

The Sabbath Recorder.

SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

Vol. L No. 25.
Whole Number 2574. }

FIFTH-DAY, JUNE 21, 1894

Terms:
\$2 00 in Advance.

THE SABBATH RECORDER.

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CHEERFULNESS.

'Tis well to work with a cheerful heart,
Wherever our fortunes call;
With a friendly glance and an open hand,
And a gentle word for all.
Since life is a thorny and difficult path,
Where toil is the portion of man,
We all should endeavor, while passing along,
To make it as smooth as we can.

—Selected.

HAPPY is he who has learned to do his work conscientiously, and then, without anxious questionings or haunting fears, leave the results wholly with God.

PROF. WILLIAM DWIGHT WHITNEY, of Yale University, died a few days ago at the age of 67 years. He was Professor of Sanscrit and Comparative Philology. He will be greatly missed by a large circle of friends and scholars, especially among those interested in oriental research and literature.

WHAT is it to pass into eternity? Are we not already in it? Our life has commenced, will it ever cease? We speak of time and eternity as though they were distinct and separate from each other. But time is only a measured portion of eternity, as an hour is a part of a day, or a day of the year. To-day we live in our American home; next week we may be across the waters. To-day in this world, to-morrow in the next; to-day in time, to-morrow in eternity; but all one life, one being.

SPECIAL attention is called to the change in time for the convening of the General Conference in August. A large number of the people of the Second Brookfield Church, where the Conference is to be held this year, have sent a petition to the Executive Committee to have Conference meet one week earlier than the time specified in the adjournment last year. The reasons given are, that the usual time for holding our Anniversaries comes at a time this year when, in the vicinity of Brookfield, it will be next to impossible to secure the help needed to entertain the delegates and visitors. One week earlier will obviate the difficulty. The Executive Committee, therefore, having carefully considered the petition have consented to change the date from August 23d to August 15th. Let all interested bear this change of date in mind. It would be well for pastors to make early announcement of this change from their pulpits.

THE death of Dr. Edward Bright, late editor of the leading Baptist paper, removes from the corps of religious journalists one of its strongest men. He had attained the ripe old age of 86 years, and continued at the head of the *Examiner* until called to his rest. He died on Thursday, May 31st. He was born in England, but spent the most of his very active life in this country. When a boy he learned the printer's trade. He finally entered the ministry, and was pastor a short time at Homer, N. Y. For about forty years he was editor-in-chief of the *Examiner*, or rather at first the *Register*, which was subsequently changed to the *Examiner and Chronicle*, and then dropping the latter name it was simply the *Examiner*. Dr. Bright was a strong character, even sometimes self-willed and apparently stubborn, but eminently useful. Now "he rests from his labors and his works do follow him."

HAVE you made your will? The duty of making wills for the proper disposal of property is too generally neglected. Some people seem to have a dread of making a will. Superstition may have a hand in producing this hesitation. But the opposite feeling ought to prevail. Death will not come any quicker for making one's will. Indeed it removes some of the conditions that tend to shorten life. It calms the mind, gives assurance that your wishes will be carried out, and your work and influence for good may go right on after you have ceased to be personally connected with the affairs of this life. When these things are left to be thought of, worried over, and arranged while on a sick bed, there is a probability that the disease may be aggravated and the chances for life lessened. Every man, even of small means, should make his will and then modify it if he deems it best, as often as his circumstances undergo material change. Every person who can remember benevolent objects in his will without injury to his natural heirs, should not fail to do so. Every one owes something to society, to the church, to the cause of God as represented in benevolent societies and institutions. Colleges constitute one of the chief sources of benevolent work, and should be competently endowed. Every dollar put into a college endowment fund is so much permanently invested, to be a perpetual source of good to the race; far better than a monument to perpetuate one's memory. Provide for giving one hundred dollars, five hundred, one thousand, ten thousand, one hundred thousand, as God has prospered you, and "generations to come will rise up and call you blessed."—But be careful that the provisions of the law are fully regarded in making your will. Get some one who is familiar with the law to aid you and then say just what you wish to have done with your earthly effects, when God calls you home. Leave your affairs temporarily as well as spiritually so that you may hear the "Well done good and faithful servant."

WESTERN ASSOCIATION.

(Concluded.)

SABBATH EVENING.

Miss Edna Bliss, the Associational Secretary of the Young People's Society of Christian Endeavor, conducted the exercises of the Young People's Literary Hour. The excellent programme seemed to have been well planned to emphasize two main objects. First, the close relation of the local Christian Endeavor Society to the church, the denomination and the United Society. Second, to awaken deeper missionary spirit for the sake of the new life and good results that always go with it. The following was their programme:

Prayer, Rev. M. B. Kelly.
Music, Independence Society.
"Relation between the Endeavor Society and the church," Mrs. M. G. Stillman.
"Relation of the Local Societies and the denomination," Rev. W. C. Whitford.
"Relation of the Local Society and the United Society," H. L. Hulitt.
Solo, Mr. G. B. Kenyon.
Report of the Student's Volunteer Convention at Detroit, Miss Martha Rose Stillman.
Speech by the Missionary Secretary, Rev. O. U. Whitford.
Report of Associational Secretary, Miss Edna Bliss.
Music.

There was so much good meat for the mind in this programme that nothing short of full publication of the valuable papers and speeches could do it justice. O. U. Whitford gave some of the experiences of our new medical missionary, Miss Rose Palmberg, and of the plans of sending her this fall to China.

The reports mentioned were deeply interesting and called for more enthusiasm, more consecration and deeper missionary spirit among our young people, and let us add that the older ones would do much better with more of these Christian virtues also.

FIRST-DAY.—MORNING.

Rev. I. L. Cottrell preached from Prov. 6: 67, 68, taking as the leading thought the question, "To whom shall we go?" It was another of the excellent discourses. It was not that he told unheard of things, but that in the warmth of his Christian love he broke to us a portion of the "bread of heaven."

"It was easier for the Lord's hearers to understand the teachings given by the figures he used. The people are continually making choices and taking courses upon which their happiness or misery depends. Moses chose rather to suffer affliction than to enjoy the pleasures of sin. Ruth chose that the people and the God of Naomi should be hers. Rehoboam, by his unwise choice of counsel, lost the allegiance of the ten tribes. Elijah said, 'Choose ye this day.' Every one is choosing to-day, either for or against Christ. By failing to choose Christ now many become forever chained by the enemy. Our belief in the life to come shapes and moulds our life here below. It is not good sense to put off the right choice. The wisest choose Christ whatever comes. He is happy who can own God as his heavenly

Father, Christ his Saviour and elder brother and heaven as his eternal home."

The collection for Tract and Missionary Societies was taken amounting to \$18 24.

On motion W. C. Whitford was appointed Treasurer *pro. tem.*

WOMAN'S HOUR.

The exercises of the Woman's Hour were conducted by Miss Mary E. Bowler, Associational Secretary of the Woman's Board. This again was a programme rich with spiritual food and suggestion. The chief thought is expressed in the word *organize*. The valuable papers and speeches were made to emphasize the need and method of organization for more effective work of supporting our missions. A live Christian must from the very nature of Christ life take a lively interest in missions.

THE PROGRAMME.

Prayer, Mrs. Mary E. Rich.

The Woman's Board, do we need it? Rev. A. E. Main.

Woman's work in the First-day Baptist denomination, Rev. S. S. Powell.

How can the Woman's Board be more effective? Rev. O. U. Whitford.

Advantage of Uniform Organization, Mrs. M. G. Stillman.

Ways of raising funds for missionary and denominational work, Mrs. Kate Kelly.

Shall we organize children's bands? Mrs. Mary F. Whitford.

This feast was so abundant in quantity as well as excellent in quality that the Secretary, Miss Bowler, kept her own paper back and closed the exercises with a few earnest words to the women. We trust that the good things of this feast will appear for the general reader, as they will be found good for all times and places.

AFTERNOON.

This session was of deep interest by reason of the spirited discussion of some of the resolutions, and especially for the stirring words of Pres. A. E. Main, but since he promised to prepare his own words for the press you are simply requested to watch for his own message and if you read it you will not forget all of it, whether you can say amen to it or not. But remember that Dr. Main is a thorough educator of broad observation and experience, one of the chosen leaders in our work of education, and that his hobby is one of the best every worked through human intellect, and we are glad that he is not likely to fall from it.

Among the other attractions of the session was a spirited discussion upon that resolution on the sin of intemperance. B. F. Rogers gave good thought in some well chosen words. O. U. Whitford declared that the temperance work that we have is of the church to such extent that it is not proper to charge the church as responsible for the evils of the rum traffic. Some desired to work the word *vote* into the resolution, but others thought that hardly worth while as it would not necessarily change the vote at the polls.

Rev. S. S. Powell by request gave some of his experience in coming to the Sabbath, and said that Sunday was never to him what the Sabbath is now.

Rev. O. U. Whitford spoke of the Mizpah Mission and suggested a collection for that interest, which on account of the lateness of the call and unmediated action was much less than was hoped. Mrs. M. E. Rich also spoke with much interest on that subject, telling of the correspondence with the lonely sailors who supposed themselves friendless.

[From L. C. Randolph.]

AN ordinance has been passed by the Chicago City Council providing that "No person, firm, company or corporation, either as principal, agent, officer, employe, clerk, servant or workman, shall keep open for business within the city of Chicago any store or place for the purpose of selling or exposing for sale, or selling any clothes, dry goods, hats, caps, furnishing goods, jewelry, boots, shoes, hardware, furniture, meats or groceries, or any one or more of said articles, on the first day of the week, commonly called Sunday; also that no barber-shop shall be allowed to remain open and do business after 10 o'clock Sunday morning." The ordinance allows the sale of meats and groceries up to ten o'clock Sunday mornings during the months of June, July, August and September.

This achievement has been brought about through the efforts of the Sunday Rest Association and the local bodies of organized labor. It remains to be seen whether the bill will receive the mayor's signature, and in the event of its becoming a law, how well it will be enforced.

It would not be difficult to find fault with the ordinance. One cannot but think that while the Council was in the prohibiting business they might have included the saloon, but that could hardly be expected in the city where some of the officials want to exempt the saloon from taxation on the ground that the license is tax enough.

It might be noted also that this law contravenes the divine law—"Six days shalt thou labor."

The religious people who toil so assiduously to secure laws of this ilk should reflect that they can hardly expect the State to be more strict in enforcing religious observances than the churches are.

The history of such laws elsewhere is not encouraging. According to Bro. G. H. Lyon, the Sunday Rest-day League, of Bradford, Pa., appointed secret committees to secure the conviction of offenders against the Sunday law. He further says: "It is now about a year and a half since this organization was effected. Mr. Crafts' paper has been coming weekly to many of the members to supply inspiration; but to the present time I have not learned that, with all the paraphernalia, sufficient nerve has been mustered to make one prosecution under the law. The intuitions of a Christian spirit that is lighting the world have kept them against their wills that they should not do this thing."

A SUMMER REVERY.

I think I will have to run up to Commencement this year. Times are hard, but the wheeling is good, and Milton is only a twelve hours' ride on pneumatic tires. It seems to me it would do me good to sniff once more the fresh air along the college street, climb the barb wire fence behind the evergreen hedge, and let the eyes rest on the stretch of green campus as I sit with some comrade under the spreading elms. College boy fashion we will spread ourselves upon the turf while our tongues wander at will among the treasures of reminiscence, anecdote, discussion, repartee and prophecy.

Went to one of the big university Commencements last night at the Auditorium. I suppose I was like the Massachusetts woman who passed to heaven in a dream. They asked her afterward how she enjoyed it. "O, pretty well," she said, "but it wasn't Boston." I liked this—pretty well—but it wasn't Milton.

There was an imposing roll of over three hundred graduates who marched upon the stage for their diplomas in sections to the monotonous music of the orchestra. Prayer was offered, an address—a fine one—was given, the President announced the winners of the prizes, and we went home.

