepared:

**FIFTH-DAY MORNING.**

10. Call to order by the Moderator; prayer and praise service.

10.30. Introductory Sermon by G. P. Kenyon—alternate, M. G. Stillman; Report of Executive Committee; Communications from churches and corresponding bodies.

**AFTERNOON.**

- 1.30. Devotional exercises.
- 1.45. Communications continued; Appointment of Standing Committees.

2.30. Missionary Society's Hour, conducted by O. U. Whitford; Annual Reports,—Corresponding Secretary, Treasurer, Delegates to sister Associations, Committee on Obituaries; Miscellaneous business.

**EVENING.**

- 7.45. Praise service.
8. Sermon by Delegate from South-Eastern Association.

**SIXTH-DAY MORNING.**

- 9.30. Daily Order.
10. Our Educational Work, conducted by A. E. Main.
11. Sermon by Delegate from North-Western Association.

**AFTERNOON.**

- 1.30. Daily Order.
2. Essay—"Relation of Church to Sabbath-school and other auxiliary organizations," by L. E. Livermore.
3. Unfinished business.

**EVENING.**

- 7.45. Prayer and conference, conducted by George B. Shaw.

**SABBATH MORNING.**

- 10.30. Sermon by Delegate from Central Association; Collection for Tract and Missionary Societies.

**AFTERNOON.**

2. Sabbath-school, conducted by the Superintendent of the Independence Sabbath-school.
- 3.15. Young People's Prayer-meeting, conducted by Fred Prentice.

**EVENING.**

- 7.45. Praise Service.
8. Young People's Hour, conducted by Edna A. Bliss, Associational Secretary of Y. P. S. C. E.

**FIRST-DAY MORNING.**

- 9.15. Daily Order.
10. Sermon by Delegate from Eastern Association; Collection for Tract and Missionary Societies; Woman's Work, conducted by Miss Mary E. Bowler, Associational Secretary of Woman's Board.

**AFTERNOON.**

- 1.30. Daily Order.
2. Tract Society's Hour, conducted by L. E. Livermore.
3. Unfinished business. Adjournment.

M. B. KELLY *Moderator.*

B. C. DAVIS, *Rec. Sec.*

REV. A. P. ASHURST, Quitman, Georgia, is an independent Seventh-day Baptist missionary. He would be glad to correspond with any interested in the dissemination of Bible truth in Georgia.

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.

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 No. 461 South Union Street. 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.

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

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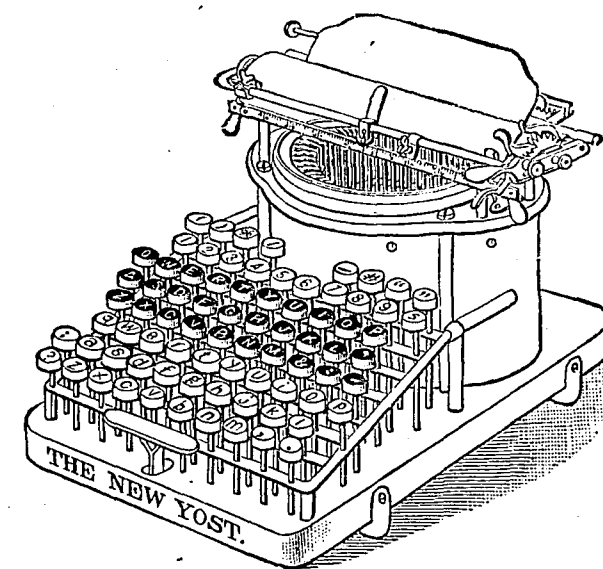
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THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended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

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CONDENSED NEWS.

Cholera is epidemic in Schillin, East Prussia. Two persons have died since Wednesday.

The navy department is in receipt of a cable message announcing the safe arrival of the United States war vessel Alliance at Barbadoes Saturday.

Secretary Morton has appointed C. L. Marlatt, of Kansas, assistant entomologist of the agricultural department, vice L. O. Howard, promoted.

Dr. W. Seward Webb, past president general of the Sons of the American Revolution, has authorized the Columbian liberty bell committee to present in his name a copy of Liberty primer to every teacher in the State of Vermont.

Second Assistant Postmaster-General J Lowrie Bell has tendered his resignation to the President to take effect June 30th, to accept the position of general traffic manager of the Central Railroad Company of New Jersey. The resignation was voluntary.

There is to be no more dropping of letters into the mail cars. The Postmaster-General has issued an order that hereafter mail will not be taken on the railroad mail cars, unless it first passes through the post offices.