There was more gilt upon the ceiling than there used to be at Milton (we had the blue sky there), and more worldly culture in the audience; there were more governors and other notables upon the platform and more dress suits among the graduates. It was bigger—a good deal bigger; but, on the whole, I felt neither envy nor regret. There was something lacking. There always is in the big cosmopolitan universities. Is it sympathy and affection which come from close acquaintance? Is it the deep loyalty which is begotten of love? Is it spiritual power? Well, when we stepped out upon the Commencement platform, six years ago, "the Elder" knew all about us, our history, our mental measure and our plans for the future. We each have a place in the hearts and memories of the teachers who sent us forth years ago with a loving God speed. No \$7,000 salaries for them. It was "plain living and high thinking." They had given their lives to this work, and the structure which they built was cemented with sacrifice. But they were glad to do it—as Paul was glad to go preach the gospel to the Greeks—without a "salary and expenses." What an atmosphere to send a boy into! He would learn there something greater than trigonometry and Latin—loyalty, cheerful sacrifice, living for noble ideals, taking the far look. And so, as I said, I guess I will go up to Commencement, I am not ashamed of the old college. The universities are all right. We must have them; but while the boys and girls are forming character we will send them to Milton, and Alfred and Salem.

THE TEMPLE IN JERUSALEM IN THE DAYS OF JESUS.

BY REV. S. S. POWELL.

The temple, which was rebuilt by Herod, arose facing the east, terrace on terrace crowning the temple mount, which arose like an island between the deep valleys surrounding it on three sides, an enrapturing vision of marble and gold. Let us enter with the worshipers who thronged its courts in the days of its glory. Over the bridge we go that spans the deep valley of the Cheesemongers on the west, through the south-west gate of the temple area. Passing through the massive wall we enter a spacious covered cloister, containing three parallel colonnades running the length of the southern wall of the temple area. The three walks are marked off by four rows of Corinthian columns, the fourth row imbedded into the southern wall, and the inter-columnar spaces covered with polished stone. I believe that we may safely think of the floor as covered with tassellated marble, while here and there seats artistically constructed are for the accommodation of the many thousands who throng these courts. Arriving at the end of the three colonnades we come to the highest tower of all that surmount the temple walls. From its height on one side one may look down into the crowded courts. On the other he looks down a sheer precipice to an immense distance, to the bottom of the Kidron Valley. Here we may believe that Jesus was borne in the series of his temptations when he stood upon the "pinnacle" of the temple.

At this point another colonnade similarly

extends towards the north along the eastern wall. This is called Solomon's Porch. About midway the wall is pierced by the Golden Gate, opening upon a bridge, for the use of the priests only, spanning the Kidron valley to the sides of Mt. Olivet. At this point also is the entrance from Solomon's Porch into the largest, most spacious of the courts, the court of the Gentiles. Yonder to the north-west frowns the massive citadel of Antonio, garrisoned by Roman soldiers. Along the eastern and northern walls of the outer court booths are arranged, and stalls where on week days cattle and sheep and doves are on sale for the accommodation of worshipers, that close at hand they may procure sacrifices. Here, too, are the tables of the money-changers, who are ready to exchange any foreign coin into the money current in Palestine. So ruthlessly has the spirit of barter and trade invaded the holy courts of the Lord's house.

At a certain distance into the court there runs a low wall of stone fencing off the interior buildings with the inscriptions here and there warning Gentiles such as have not become Jewish proselytes not to cross that line into the more holy courts of Israel. Advancing beyond we come to what is called the Beautiful Gate. Mounting the flight of steps leading up to this splendid gate, and passing through, advancing all the while towards the west, we are in the court of the women. Here a wide gallery runs around for some distance looking into the higher court upon the next terrace beyond. This is the gallery for the women, who, in accordance with oriental custom, worship apart from the men. Underneath the gallery, against the wall, are many trumpet-like receptacles in which throngs of worshipers every day, and from many lands, deposit their pious offerings for the Lord's house. On the fifteen steps leading up into the next court stand the Levites every day, when in full-voiced choir and with instrument they fulfill their service of praise. Near at hand is the place where are the receptacles for their musical instruments.

Mounting the fifteen steps we pass through the Nicanor Gate, plated with Corinthian brass. We are now upon the level of the great altar and laver. First we are in the court of Israel. Beyond, up to the Sanctuary itself, is the court of the priests. Here, at the left, at the southeast corner of the court of the priests, is what is called the Chamber of Hewn Stones. Surrounding all the interior courts are many rooms and chambers, large and small. In this sumptuously furnished and beautifully decorated chamber meet from time to time the highest Jewish tribunal in the land, at once a court, a legislative assembly and a theological assemblage of savants, the Sanhedrin.

On the next terrace stands the Sanctuary, within which, shut out from all external gaze by a two-leaved door, are the golden altar, the seven-branched candelabrum, the table of the show-bread, the heavy veil and the mysterious and awful Holy of Holies. Running along in front of the Sanctuary is a balcony upon which rabbis sometimes stand when addressing disciples or a more promiscuous congregation.

Having reverted in thought to the temple that crowned the holy mount in Jerusalem, let us be true to God's truths which issued forth from that holy house, and to Christ, for the sake of whose rejection that splendid temple was destroyed.

If you are not a member of the "Sunshine Committee," join at once.

SALEM COLLEGE.

BY REV. A. H. LEWIS.

You will undoubtedly have a full account of "Commencement Week" at Salem, but I wish a word in addition to that. It was my privilege and pleasure to attend the exercises of Commencement Day and those of the day and evening preceding. I have known West Virginia since 1868-9, and I have watched its marked advancement in all things since the "days of the war." But the development of Salem College is the crowning factor in that good work. I could not resist the impression that the school was twenty-five years old rather than five. The age and character of the students, the efficiency with which the work of Commencement Week was done, and the genuine hunger and enthusiasm of the students and their friends surpassed my expectation, and commanded my commendation. If the necessities which it aims to meet, the devotion of its friends in West Virginia and the spirit of its students are any criterion, the future of Salem College will be bright with success and good works.

It is not necessary to institute any comparison between Salem and any other locality, or the College with other schools in order to determine that Salem is justly entitled to a share of the money, sympathy and good will of our people outside of West Virginia. It is entitled to these, and doubly so at this critical period, when the hunger of the young people of that State has crowded them into the college in such numbers as to demand at the end of five years the facilities, which, under other circumstances would not have been demanded under twenty-five years. Immediate help is needed to insure, at least, the President's chair a full support without drawing upon the ordinary income of the school. Salem is working a change so radical and rapid that its friends may well feel that it is God's agent for doing great good in the cause of Christian education. And Seventh-day Baptists may feel assured that denominational lines are strengthened and extended in every direction though its influences.

PLAINFIELD, N. J., June 10, 1894.

POPULAR TALKS ON LAW.

BY WM. C. SPRAGUE.

RELIGIOUS LIBERTY.

Religion, morality and knowledge are generally assumed to be essential to good government. The Ohio constitution so declares.

Religion in the sense here used means the religion of mankind, and not the religion of some one class of men. The constitutions of nearly all the States declare that there shall be free exercise on the part of citizens of religious profession and worship, without discrimination, but it is not to be understood that constitutional provisions looking to this end prohibit legislation concerning religion, or avoid legislation tending to promote religion.

In this country, to all persons is conceded the full and free right to entertain any religious belief, to practice any religious principle, and to teach any religious doctrine which does not violate the laws of morality and property, nor infringe personal rights. The law knows no heresy, it contributes to the support of no dogma, the establishment of no sect. Laws cannot interfere with mere religious belief, they are rather made for the government of actions; practices and not opinions are the subjects of legislative control.

The words "religion" and "religious," although used in the National constitution are not defined in it. The word "religious" is found in Article 6, Clause 3, where it is provided that "no religious test shall be required as a qualification to any office or public trust under the United States." The first amendment reads, "Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof." The only way to get at the meaning of these provisions is to refer to the history of the times in which they originated. Before the adoption of the constitution the people were taxed for the support of sects to whose tenets they could not subscribe, and punishments were prescribed for non-attendance upon public worship, and even for entertaining heretical opinions. In Virginia, in 1784, the legislature had under consideration a bill establishing provision for teachers of the Christian religion. Strenuous opposition to the bill was developed, and a remonstrance by Mr. Madison, numerous signed, declared that religion, or the duty we owe the Creator was not within the cognizance of civil government. The proposed bill was defeated, and at the same session a bill for establishing religious freedom, drafted by Mr. Jefferson, was passed. About a year later the convention which framed the Federal constitution met. The instrument as framed and adopted contained no declaration expressly insuring freedom of religion. At the first session of the first Congress, however, the first amendment was proposed by Mr. Madison, depriving Congress of all legislative power over mere opinion, and leaving it free to reach all actions which are in violation of social duties or subversive of good order. Mr. Jefferson said of the amendment, "It builds a wall of separation between church and state." It cut off the means of religious persecution, excluded rivalry among Christian sects, and prevented any National Ecclesiastical establishment. The general, if not the universal, sentiment was that Christianity ought to receive encouragement from the state so far as not incompatible with the private rights of conscience, and freedom of religious worship. Any attempt to level all religions, to make it a matter of state policy, to hold all in indifference, would have created universal disapprobation, if not universal indignation, says Mr. Story. This restriction in the Federal constitution of course applied to the United States government alone. It made no provision for protecting the citizens of the respective States in the exercise of religious liberty. That was left to the constitutions and laws of each State.

The provision against religious tests was intended to cut off every pretense of alliance between state and church, and prevent any sect from securing a monopoly of the offices of government. The constitutions of the States also forbid the establishment of any particular religion. However broad may be the meaning of the words "religious" and "religion," as found in the constitutions of the various States, these words have often been held to refer to the Christian religion. Thus in a will, "religious books" has been held to denote such publications as tend to promote the religion taught by the Christian dispensation; so held in a case in Maine. A Kansas judge declares that the separation of church and state is not so complete that the state is indifferent to the welfare and prosperity of the church; that this is a Christian commonwealth and that religion lies at the basis of morality, and that for the purpose of securing the best and most thoroughly extended morality, it is fitting that religion and the church

be recognized. The provisions in the State constitutions vary somewhat in the different States, but all agree in establishing religious equality and not in mere religious toleration.

Judge Cooley enumerates the following things as not lawful under any of the American constitutions: First, any law respecting an establishment of religion; second, compulsory support by taxation or otherwise, of religious institutions; third, compulsory attendance upon religious worship; fourth, restraints upon the free exercise of religion according to the dictates of conscience; fifth, restraints upon the expression of religious belief. Under the second head it may be said that neither can the Legislature favor one sect more than another. In a Louisiana case it was held that a city ordinance granting one sect a privilege denied to others was void. Under the third head, a celebrated Wisconsin case decided that the practice of reading the Bible in the public schools is an act of worship, and that under the provision of the Wisconsin constitution, to the effect that no man shall be compelled to . . . erect or support any place of worship, taxpayers who are compelled to contribute to the erection and support of the common schools, have a right to object to the reading of the Bible therein, and further, that as reading of the Bible in the common schools is religious instruction, the drawing of money from the State treasury for the support of such schools is prohibited. There are several cases to the effect that it is not unconstitutional to permit school houses to be made use of for religious worship when not wanted for schools. Under the fourth head, it may be said it is not permitted for one to break the law and plead in his defense that his actions were in the exercise of his religion and according to the dictates of his conscience. Laws are made to govern actions and not opinions. To allow one's opinions to govern would be to make the professed doctrines of religious beliefs superior to the law of the land. It is no defense to a prosecution for bigamy to plead that polygamous marriage is one of the tenets of the defendant's church.

Some few States still retain in their constitutions, provisions disqualifying for office certain classes of persons on account of their religious belief, or want of belief. By the constitutions of Arkansas, Mississippi, North Carolina, South Carolina and Texas, a man cannot hold office who denies the being of Almighty God, or the existence of a Supreme Being. On the other hand, the constitutions of Delaware, Maryland, Kentucky and Tennessee, make ineligible to civil office all persons who exercise the functions of clergymen, priests or teachers of any religious persuasion, society or school.

In some States the common law rule rendering witnesses incompetent for want of religious belief has been abrogated. Where it still obtains, however, it is said to be no violation of religious liberty. Again, it has been repeatedly held that laws punishing blasphemy and prohibiting ordinary employment on Sunday are not unconstitutional, but Ringgold, the author of "The Legal Aspect of Sunday," says: "It may be doubted if Sunday laws can be supported upon principle, even as an exercise of police power."

A LETTER FROM DR. SWINNEY.

Miss Nancy Randolph, of the Y. P. S. C. E., Plainfield, N. J.

Dear Friend:—The familiar faces and scenes of Plainfield and all other home places have given way to life and duties in this Eastern land. The days come and go in quick succession and are wholly spent among the sick.