Galvin's men at Camp George, Washington, are in a pitiable condition, being on the verge of starvation. For the past two days they have been compelled to subsist upon half a loaf of bread to each man, washed down by Potomac River water.

Washington, June 3.—The Coxeyites at Highlands, Md., passed a quiet Sunday. Addresses were made by McGee, one of the lieutenants; General Frye and Mrs. Dundee, an organizer of the Woman's Coxey contingent. The grocers of Washington sent a supply of provisions to the camp to-day.

Colorado Springs, Col., June 3.—The sheriff continues making preparations for the battle with the striking miners at Cripple Creek, which will undoubtedly occur in a few days. Another train load of deputies was started for the front about 3 o'clock this morning, and two companies of cavalry followed later. A large supply of ammunition and army rations and camp equipment will go forward to-morrow night. Officers were to-day recruiting men for a company whose duty will be to accompany and protect the supply train. One of the cavalry companies is composed of some of the wealthiest mine and land-owners of this city. The excitement last night is somewhat

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subsidied, but is still very great. The failure of the sheriff to arrest President Calderwood when in this city last night with Governor White has been severley criticised.

MARRIED.

STUDLEY—STEADMAN.—At the residence in Rockville, R. I., May 29, 1894, by Rev. A. McLearn, Mr. Fred E. Studley, of Coventry, R. I. and Miss Lizzie M. Steadman, of Richmond, R. I.

HAMILTON—SISSON.—At the home of the bride's parents, Mr. and Mrs. John F. Sisson, in the town of Alfred, N. Y., May 20, 1894, by the Rev. B. C. Davis, Mr. Ezra P. Hamilton, of Alfred Station, N. Y., and Miss Leora E. Sisson.

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.

LANGWORTHY.—Near Hopkinton City, May 5, 1894, of paralysis, Edmund H. Langworthy, aged about 54 years.

Mr. Langworthy was born at the place where he died, and for the most part spent his life there. In early life he professed Christianity. He was a good citizen, and much beloved by many persons. He was a soldier during part of the Civil War. A very large audience attended his funeral. A companion, brothers, sisters, relatives and many acquaintances mourned his departure.

L. F. B.

PLATTS.—At South Bend, Ind., May 17, 1894, Jonathan Platts, aged 88 years.

Mr. Platts was the youngest son and last surviving member in a family of children born to Jonathan and Rebecca Keen Platts, originally of Stone Creek, near Shilch, N. J. The family moved into the wilds of Indiana when the subject of this notice was a babe. Among the members of this family known to the readers of the REORDER were Benjamin K. Platts, who died many years ago at Leonardville, N. Y., and David R. Platts, the father of Rev. J. A. Platts, now of Alfred. Mr. Platts lived an honest, upright life, respected by all who knew him, and died in the peaceful triumphs of the Christian faith.

CLARKE.—At Holyoke Mass., suddenly, of apoplexy, May 28, 1894, Thomas Henry Clarke, in the 59th year of his age.

Mr. Clarke was the son of the Rev. Henry and Jerusha M. Clarke, and was born in North Stonington, Conn., Jan. 15, 1836. He made a profession of faith in Christ and united with the Second Hopkinton Church at about the age of fifteen years. He married Miss Emergene Wells April 4, 1858, in DeRuyter, N. Y., who died Feb. 26, 1883. Funeral services were held in Westerly, R. I., at the home of his sister, Mrs. S. H. Farnham, May 29th, conducted by the pastor of the Pawcatuck Church. Interment at Ashaway, R. I. W. C. D.

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Little Clarence: "Pa, if a man from Portugal is a Portugese, is his little boy a Portugosling?"—Little Peddlington Gheewitz.

M. Dupuy, President of the Chamber of Deputies, has just been made the recipient of an unusual honor. He has been elected honorary corporal of the regiment of Soudanese sharpshooters, one of the crack corps of France's African Army. The last mail from Senegal brought to him the letter containing his appointment as well as the worsted chevrons of his new rank.

Summer Tours.

The Erie Railway will place on sale on June 1st a full issue of summer excursion tickets, and to those seeking rest and recreation special inducements will be offered. Anyone wishing to join organized parties, or wishing to arrange for a vacation party of their own, special inducements will be offered by this Company, and such trips as may be desired will be made up either by rail or by water at very low rates. Please make application early, giving the number of people and points you wish to reach, with full details. The new summer excursion book of routes and rates is now ready and will be mailed free upon application. H. T. Jaeger, General Agent, 177 Main St., Buffalo, N. Y.

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