I will write you concerning the various things that have occupied my attention during the last few hours. Among the number of out-patients one mother brought her child with an eruption on the scalp, another had scrofulous ophthalmia. A woman from a fine home in the city came with her two daughters and her nephew's wife. After they had received their medicines, we talked awhile with them, then sold them tracts.

When leaving they asked to see the hospital, and as we are glad to hear this request the nurse took them up stairs to see the wards.

Then there came in a clean and pleasant-faced girl who impressed me immediately as being some school girl or one in a Christian family, because her ways were so different from the majority of girls. Yes, she said she was in one of the mission schools, and her parents were Christians also. She was now at home for a day or two, and had not only come for herself, but had also—out of the kindness of her heart—brought a neighbor's baby in her arms for treatment.

When they had passed out my teacher came from the waiting-room saying a man had come in for treatment, would I see him or not? Upon his entering it was noticed that he was nearly blind, and one who said he was a brother, was leading him. He declared his sufferings were very great; pointing to the side of the nose, he said there was a man just underneath the skin talking in a very loud way. On the other side of the face there was another; in each temple one, on either side of the neck and on the back of the head others, and all were talking, talking, talking. He had a needle piercing the integument in each of the places, and in each wrist two setons from large threads passing through the flesh.

On being questioned concerning the object of these, he replied he wanted to destroy these people within, or at least fasten them to one place and control their noise. He said there were a great many spirits within him. Poor man! he was sick both in body and mind.

Mrs. Tsu who has opened her house to us many times in Tsu Poo, then came in, bringing her daughter-in-law to remain in the hospital. She accepted our invitation to remain until after dinner, when she left in her boat for her home. Among the others who came in before we closed at noon, were two women from over the river; they were unusually interested in the gospel and said they had never heard anything like it before.

After noon another visit was made to the wards. We have seventeen in-patients. The first bed in the general ward is occupied by the elderly woman who seemed to understand the Bible truths last spring when here, and who wished for baptism. Her only son died last autumn and her excessive grief made her ill; she has recovered and goes home in a few days.

In the second bed is one of Mrs. Davis' little girls from her day-school. She has had a large abscess above the knee which readily healed after it was lanced; she will leave in a few days.

Occupying the third bed is a woman with asthma, who came from Loo De. Among the other patients is a young girl about eighteen years of age, who is an only child; there is no other one in the family but her father and he is a terrible opium smoker, this young girl keeping the home and supporting the father. She is a bright girl, but when the word opium is mentioned in her hearing there comes over her face an inexpressible sadness which is painful to see. The sorrows of this vice have without doubt been deeply engraven upon her young

heart. The children in the boy's ward are from our boarding and day schools. Four of them are now able to be up and it takes the time of one of the helpers to look after this room, give the medicines, and keep the active little fellows who are playing, in any kind of quiet order, either by interesting them with their slates, cutting out pictures, or whatever else can be invented to occupy their time.

I am sure you will be pleased to hear a good word concerning Mrs. Ng, the matron. Though she is a large woman and nearly sixty years of age, yet she has so far recovered from the paralysis of the right side which occurred three years ago, that she is able to go about through all the wards up stairs and down, into the kitchen and in the yard, overlooking and managing everything with a kind heart and excellent judgment. We ask your prayers for God's blessing to be continually upon this and the other departments of the mission.

SHANGHAI, China, April 23, 1894.

IN MEMORIAM.

Russell C. Langworthy was born in Hopkinton, R. I., Aug. 29, 1825, and died at Adams Centre, N. Y., June 3, 1894. In 1842 he went to Alfred, where he united with the Second Alfred Church. He was happily married to Lois Maxson, who with one daughter, Mrs. Esther Lanphere, survives. In 1852 he became a resident of the town of Adams, N. Y. For about 29 years he has carried on the undertaking business in connection with a general furniture trade at Adams Centre. He was a citizen very highly esteemed for his patriotism and devotion to all the interests of the community in which he lived. He was a generous and loyal supporter of the church. Hundreds of families have known his tender sympathy as he has ministered to them in affliction. The children all loved him because his love for them drew them to him. He was a true friend, a kind and loving husband and father, and a lover of the cause of Christ and his church. Few men could be more missed than Mr. Langworthy from this place. The high regard in which he was held by the people was in a measure shown by the very large attendance at his funeral, the church being literally packed. Sermon from 2 Cor. 5: 1. A. B. P.

A FRIDAY NIGHT REVERIE.

As I sat in a quiet room at the close of the day my mind wandered back to an eastern home, the inmates now, doubtless, seated around the hearthstone, talking, it may be, of me, the scattered friends, and the weekly prayer-meeting. I wonder if the church has forgotten me. Yes, it must be. Long ago a letter was sent, but no response ever received. Absent and forgotten. What is a church to its absent members? Ah, what to me? Could I but be present this evening at one of our weekly prayer-meetings, and return on wings like a dove to my duties here, how much I would enjoy it! But no, all alone must my prayer this night, as before, ascend to the prayer-hearing and prayer-answering Creator of us all.

I wonder if any one is offering a prayer at the weekly prayer-meeting to-night for its absent members. If so, may God answer it in his way. We need it; yes, very much. If the friends knew the temptations which we sometimes face, what then? Would they pray for us? O, we may be forgotten by them, but not by God.

"Earthly friends may fail or leave us,
One day soothe, the next day grieve us,
But this friend will ne'er deceive us,
O, how he loves!"

A. L. B.

MISSIONS.

WE have sent out the blank reports for the quarter ending June 30, 1894, and also for the yearly report ending June 30, 1894, to missionaries and missionary pastors. If any one has been overlooked please inform the Corresponding Secretary, and you shall be supplied at once. Please look over carefully these blank reports, especially the yearly one, and fill them out and send them to the Secretary in the first week of July.

THE Western Association was fairly well attended. The first day and part of the second it was stormy and the roads bad, but the remainder of the time the weather was pleasant and the going improved. We do not think the sessions of this Association came up to the Eastern and Central in spiritual interest and power, yet there were excellent sermons preached, and there was the manifest presence of the Holy Spirit at the prayer and conference meeting on Sabbath evening. Two rose for prayers, and on Sunday night two offered themselves for baptism. The Missionary, Tract, Educational, Young People's, and Woman's Hours, were seasons of great interest. It was quite evident that our people of the Western Association are alive to all of our interests and work as a denomination. There is good spiritual condition and activity in the churches, and their reports show a net gain of ninety-five members during the year. A cry comes up from many sections of this Association for evangelistic aid, and we hope, in the coming year, the demand may be supplied, many souls be gathered into the fold of Christ, and the small churches especially be greatly encouraged and strengthened.

EVERY Christian should be a praying Christian. Indeed, how can a man be a Christian and maintain spiritual life without daily prayer somewhere and sometime. It is essential to growth in grace and spiritual power. Again, if any great work is to be done and successfully accomplished for Christ it will be in answer to prayer. For the prayers of Christians to be answered there must be certain elements in them to get the answer. There must be faith in God and his promises. We must believe that he will answer prayer. If we ask God for wheat he will not give us chaff. He will give us out of his abundance and he will give us just what is the best for us to have and the best he has to give. Without faith it is impossible to please God. There would be greater things done for God's people and in the work of evangelization if his people prayed more importunately and in greater faith. Again, there must be the spirit and condition of contrition in our hearts to receive answers to our prayers. There must be real godly sorrow for our sins and shortcomings. God is infinitely holy. The more we think of his holiness the more we will see and feel our sinfulness. The nearer we come to him in prayer, in real soul communion, the more we will see how exceedingly sinful is sin, the more we will abhor ourselves. If we cherish any sin in our heart when we come to God in prayer how can he hear our prayer? Holy, holy, holy is our God. Christ never taught his disciples how to preach, but he did teach them how to pray. "O Lord, teach us how to pray."

SOME one has beautifully defined forgiveness as the odor which crushed flowers send forth.

FROM LONDON.

A NEW RECRUIT.

Last November our friend, Dr. Axon, of Manchester, sent me a pamphlet on "The Sabbath brought to light by Truth: An inquiry as to whether it is right to disregard the Sabbath day, as blessed by God when he sanctified it, and to substitute Sunday in lieu thereof;" being a tract of 16 pages, large 8vo, and neatly printed in large open type. The author's name was not given, but evidently the work contained the first thoughts of a classic mind carefully feeling its way out of the tangled maze of Sunday. I was so much pleased with this new recruit that I obtained the author's address (he is an LL. D.) (marked private), followed by an interesting correspondence, a few extracts from which are here given:

"Nov. 14, 1893. Dear Dr. Jones:—Accept my thanks for the pamphlet and other inclosures, which I truly appreciate. I was not aware that any one had written on the Sabbath question as you have done. I like your points admirably. 'The Sign of the Messiah' requires an amount of thought, but so far as I have read the explanations are good and worthy of consideration. It throws light on a part of Scripture which is not very clear. . . . Yours sincerely."

"Nov. 28, 1893. Accept my thanks for your letter, and for the pamphlets and paper [the SABBATH RECORDER] which I shall have pleasure in perusing. Kindly accept in return my pamphlets (three copies) on the Sabbath. I wish every person had a copy. I wish, instead of the term 'Baptists' the word 'brethren' were used. The second is a scriptural term, the first is not. If I publish another edition of 'The Sabbath' I shall alter it a little (as I think at present) to coincide with the pamphlet you sent me, as to the day of the Saviour's resurrection, etc. I was not aware of any 'Seventh-day Baptist Society,' nor of any publications such as they have issued. Personally, I do 'actually' observe Saturday as the Sabbath of the Lord our God, from sunset Friday to sunset Saturday. Reciprocating kind regards, and earnest desire for the restoration of the Lord's Sabbath, I am yours in unity."

Dec. 5, 1893. . . . On perusing the 'Jubilee Papers' you kindly sent me, I find that you once resided in Palestine. Our Saviour was born in Bethlehem at a time when the shepherds were abiding in the fields, keeping watch over their flocks by night. According to Dr. Adam Clarke the flocks were out in the open country from spring to about October or November (i. e., during the summer), and were then taken home (for the winter, I suppose). Will you kindly inform me whether or not it was so? If it were then our Saviour was not born on December 25th, the depth of winter, in which case the fact ought to be widely known, in order to show the world what I fear is another evidence of the working of Antichrist. I like everything to be according to holy Scripture. Yours in the cause of truth."

The articles which I sent this friend satisfied him that the 25th of December is an impossible time for shepherds to abide with their flocks in the open country at night in Palestine. As to Christmas I wish all our people would let it go by unnoticed, as it is the old Roman Saturnalia with a Roman Catholic name.

The following are a few sentences from this new Sabbath tract, showing how Bible truth and outward circumstances affect alike all isolated searchers after Sabbath truth, and those

who already know of the existence of Seventh-day Baptists:

"From all appearance, the Sabbath, as blessed and sanctified by God, will not be observed by the world at large (at least not at the present time); but that Sunday will still be substituted in lieu thereof; yet not altogether as a day of rest, nor a day of worship; for as the substitution emanated from Satan as the enemy of God and man, and was first legalized in Italy, so will that enemy, by his servants, lead people blindly on, until the substituted day becomes a day of worldly pleasure, sin, and wickedness.

"Such persons, however, as desire to do the will of their heavenly Father, can at least sanctify the Sabbath in their hearts, and endeavor so to arrange their lives as to keep it holy unto the Lord. Much trouble, persecution, and loss, may befall them; but their reward will be great."

CHRISTIAN AMBITION.

Ambition is very often ignoble. When its aim is purely selfish it is one of the basest passions. A man who is under its sway will care only for his own advancement in position, office or wealth, and will bend all his energies to secure those things which promise to help him to attain that which he desires. But ambition may be sanctified. It was thus that Paul viewed it when he wrote to the Corinthians, "Seek that ye may excel to the edifying of the church." If our aim is to serve others, and we endeavor to increase our resources and powers for such service, we engage in a laudable undertaking. There were those at Corinth who desired to use the spiritual power they possessed of speaking with tongues for their own profit. They were not anxious to promote the welfare of others. But the great use which every Christian should make of his endowments is to help all whom he can reach. We ought not to be content with any attainments we have made, if there is yet more that we can attain to which will be helpful to our brethren. We are under obligation to develop to the fullest extent possible every Christian grace. We have no right to be satisfied with a mere hope of salvation. We are called to constant effort. While we are not to engage in Christian endeavor in a spirit of rivalry, we are to "consider one another to provoke to love and good works," and this will be most surely done as we seek to excel in spiritual life and gifts.

Increase in numbers is very earnestly desired and labored for in many churches. There is much less thought about increase in graces and gifts. But there is something faulty if progress is not sought and manifest in both of these particulars. To grow in grace and in gifts is possible. Friendship with Christians and the habitual study of the Scriptures ought to develop both character and gifts which may render efficient service for edification.

And can we aim at any grander work than that of edifying, building up, the church of God? Any church-member who can better qualify himself to promote the increase and strength of the spiritual house may well feel that this is an imperative duty and grand privilege. The counsel of Paul to Timothy to stir up his gift, may have suggestions for Christians of all time. There needs often to be an awakening of our powers for service as one would rekindle a dying fire. God's building rises slowly and gives many tokens of weakness because there are so few who are using their gifts and opportunities for its edification. We need the ambition to "excel," not in selfish but with that grand incentive which the rivalry, apostle acknowledges, when he writes, "We make it our aim. . . . to be well-pleasing to him."—*The Christian Inquirer*.

BETTER than the latest fashion or newest fad, is the cheery heart, the sunny face, the self-controlled spirit; they will do most to keep the boys at home nights, and husband strong, hopeful and true in the swirl and temptation of business.—*Contributor*.

WOMAN'S WORK.

THE LIFE LINE.

Read at the Woman's Hour of the Eastern Association, and requested for publication.

Along the coast of India
A fearful typhoon raged,
And on the life of man and beast
A deadly warfare waged—
Swift, terrible, destructive,
With seeming murderous glee
It devastated villages
And plunged into the sea.

There, on the helpless vessels,
Its fiercest fury fell,
Dismantled ships the sea engulfed,
None left their fate to tell.
The waves in answering madness rose
To meet the angry sky,
And thundered on the rocky coast,
Their billows mountain high.

The English frigate "Enterprise,"
With more than four-score souls,
Was striving bravely with the gale
Amid the rocks and shoals,
To reach the shores of Andaman,
Whose prison turrets gleamed
From out the blinding rack of storm
When baleful lightning streamed.

But vainly with the tempest, strove
The staunchest ship that day,
Dashed on the cruel, jagged rocks,
With force no power could stay.
The helpless sailors, all too soon,
Were struggling with the waves,
And drowning, dying, one by one,
They sank to watery graves.

On shore, some women convicts
Were toiling up the beach,
Drenched by the rainfall, as they strove
Their prison home to reach.
They learned the dreadful peril,
Above the tempest's breath
They heard the shriek of agony
From those who strove with death.

They paused and turned, the awful sight
A common purpose gave,
And pity woke in every heart
A strong desire to save.
They struggled back, from rock to rock,
The nearest point to gain,
Made breathless by the whirling storm
And black and blinding rain.

Hand clasped in hand, a line was formed,
Which stretched from solid land
To where the boiling billows foam
Tossed up the shifting sand.
The foremost, plunging boldly in,
With hand-clasp firm and warm,
Drew from the seething cauldron forth,
A helpless, human form.

Again, and yet again she drew,
Man after man to land,
Impelled to strength and courage new,
By every clasping hand.
And when exhausted quite, at last
She fell, as mortals will,
The next in line stepped bravely forth,
Her sacred place to fill.

Of all that good ship's company
Not one had reached the land,
But for the saving power within
A woman's helping hand.
Not one, of all the women there,
But had been overthrown,
And buried, by the furious waves,
If she had stood alone.

Thus, sisters, let us form the line,
Each clasp another's hand,
And work, to rescue sinking souls,
An earnest, Christian band.
More dreadful than the angry sea
Fanned by the typhoon's breath,
Are the black waves of sin and crime
Which drag men down to death.

So, happy, in our homes of ease,
We scarcely hear the cry
Of struggling souls, temptation tossed,
Who fall and sink and die.
The clasping of a friendly hand,
The help Christ came to give,
Would draw them to the sheltered shore,
Where they might safely live.

Then in Christ's name, united stand,
Stand in his strength divine.
His tender, pitying love shall fill
Each heart along the line.
His Spirit shall endue with power,
To rescue and to save
The souls, now lost and perishing,
For whom Himself he gave.

As one by one, the leaders fall,
Supported by his grace
The next in line shall forward move,
To fill each vacant place.

Each consecrated life will win
in heaven its own renown,
Where every rescued soul shall shine
A jewel in love's crown.

TO WHOM IT MAY CONCERN.

Just a word dear sisters. You who are in organized work with the Woman's Board, and to you who ought to be in the ranks. We, "the Board," are your humble servants and we have set our hands to certain lines of work, and we have obligated ourselves to the "General Board" to furnish sufficient means to pay the salaries of Miss Susie Burdick and the two native assistants of Dr. Swinney, which amounts to \$750 per year, and it is to be paid semi-annually. You have responded so we have met the first half of the year by the first of June by our borrowing a few dollars. Only a few weeks are left to complete this Conference year so you can readily see it gives us no little anxiety how we are coming out. We realize you are responding nobly to all the outside demands laid upon you, and we do not think there is any intention on the part of any one to neglect this part of the work, so I just wish to jog your memories very kindly so that each woman may see that she keep her pledge, or if she has not pledged she may do so at once. Please remember many of our noble pioneer standard-bearers have gone to their reward, so others need to step in and fill the broken ranks lest we shall be unable to meet our pledges to sustain our dear workers on the foreign fields. A word to the wise is sufficient. H. L. CLARKE.

WOMAN'S HOUR, EASTERN ASSOCIATION.

Hymn, "Joy to the World."
Remarks by the Associational Secretary.
Address, "Children's Mission Bands." Mrs. O. U. Whitford.
Hymn, "O Youth with Hearts Aspiring."
Poem, "The Life Line." Mrs. William L. Clarke.
Hymn, "Throw out the Life Line."

CONCERNING INTERRUPTIONS.

BY MRS. M. E. SANGSTER.

It is probable that interruptions are intended by our heavenly Father to be part of our educational course in this room of his universe, else they would not so persistently intrude upon our busiest days. One may test her growth in grace by the spirit in which she receives and accepts interruptions, by the use she makes of them, by the help or the hindrance they prove in their day's work.

Many of us, laying out the plan of our week's engagements on Monday, resolve to accomplish a certain amount by Saturday. We are exceptional if the amount be not a large one, taxing to the full our powers of mind and body. Few of us are contented to drift inactive and inert on the stream of time; we are driven by a force which impels us to action, as the engine is moved by steam which sets its wheels revolving swiftly. It might be well if we could sometimes be less intense, if occasionally the grace of tranquillity were ours in larger measure.

Most of us, however, have plenty to do which must be done by somebody. If we shirk or are self-indulgent, others will have to undertake an undue proportion of labor. The house mother cannot drop her tasks into other hands, can at best only delegate some and share others. But how eagerly she longs at times for a long, clear morning, with no breaks, no needless worries, no fretting, harassing bits interjected into the stream which might move on so calmly were it let alone. She has a sister in a distant State, and it is borne in upon her that she ought to write a long, homey letter to this absent one, telling her the family news, reaching to her the clasp of kinship, letting her know that she is still spoken of and thought of in the old home and important yet in the family counsels. By much planning and managing the busy matron of whom we are speaking secures a space of time, a margin so

to speak, which she can devote to this pleasant duty, but just as pen, ink and paper are before her a friendly visitor runs in, ostensibly to ask a question, really to spend an idle half-hour. The visitor is perhaps agreeable and, it may be, entertaining, but she has played the part of the fretting moth.

This interruption is followed by another and legitimate one—an outcry from the door in front of the house. Tommy has hurt his hand badly with a knife that somehow slipped when he was whittling, and mother must bind it up. Then, of all days in the year, her goodman comes home early to-day and looks for entertainment; her letter must be postponed till a more convenient season. This is an ordinary experience, not less trying that it is ordinary.

But there is another side. Not long ago a woman who has done much excellent work in literature, and who has been a blessing to her generation, said, cheerfully: "Perhaps I would never have accomplished anything if I had not had so much to contend with. My books have been written bit by bit through incessant interruptions; my poems have been built line by line over the kneading-board. I have taught my boy Latin and thought out my articles at the same time." In this case the woman had learned the rare art of dominating interruptions. Her concentration had become a habit. She was not easily disconcerted by the intrusion of a call, or a visit, or a round of housework in the morning, or the beating of a cake or throwing together of a batch of biscuits. From first to last she was mistress of herself, and able to gather up the fragments of her day and make of them a sphere.

Few of us are able to secure the undisturbed leisure we would like for reading the Bible and prayer. In one or another form "the world is too much with us, late and soon." We have to gather the manna day by day, a little at a time, and, though we enter into our closets, we are often compelled to leave them before we have had the restful communion for which we yearn. In view of the crowding interruptions which hinder our spiritual progress, it is well to form the habit of ejaculatory prayer—the swift, brief heart's cry to God for help and refreshment at the moment. Never does such a cry wing itself to the throne and receive no answer. "As thy day thy strength shall be," and in every "O, my Father!" waits the answer, "Here, My child."

Above all things, let us not fret at our interruptions, nor suffer them to bring to our brows the frown of annoyance, to our lips the impatient word. Better use them as tools to shape our lives; better receive them as gifts which shall presently enrich us.—*From Congregationalist.*

WOMAN'S BOARD.

Receipts in May, 1894.

Ladies of New York Church, Dr. Swinney's Salary	\$ 49 00
Benevolent Society of Milton, Miss Burdick's Salary	2 65
Ladies' Aid Society of New Market, N. J., Miss Burdick's Salary, \$10, Board Expenses, \$3	13 00
Ladies' Missionary and Benevolent Society, Nortonville, Kan., Tent Fund	10 00
Ladies' Aid Society of Independence, N. Y., Miss Burdick's Salary	5 00
Pawcatuck Ladies' Aid, Rhode Island, Board Expenses	5 00
Ladies' Aid Society of Adams Centre, N. Y., Tract Society, \$45, Missionary Society, \$14	59 00
Mrs. George Larkin, Dunellen, N. J., Miss Burdick's Salary, \$2, Miss Swinney's Salary, \$2	4 00
Mrs. George Larkin, Dunellen, N. J., Miss Palmberg's Outfit	5 00
Hannah Larkin	5 00
Mrs. Wm. C. Burdick, Alfred Centre	30 00
	\$187 65

E. & O. E.

ELIZABETH A. STEER, Treas.

MILTON, Wis., June 11, 1894.

WHEN I become what God meant me to be—his child—a message will come to me, a message to my heart. Here it is: the grace of God, which is mine through God's will. Mine, thank God, when I am troubled by the consciousness of failure and imperfection, as well as when I am rejoicing in the consciousness of triumph. It is always mine, a perpetual solace if I will but receive it, and when I am strong enough for gladness, a perpetual joy.—*Dr. Dale.*

THE snow, the wind, the vapor, fulfill His word; are our acts and thoughts lighter and wilder than these, that we should forget it?—*Ruskin.*

LETTER OF MARY VAN DER STEUR TO A LADY FRIEND.

Again it is Sabbath and I hasten to write, for I have a great deal of correspondence. This is the fourth Sabbath that I did not go walking with my brother and the children, as the custom was with us, because one or more were sick. Now little Mary is sick and I have the headache because I could not sleep last night on account of her ravings. I experience daily how much self-sacrifice the mother's duties require, and then to be mother of 20 children, among whom there are several small ones who can understand me but very little or not at all! We are informed that all our children will come home from school, whose board of directors will not allow our children to attend, if we do not send them on Sabbath-day. The request to leave the children in school, until we should have the decision upon the petition to the Governor General (the highest authority in the Dutch Indies) is rejected.

I cannot tell you how I fear to have 20 children at home all day, and to keep the younger ones busy. My head feels so tired when I am busy half a day to teach the little ones to braid, the larger their arithmetic lessons, or to sew or knit, that I am afraid that I will not be able to endure it. But it must. This trouble comes for the Lord's sake, on account of the keeping of his commandments. Remember me and my brother John in your prayers in this matter. John takes the older ones. It seems hard for me to overcome this trial. You ask me if it were not better for us not to take any more children, but what shall I say, dear sister? We have twenty now and expect four more. I just said: We cannot and may not take more, for their education will suffer when there are so many. I would be very glad if we could have two assistants, especially if we have to teach the children. But again while I am so busy to enumerate all the difficulties which arise as high mountains before me, I remember a sermon on the text "Who shall roll us away the stone from the door of the sepulchre? And when they looked they saw that the stone was rolled away." Therefore I shall stop my complaints. Pray God for such assistance as we need. I must say that the labor with so many children is difficult for us, but whoever knows the incomprehensibly sad condition of such children in the Indies, cannot act otherwise, if he be a Christian. There is no supervision by the government over the great number of neglected children, neither over orphans nor over the abandoned.

Often children of twelve years suffer with diseases on account of their unchaste life. From these children who grow up without instruction or discipline, the population is being composed and they are the Christians for whose religion (they hear the name of God only in curses) the natives must have great respect. Here are preachers and missionaries, but when one speaks about this, the reply is simply, "Yes, it cannot be otherwise." For this reason God's name is dishonored and to the Javanese a God is preached who does not pity the miserable and does not care for the needful and helpless. By our strong testimony, by our actions, we make ashamed those who think or who show in their deeds that they believe the arm of God is shortened. "In the Indies one cannot live simply or frugally," this is preached from the house tops. One cannot seek the lost and consecrate himself wholly to this work. One cannot procure a position in society to children accepted in this manner. They preach in this

way a God who at most brings us in heaven, but who during our lives does not care for us, a God who prohibits sin, but leaves us to ourselves, so that we are compelled to serve sin or to perish for want, a God who commands us to labor and earn our living, but who makes it impossible for us to do so. In these conditions we had to arise and maintain by forcible testimony the honor of God as a God who is the same yesterday, to-day and into all eternity.

We teach our children to work, girls and boys and pray God earnestly to open ways for the honor of his name, that they may earn their own living. For the girls this is especially difficult here. This week I spoke with a girl about the Catholic orphanage. I asked her what became of the girls, whether they obtained a good position in society. She said: "No." They all live a life of dishonor.

The only position which a girl may obtain with great difficulty, is governess. You cannot understand how generally even religious people are of the opinion that this has to be so. The honor of God, so shamefully disguised here, compelled us to this work and God will give us strength. Your loving sister in Christ,

MARY VAN DER STEUR.

MISS VAN DER STEUR relates that some time ago she gave a boy of the Javanese school who had a very dangerous and contagious disease of the eye, the medicines usually prescribed in the case. Not long after her eye began to ache terribly and it grew worse and worse; in two days both eyes were closed and the doctor stated there was much danger that she should lose one eye. The next day she went to the hospital and beyond all expectation she came home within six days entirely recovered, for which speedy restoration she and many of her friends gratefully praise the great Physician.

TRACT SOCIETY BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, June 10, 1894, at 2 15 P. M.

In the absence of the President D. E. Titsworth was elected chairman of the meeting.

Members present, J. F. Hubbard, F. E. Peterson, A. H. Lewis, J. G. Burdick, Stephen Babcock, J. D. Spicer, C. F. Randolph, C. C. Chipman, D. E. Titsworth, H. M. Maxson, J. A. Hubbard and A. L. Titsworth. Visitors, H. H. Baker.

Prayer was offered by the Rev. J. G. Burdick.

Minutes of last meeting were read.

Committee on sale of the Daytona lot reported that the same had been sold, and remittance received in payment.

The delegates of the Society to the Eastern and South-Eastern Associations reported on the general interest manifested in the Society's work, and the money contributed.

Correspondence was received from the Field Secretary embodying his sixth monthly report.

J. P. Mosher, Agent, wrote that the instructions of the Board to communicate by personal letter with delinquent RECORDER subscribers had been carried out, and some favorable responses received.

On motion it was voted that the Agent in reporting monthly the indebtedness to the RECORDER state not only the total indebtedness, but subdivide the same into the amount due from subscribers who have been dropped, amount due previous to current volume, and amount due on current volume,

L. C. Randolph wrote, reporting in general upon the work of our booth at the World's Fair. And Ira J. Ordway reported on the month's work of the Chicago Depository.

Report of the New York office for the month of May was received.

Treasurer reported bills due \$497 90. Bills were ordered paid.

On motion, C. C. Chipman and C. F. Randolph were appointed a committee to inquire into the feasibility of reviving the *Reform Library* or a similar publication, and any advantage that may be gained in the mailing of our publications.

On motion, A. H. Lewis, F. E. Peterson and A. L. Titsworth were appointed a committee to prepare the programme for the Annual Session.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec.*

CORRESPONDENCE.

To the Editor of the SABBATH RECORDER:

MANCHESTER, Cumberland Co., N. C., June 4, 1894.

Having noticed an article in the RECORDER of May 24th, headed "The American Poor," if I may be so presumptuous I will make a short reply. I am the fourth oldest of the twelve little or *big* humans of Mr. George and Mrs. Anna Newton. I have sometimes called myself the Judas of the twelve, and have often regretted that I was so much like Martha instead of being more like Mary. Not many years ago, one Sabbath, I took my Bible and sought a shady nook where I might prayerfully seek strength and light from God's holy Book. I had read about Lazarus and his sisters many times, but it came to me with a force and light that time that it had never done before. I read, "And Jesus loved Martha, and her sister Mary, and Lazarus." If she did get the scolding, whether as I often do or not, it sufficeth that she was loved. If I am so loved, cannot I yet be troubled about many things, if I choose the better part? One year from the 23d of this month may bring me to my three-score; so you may know that I have seen and heard a few things in this world, and have tried in my almost penniless but strong way to heed the cry for help when raised to me by those of any race or color.

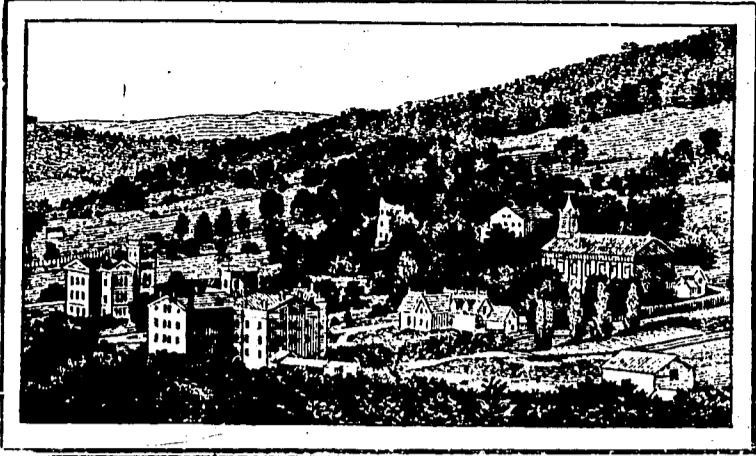
Now, about the American poor. I think that I have frequently seen the reality of that class. But is there not a way to reach the hearts of some of the American poor, and not wound their pride very deeply? Do not those of longer American life feel a stronger claim on American soil? All that live on it, or can work it, would do well to own an acre or more of land. But how are many going to possess it? Now just think all ye that possess American lands what a great blessing to the American poor, of any race or color that live near you, it would be to give each family an acre or more, give them work, and to look after them something like your own; and those that are able and willing, to give them a little food and raiment until they can earn something, if they really need it. What does it take to give a family of three or ten, more or less, one outfit of clothing, never so plain? Working implements are much needed; such as plows, axes, hatchets, hammers, hand-saws, various kinds of hoes and rakes, drawing-knives, augurs and gimlets, hinges and nails. Instead of trying to sing "nobody cares for me," would they not joyfully sing "somebody cares for me?" If any person wishes to send anything to me for myself or others, or to my son, W. G. Wright, Manchester, Cumberland Co., N. C., if he is left-handed, I think would manage as well as could be expected, and try to comply with orders. Adieu for this time.

MRS. C. E. WRIGHT.

ALFRED UNIVERSITY AND VILLAGE.

Past, Present and Future.

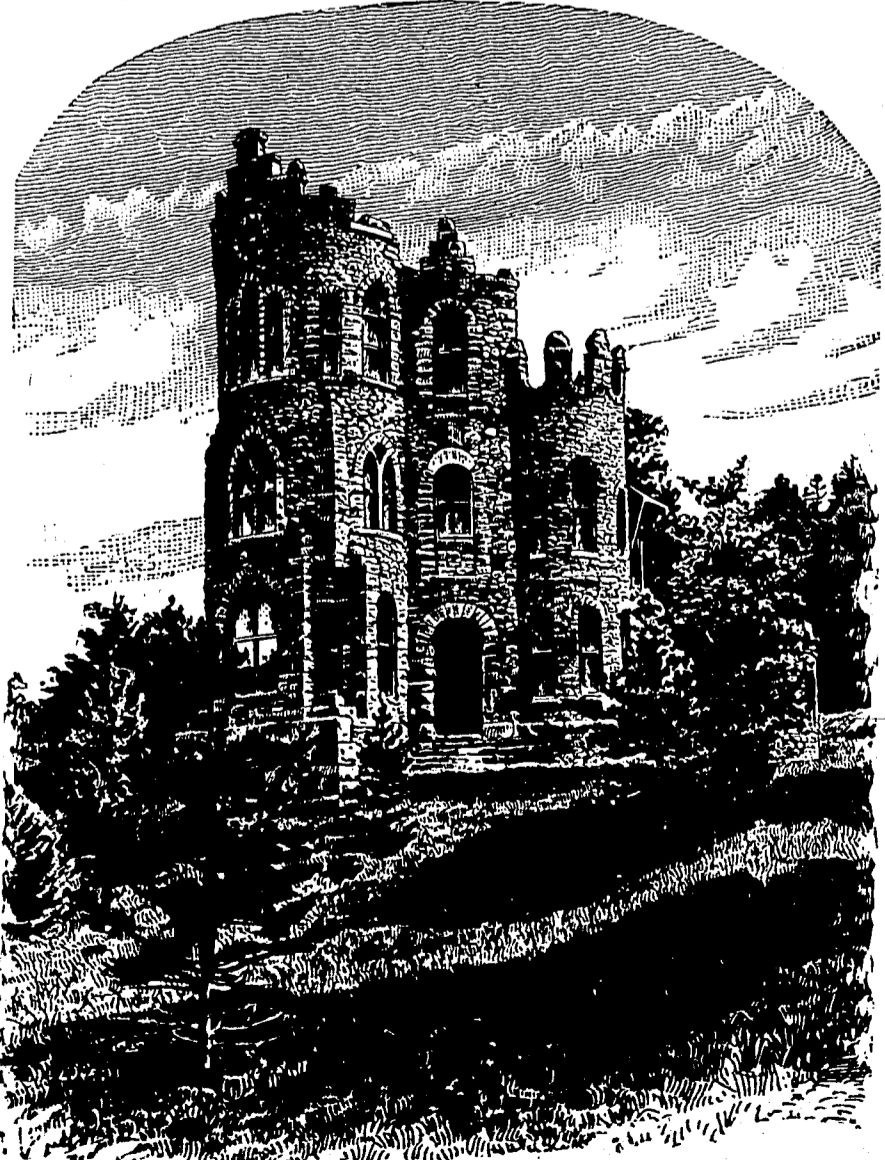
BY REV. G. M. COTTRELL.



Anniversary Week is upon us, and we are glad to present to the readers of the RECORDER, special features that have never before appeared in this paper. Several cuts of the Institution buildings are not at the present writing available, but such as are herewith used will surely be appreciated.

The grounds of Alfred University are decked in their most beautiful attire. The easy sloping hillside, crowned with its cluster of pine, beautified by its encircling College buildings, its meandering walks, evergreen, maple, elm and chestnut shade trees; flower beds, class mounds and monuments, stone bridges and park, presents a scene of picturesque loveliness, which is probably unsurpassed by any campus in Western New York.

The ample grounds and buildings of to-day are in wide contrast with the Alfred Academy of 1837, when opened by James R. Irish, in a building 28 by 36 feet on the ground, and 10 feet high, the one in which Pres. Wm. C. Kenyon also began his life work in the spring of 1839. But these men were building better than they knew, and the energy, enthusiasm, and self-sacrificing devotion which Pres. Kenyon threw upon the altar of this Institution, from 1839 to 1866, made possible its succeeding achievements. The genius of Pres. Allen's aesthetic nature, which for nearly thirty years was weaving itself into the life of the University, seems to-day almost to speak forth in every form of beauty of ground and trees, that his taste and care so largely helped to form. The Steinheim stands pre-eminently as his monument, built under his personal direction during the last few years of his life. Its ground measure is 49 by 84 feet, with 66 feet as greatest height. It is built entirely of stone, there being used over 2,000 different kinds, gathered



THE STEINHEIM.

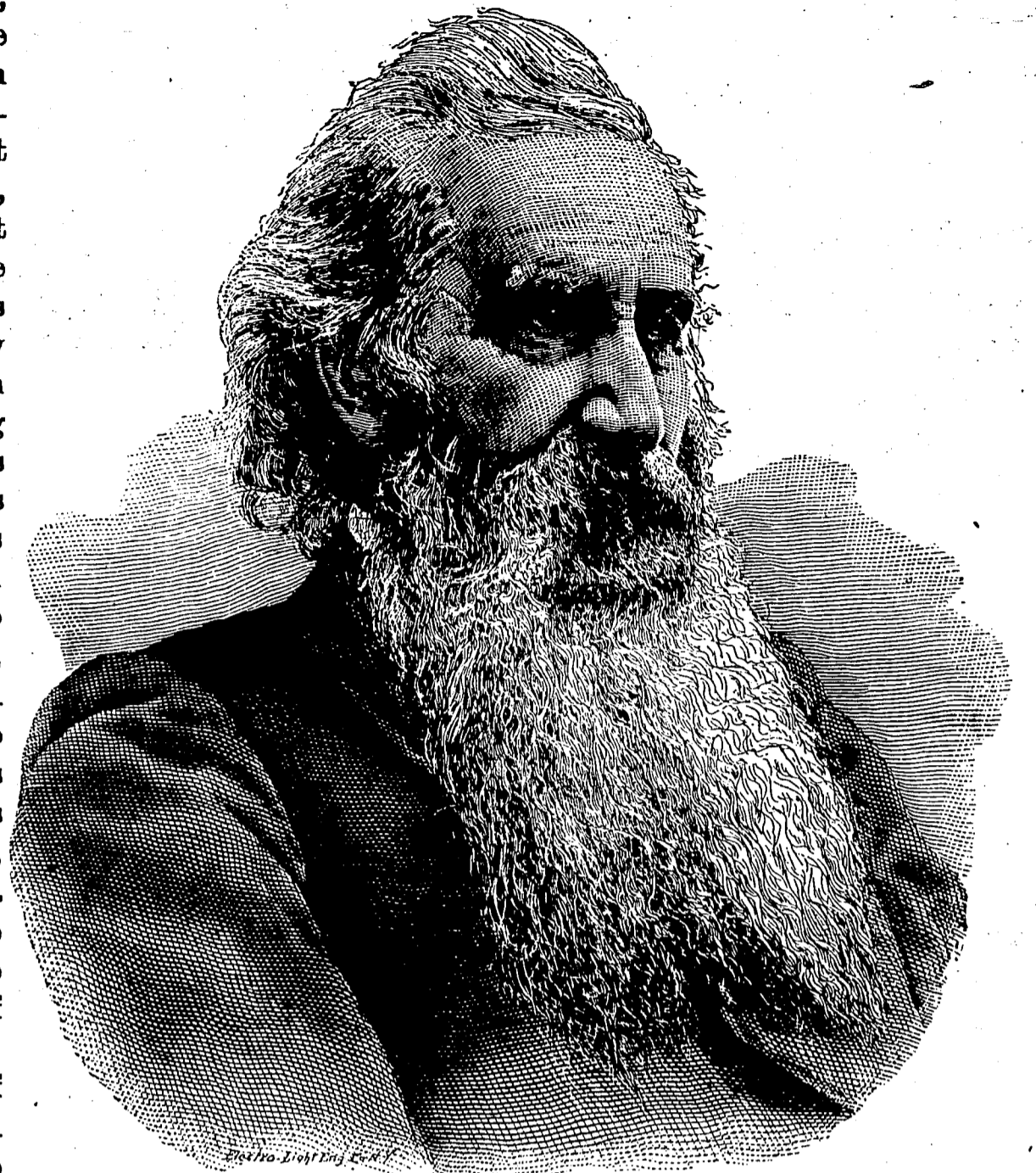
within a radius of 2½ miles, but representing most of the rock formations as far north as Labrador, from which direction they were brought hither in the glacial period, making one of the richest geologic deposits in the country. The main room is 20 feet high, surrounded by a gallery and finished in native woods. The building is used for cabinet purposes and contains many curious things from the ancient cities of the old world, and from lands of the new. It also contains an ancient vase, from the island of Cos, said to be 3,000 years old, into which were placed, after his body was cremated, the ashes of the lamented President, Jonathan Allen. He was a grand man, with his white locks, flowing beard, massive forehead, and noble form, of whom his successor, Pres. A. E. Main, recently said, "If he had lived in old Grecian times the Greeks would have worshiped him as a god."

The Kenyon Memorial Hall is a handsome building in memory of President Kenyon, the funds for which were raised by Prof. E. P. Larkin. It is of stone, the two upper stories veneered with brick and finished in cut stone. Size 50x64 feet, and 55 feet high, the tower being 70 feet high.

There is also a large and commodious Brick Boarding Hall, containing besides rooms for students and teachers, rooms for the two Ladies' Lyceums and for Physical Culture.

The Chapel is adorned with a good pipe organ, and the building contains recitation rooms and the two gentlemen's Lyceums. "The Gothic" is used for class work and residence. The Observatory with its astronomical instruments deals in things among the stars.

The Institution has an excellent library, pleasantly located on the third floor of Memorial Hall, with beautiful outlook on hills and valleys. It contains over 9,000 volumes. There were many donations and many new books received last year, the tables fairly groan under their weight, and every available space is filled with them; new cases are being made. Among the new books is a finely bound set of six volumes of the Century Dictionary, the gift of Geo. H. Babcock. A very remarkable book from the same donor is one containing the Psalms in Latin and Latin hymns, found in an old convent in Mexico, and may be 150 years old. It measures 23x28 inches, is 6 inches thick, with leather-covered wood binding. The recent large purchases were made with great care. The library is a great educator in both the school and the town, as the citizens draw valuable works for home reading, and the students may be found at all hours of the day reading, taking notes, and looking up data upon particular subjects. A reading-room is connected with the library which contains many daily and weekly papers and the best magazines. They use the decimal system of classification, originated by Melvil Dewey, a former Alfred student, and now Secretary of the State Board of Regents. The Assistant



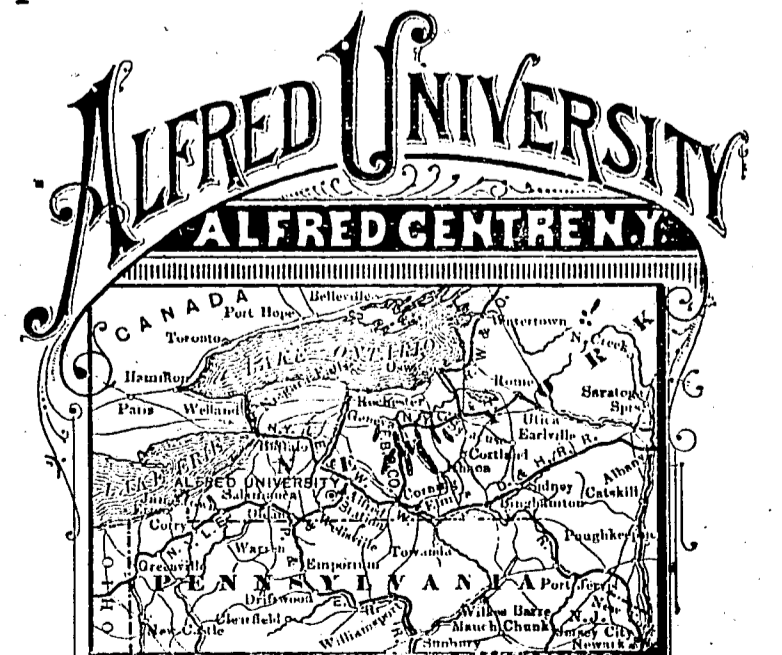
THE LATE PRESIDENT J. ALLEN.

Librarian, Mrs. Stanton, is enthusiastic in the work of her department.

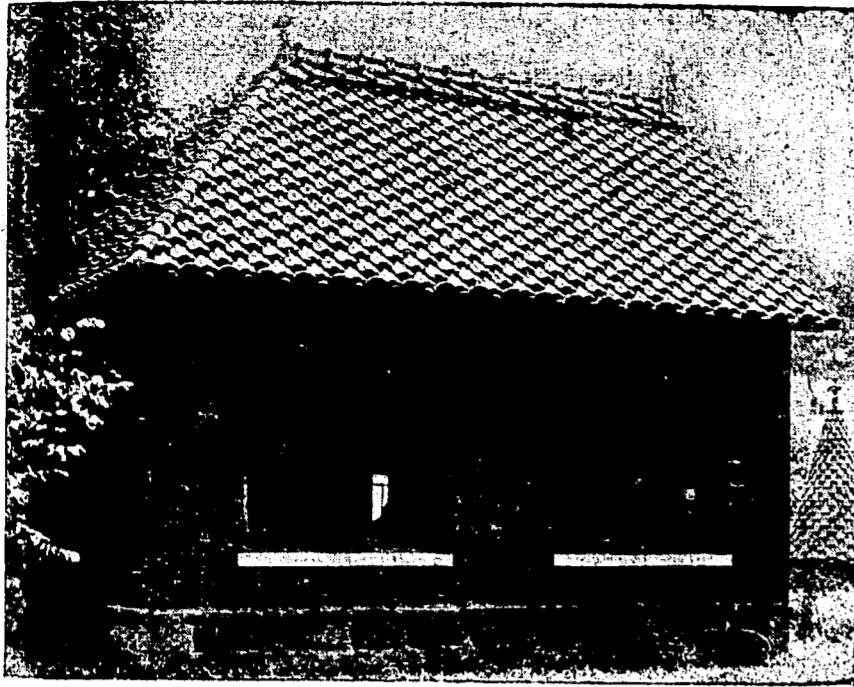
Nor is the student's physical well-being neglected. Free medical examination and advice is given students by the University Physician, and there has recently been introduced a Physical Culture department, with the modern appliances. Baseball, lawn tennis and the bicycle, also furnish means of pleasant exercise.

With location in a beautiful village with such lovely surroundings, with plenty of building accommodations, and nearly twenty professors and teachers, there is good equipment for thorough work for a large number of pupils, and the attention of the readers of this paper is called to the advantages here offered and their patronage solicited.

The school year consists of two terms of 19 weeks each. In Courses of Instruction there are, 1st, A one year's course in Academic Preparatory. 2d, There are three Academic Courses which meet the requirements for the Regents' Classical, Latin-Academic, and Scientific diplomas. 3d, Three courses of four years in Liberal Arts for Bachelor's degrees. There are also the departments of Industrial Mechanics and Teachers' Training Classes, the School of Theology, the School of Music, and an Art Department.



At this writing the Anniversaries have already begun, with an excellent baccalaureate sermon by President A. E. Main, from 2 Peter 1:5-7, on "Addition." This Sunday evening the sec-



TERRA-COTTA OFFICE.

ond Annual Sermon will be preached before the Christian Associations, by Rev. Chas. Perkins, of Wellsville. J. B. Cassoday, Judge of the Supreme Court of Wisconsin, is present, and is to deliver a lecture on the Orophilian programme, Monday P. M. Vandelia Varnum is the lecturer on the Athenæan programme, Tuesday P. M. Monday evening occurs the Alfridian session, and Tuesday morning the Alleghanian. Tuesday evening the Annual Concert. Wednesday is Alumni Day. Thursday A. M. Commencement; P. M., Physical Culture Class, and Field Day; evening, Class Exercises, following which is reception at the President's house.

The trustees offer for each Commissioner's District in Allegany and adjoining counties a free, full-course scholarship, to any graduate from a registered high school or academy, who passes the best competitive examination, to be given under the direction of the School Commissioner of each district.

The question of changing the name and character of the Institution from a university to a college, is being agitated. Alfred is the natural college center for all South-western New York. It has no geographical competitor. A golden opportunity and brilliant future is awaiting it if only the people will rise to the needs and emergency of the hour. It needs money, more and more endowment. It needs students. It was born of the tears, struggles and sacrifices of consecrated men. It has been fostered by like continued sacrificial labors. It justly appeals to the people of our own denomination for their sympathy, their gifts, and for their sons and daughters, and it certainly must not appeal in vain.

The fall term will open Sept. 4, 1894 For particulars address the President.



M. J. GREEN'S BLOCK.

THE VILLAGE.

Alfred Centre is an ideal town for a school. Two miles from the railroad, it is free from the noise and allurements of railroad towns. For nearly fifty years without a license, it is free from temptations to intemperance. A highly religious community, its spiritual influences are safe and uplifting to the young life of those whose formative years are passed in its midst. Though still a village of only about 900 population, it has some features and industries that usually accompany only towns of larger growth.

First of all is its one church of over six hundred members, about five hundred of whom are resident, and under the pastoral care of the popular pastor, B. C. Davis. The audience room of the church is comfortable and contains a pipe organ, though the building is by no means modern and will likely give way sometime for a better structure. They have a good parsonage, built a few years since at a cost of \$5,000.

The village has a fine \$9,000 graded school building that helps to complete the educational system of the place.

The publishing interests are largely represented in Alfred. Here the American Sabbath Tract Society has its Publishing House. There



BRICK BLOCK.

is also the office of the *Alfred Sun*, and the printing rooms of the *Sabbath Visitor*.

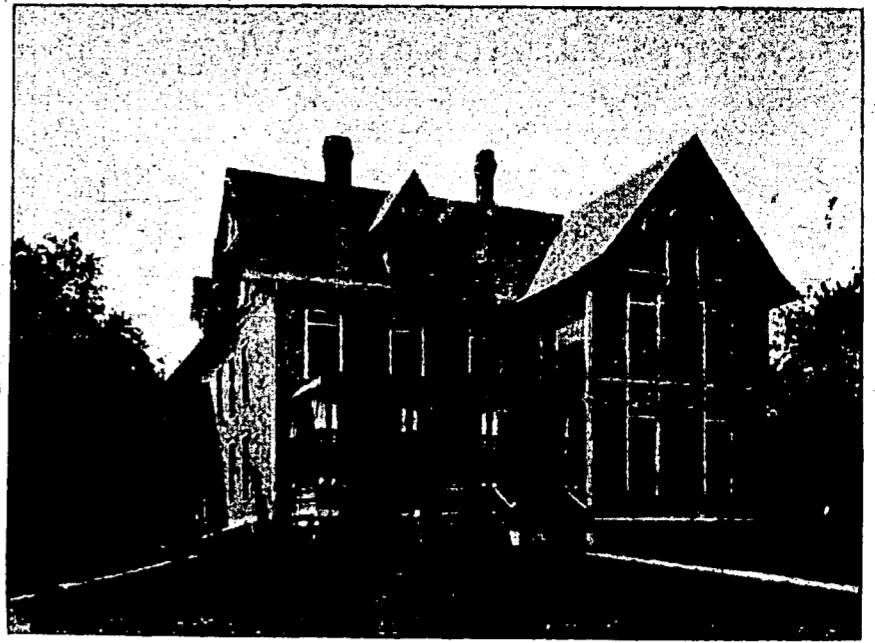
From the Tract Society's office are weekly issues, 2,400 copies of the *SABBATH RECORDER*, 10,000 copies of the *Evangel and Sabbath Outlook*, and 1,500 copies monthly of the *Peculiar People*, and quarterly 2,900 copies of the *Helping Hand*. About fifteen persons are engaged in connection with the publishing interests here.

The Post-office is a salaried office of \$1,300. T. M. Davis, the new post master under the present administration, has introduced first class equipments upon entering upon his term.

The place has large and fine livery and stage accommodations. A good hotel cares for the traveling public, though something grander and more pretentious will probably go up in the near future on the site of the one burned on Main St.

There are groceries, a book store, jewelry stores, clothing store, shoe store, steam laundry, meat market, *et cetera*. We are glad to present new cuts that appear on this page that show some of the finest buildings of the town. The store at the bottom left hand corner is the dry goods, grocery and furniture house of M. J. Green, artistically finished in terra cotta, manufactured at the Terra Cotta works.

At the lower right hand corner is the Fire-



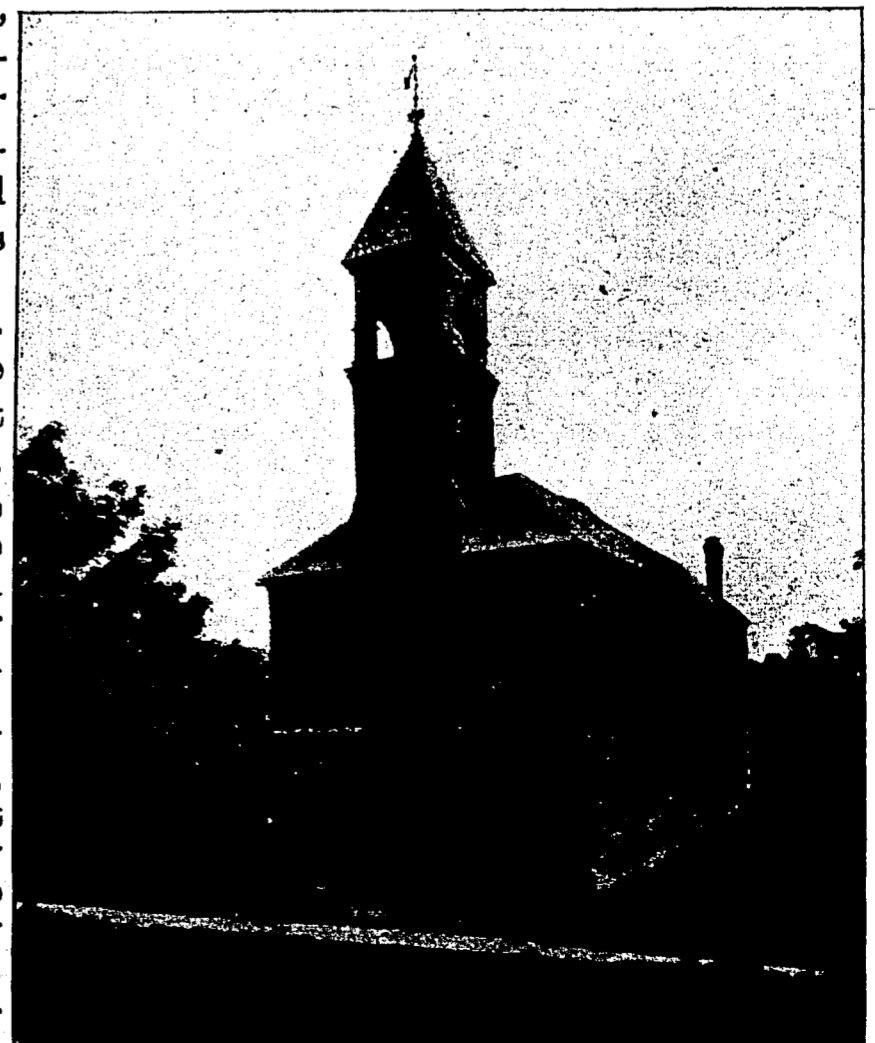
W. C. BURDICK'S RESIDENCE.

men's Hall, built at a cost of \$7,000 and complete in all its arrangements. The residence is that of Wm. C. Burdick, and we may say that the town abounds in beautiful homes. The large brick block in the center would be a credit to any town. It contains Burdick & Green's Hardware, Bennehoff's Dry Goods and Grocery Store, the University Bank, Burdick & Co.'s Cheese, Feed and Seed House, which does an annual business of more than a quarter million of dollars, the office of the *Sabbath Visitor*, Bliss, Bassett & Co.'s Clothing, Overall and Mitten Manufactory, W. W. Coon's Dental Rooms and W. H. Crandall's Insurance Office.

D. H. Rogers has a machine shop that employs eight men, and is running on full time.

At the upper left hand corner of this page is shown a cut of the unique office of the Celadon Terra Cotta Co. This Company first undertook the manufacture of front brick and architectural Terra Cotta; but for two years and more they have produced chiefly materials of superior quality and design for roofing purposes. The late Geo. H. Babcock invested in the enterprise and controlled the plans of the company until his death, and since then his executors have continued the business with the valuable cooperation of Mrs. Babcock. There is doubtless a great future for roofing tiles in this country. This Mr. Babcock already foresaw, and if his far-reaching plans can be realized an industry of great usefulness will be built up here. He invested and secured patents in the United States and other countries on twenty-five kinds of roof tiles. Various styles of hip rolls and finials are made also for roofs. Four hand presses and two power presses for tile-making from designs patented by Mr. Babcock, also two power presses for tile-making produced by other inventors. The paid up capital stock of the Company is \$150,000. About thirty-five men are employed. Already these tile are in use upon some of the finest buildings in different parts of the country, and the demand for them is daily increasing.

JUNE 17, 1894.



FIREMEN'S HALL.

YOUNG PEOPLE'S WORK.

THE HEREAFTER.

Hereafter! O we need not waste
Our smiles or tears, whate'er befall:
No happiness but holds a taste
Of something sweeter, after all;—
No depth of agony but feels
Some fragment of abiding trust,—
Whatever death unlocks or seals,
The mute beyond is just.

—James Whitcomb Riley.

THE Sabbath-school of the Chicago Church has voted to pay the expenses of Rosa W. Palmberg to the North-Western Association at Dodge Centre, Minn.

THE year has expired for which so many of our young people pledged themselves to read certain portions of the SABBATH RECORDER.

WE do not ask them to renew the pledge, but we trust that interest in the work will not grow less, but on the contrary will increase with the release from compulsory reading. We hope soon to have a number of papers which were read at the Association.

SOME MISREPRESENTATIONS.

I was interrupted in my work this afternoon by one of the numerous agents, peddlers or traveling salesmen, whichever name you prefer, who so often call us to the door in the cities. This time it was a simple, cheap, *germ proof* water filter—only ten cents! Feeling sure that no such thing had ever been made, I investigated—and purchased. It consists of two circular pieces of cotton flannel, to be fastened over the water faucet by a strong wire spring. It did not surprise me to see the amount of dark stain left upon the white cloth after half a minute's use, for I had seen Lake Michigan since the late storm; and the sediment in our water pitchers had testified to the impurity of its waters. But this filter is by no means *germ proof* and so the agent admitted when cornered. Why then does he at first so represent? It removes a large per cent of the solid matter from the water but it cannot remove all the germs which cause diarrhoea, typhoid fever and other diseases. No one should rely upon such a filter. All drinking water should be thoroughly boiled (twenty minutes is not too long) for this alone destroys the life of the microscopic organism. To be sure, the *healthy* stomach can take care of a few of the living germs without injury to itself, but who can tell the limit of its endurance? The Pasteur filter is to be relied upon, for the water is driven by great pressure through exceedingly minute pores in a hard thick substance. The water is like vapor or steam upon the right side and the impurities are left behind.

It is too bad, to speak mildly, for any one to misrepresent matters pertaining to the health of others, especially when such misrepresentation may lead to death from cholera, or even to a tedious illness, as from typhoid fever. This little ten cent filter is a useful article which would readily sell on its own merits. There is enough to say for it without claiming what it cannot do. Instructions to clean it often by boiling, and about the necessity of boiling the water also in some cases, should accompany its sale.

Another way in which many otherwise-intelli-

gent people are misled and injured, often physically and nearly always financially, is in the matter of patent medicines. Dr. J. H. Kellogg says, "Thousands of adventures, whose love for filthy lucre has rendered them oblivious to the rights of their fellowmen, and unscrupulous as to the methods by which their ends are to be obtained, have amassed immense fortunes in the manufacture and sale of pernicious, useless and in some instances wholly inert substances. The two things necessary for the success of any new nostrum are an attractive or striking name and judicious advertising." These medicines are recommended for many troubles which have more than one stage and need therefore different remedies as the disease progresses. But the advertiser gives the same remedy at all periods. Again, he gives the same remedy to all people, while the experienced physician treats the patient as an individual. Any one interested in this subject and wishing to know the composition of many commonly used patent medicines will be interested in "The Monitor of Health," published by the Battle Creek Publishing Co., Mich. Many are useful preparations, but they are sold for a large profit, and often are unsuited to the case in which they are employed. It is far better when ill to consult a competent doctor at once and save the useless or dangerous delay.

S. C. R.

OUR MIRROR.

PRESIDENT'S LETTER.

In our Christian Endeavor work let us use great care not to drag or fall into ruts. Competition in business drives the world out of ruts, business crashes have a wonderfully leveling effect sometimes. The work of the Christian Endeavor Societies has had great influence on the church work, still I find some of our prayer-meetings are falling into ruts, in some of the following ways:

I see some do not commence at the time appointed; no one prepared to take charge of the music, or they have not previously selected their hymns, or have made selections more suitable for a funeral than for a wide-awake praise service; the hymns are often announced so low that many in the room cannot understand the number or page. The leader of the meeting need not feel compelled to talk unless he has something to say, but give his Scripture lesson to the people and go rapidly from one exercise to another; do not have eight or ten prayers in succession, but short prayers, asking God to meet present needs, with a verse of song between every second or third prayer. Do not sing the book through when you do sing, or grind the organ before singing and between each verse. Do not drag in singing, in praying, or in speaking. Close the meeting when the time expires; do not hold the meeting until all are talked and sung out. Talk, pray and sing loud and distinct enough to be understood by all. Do not allow any one person to dictate or run constantly the meetings. It requires the people to make a good Christian Endeavor prayer-meeting; no one person can do it. If all will do their part no one will find time to bore the meeting.

If matters perplex your Christian Endeavor work tell us through the "Mirror" what they are, and we will try to answer and assist you. Let us fortify against depletion from vacation and hot weather, and close up our Conference year in good order.

E. B. SAUNDERS.

OUR YOUNG FOLKS.

GIRT with the love of God on every side,
Breathing that love a heaven's own healing air,
I work or wait, still following my guide,
Braving each foe, escaping every snare.

'Tis this I know of thee, my Lord and God,
That fills my soul with peace, my lips with song;
Thou art my health, my joy, my staff and rod;
Leaning on thee, in weakness I am strong.

—Christian Standard.

CHARLIE'S EXPERIENCE.

BY HATTIE.

As Dr. Kenneth was walking down the street one day, he heard some one using very bad language; he was surprised when he saw who it was. He stopped and watched the boys playing, until Charlie Brown noticed him. Charlie blushed, turned red, and was about to leave when the doctor accosted him thus:

"Charlie, what does your mother think of such language?"

"My mother doesn't know anything about it," he replied.

"But," persisted the doctor, "suppose some one should tell her?"

"The boys all swear, and they would not be mean enough to tell on me, sir, unless," he added, "you tell her yourself."

Dr. Kenneth walked away wondering at the code of morals that honored boys and dishonored God. A few weeks later Dr. Kenneth was called to Mr. Brown's. When he reached the house he found Charlie in bed and delirious, with father and mother watching over him.

"It is another attack of brain fever," explained his mother.

Then turning to the boy, she exclaimed, "Charlie, do try and be still? don't toss about so much."

"I don't want to," he exclaimed; "why don't you let me alone? I want to get out of this?" and then followed such language as no mother should hear from her son.

"O, my son!" she exclaimed, "what does this mean?"

But his only answer was another volley of oaths. His mother was almost distracted. Turning to her husband, she exclaimed, "What does it mean?"

"It means," explained the father, "that street language does not sound well on a sick bed."

In vain did the doctor and the father try to quiet the boy; they were repulsed in the same way. When the doctor saw the effect it was having on his mother, he requested Mr. Brown to take her away. Before the doctor left he met Mrs. Brown in the hall.

"Doctor," she exclaimed, "what do you think of him?"

"He is a very sick boy," said the doctor, "but we have brought him through with good nursing before, and I hope will do so again."

"O, doctor!" she exclaimed, "he must not die! he must not die! he must get well! To think of him dying with such language unrepented of!"

"He is not responsible for this," said the doctor, "he does not know what he is doing."

"He is responsible," explained his mother; "if he had never sworn when he was well, it would not have come so quickly now."

The days passed wearily; he grew gradually worse; he scarcely ever knew any one; his father and mother watched him night and day, compelled to hear such language as any street gamin might use. The neighbors kindly offered to help nurse him, but his mother refused.

"He is so delirious," she said; "a strange face might make him worse."

"But," persisted the neighbor, "if he does not know any one, it will not hurt him."

But the mother was firm; she could not let another in that sick room.

"I think the change will come to-night," said the doctor.

Mrs. Brown walked the floor restlessly, repeating to herself, "He must not die! he must not die!" Mothers, who have stood by the cradle of their dying infants, can know nothing of this terrible agony. "All my prayers will avail nothing," she said. "He must answer for

his own sins; it will be terrible to meet a just and holy Judge with so much unrepented of."

But the Lord was gracious and Charlie was brought back to life. When the fever left him, he was very weak, but in his right mind. He was very thankful for all their kindness, and the mother was overjoyed.

When Charlie was much better the doctor decided to have a talk with him. "Charlie," he said, "are you not thankful you are getting well?"

"I am very thankful," he said, "and I owe it all to you and my mother."

The doctor shook his head and answered, "No, there was one watching over you, and do you know, Charlie, if he had called you this time you would have gone into his presence swearing such oaths as I heard on the street that day?"

The boy turned red and then white, and exclaimed, "Surely not, O, doctor; I did not swear in the presence of my mother?"

"Yes," he said gravely; "you did, and it almost broke your mother's heart. The night we thought you would go, you were repeating anything but a prayer. I tell you it is one thing to swear on the street, and another to swear on a death-bed. Your brain is a mirror that will reflect everything you see and hear; and many a boy, I fear, would not for the world give his parents an insight into his thoughts, words and actions."

Charlie was much moved, and with tears in his eyes he promised the doctor that he would never use such language in the future; "and," he added, "I hope my mother will not have to blush for me again."

When Charlie was able to go out again, the boys noticed the change, and, of course, they laughed at him, but he was firm. He had learned a lesson never to be forgotten.—*United Presbyterian.*

AN ELEPHANT'S GOOD SENSE.

In India domesticated elephants are usually given drink from large wooden troughs filled with well water by means of a pump, and it is commonly an elephant that fills this trough. Every morning he goes regularly to his task. While visiting a friend at his fine residence in India, a correspondent of a paper saw a large elephant engaged in pumping such a trough full of water. He continues: "In passing I noticed that one of the two tree trunks which supported the trough at each end had rolled from its place, so that the trough, still elevated at one extremity, would begin to empty as soon as the water reached the level of the top at the other end, which lay on the ground. I stopped to see if the animal would discover anything wrong. Soon the water began to run off at the end which had lost its support. The animal showed signs of perplexity when he saw this, but as the end near him lacked much of being full, he continued to pump. Finally, seeing that the water continued to pass off, he left the pump handle and began to consider the phenomenon. He seemed to find it difficult to explain. Three times he turned to his pumping, and three times he examined the trough.

"I was an absorbed looker on, impatient to see what would be done. Soon a lively flapping of the ears indicated the dawning of light. He went and smelled the tree-trunk, which had rolled under the trough. I thought for a moment that he was going to put it in its place again. But it was not, as I soon understood, the end that ran over that disturbed his mind, but the end which he found it impossible to fill. Raising the trough, which he then allowed to rest for an instant on one of his huge feet, he rolled away the second supporting log with his trunk, and then set the trough down, so that it rested at both ends on the ground. He then returned to the pump and completed his task.—*Baltimorean.*

A MALTESE CROSS.—A boy who had been inattentive during the explanation of the drawing lesson, whispered to his neighbor, "Say, Jim, how do you make a Maltese cross?" Promptly the lad replied, "Tread on its tail."

THE SONG OF AN ESCAPED CAPTIVE.

A summer's sun flooded the church with glorious light, throwing rich shades of gold, green, and purple color across the chancel pavement, tracing in dark shadows the form of a rood cross. One ray of light glanced across the altar, lighting with a strange refulgence the form of a young priest kneeling there with clasped hands and earnest face upraised in adoration.

The stillness of the church was broken only by the sweet, soft tones of the organ, tremblingly calling on the worshipers to remember the sacrifice and renunciation they were celebrating. The gentle tones died and were followed by a solemn hush, while every head was bent in silent adoration of God.

Through the stillness there rose a burst of melody so thrilling, so soul-inspiring, that every face was raised to see the unknown songster. On, on he sang, telling not of pains and penalties, but of life and happiness. Higher yet and higher swelled his notes, as he proclaimed his gratitude for the sunshine and joy of life. He sang of woods and streams, of running brooks and meadows full of sweet flowers. He told of the delights of liberty. Then in low sad notes he sang of narrow cages, of cruel men, of small, stifling dens, where wild woodland birdies are kept in sorrow and misery. He told of the agonies of slow death from pining, and weary, weary longings for fresh air and freedom.

But the stream of people trampled under foot the shade of the cross as they passed on unheeding. The purple stains cast by the pictured agony of him who valued the sparrows were swept by silks and satins, for the people thought not.

The organ pealed forth the grand strains of the "Angus Dei." The clear notes of the boy choristers rose high above.

For a moment the bird's song ceased. Then again it rose, swelling forth in one grand pleading for sympathy and mercy from those who by their patronage condemned his brethren to the loss of what to them is dearer far than life—their liberty.

The sound of the organ died away; the congregation bent their heads. With fluttering wings the songster flew to the altar, alighting on the cross. Then with one long, wailing cry for peace—blessed peace to enjoy unfettered the beautiful air and sunlight, his song ceased and he folded his wings. At last he had obtained from God the birth-right of freedom, of which he had been robbed by man.

The white-robed choristers left the chancel, the priest passed from the altar, the congregation rustled forth. The dead bird was left alone beneath the cross.

Christians, shall its pleadings to your God remain unheeded?—*F. Winstone, in Our Dumb Animals.*

OPPORTUNITIES.

A crippled beggar was one day trying to pick up some old clothes that had been thrown to him from a window, when a crowd of rough, rowdy boys gathered about him. They made sport of him, mocking his awkward movements and hooting at his helplessness and ragged clothes. In a few minutes up came a noble-looking little fellow, and, elbowing his way through the crowd of boys, he helped the poor cripple to pick up his gifts and made them into a bundle for him.

Then, after slipping a little money that he happened to have into the cripple's hand, he was starting to run away, when he heard a voice above him which said:

"Little boy with a straw hat, look up," and, looking up, he saw a lady looking out of an upper window, and she said:

"God bless you, my dear little fellow! God bless you for that."

As he walked along home he could not help thinking how glad he had made his own heart by doing an act of kindness to another. He thought of the poor crippled beggar's surprised and grateful look; of the lady's smile and pleasant words; and, last and best of all, he could almost hear God whispering to him from heaven, "Blessed are the merciful, for they shall obtain mercy."

Let us all, "as we have opportunity, do good unto all men," and God will fill our lives with usefulness and our hearts with more happiness than we can possibly have any other way.—*Scholar's Magazine.*

COMMENCEMENT WEEK AT SALEM.

Salem College has never had such a boom as during the past week. Everybody is enthusiastic over it. The unprecedented success of the spring term, both in respect to thorough work and large attendance, reached its culmination in the exercises of the past week. The entire enrollment for the year, in all departments, was 282. Leaving out all repetitions, there were 181 different persons enrolled, and the spring term alone had 152 in attendance.

The exercises of the closing week began on Sunday evening with the annual sermon by the president. This was preached to an immense congregation in the Baptist church.

On Monday, at 2 o'clock, the Demosthenian Lyceum presented the following excellent programme:

Invocation.
Music, Anthem.
Recitation, "Kentucky Belle," Anna Morrison.
Oration, "Independence," A. J. Kemper.
Duet, "The Witches' Flight."
Essay, "Silent Friends and Silent Foes," Maleta Davis.
Paper, "The Spectator," I. G. Maxson and Mrs. F. E. Ashburn.
Solo, "Cavalier's Whisper," Estella Davis.
Recitation, "The Polish Boy," Dora Gardiner.
Oration, "Enthusiasm," J. H. Wolfe.
Music, "The Soldier's Chorus," Male Quartet.

In the evening the Art Department held an interesting entertainment, consisting of recitations, drills and music. Tuesday morning found a crowded house to listen to the following programme by the Excelsior Lyceum:

Anthem, "Abide with Me."
Devotionals, Pres. Gardiner.
Sacred Solo, "For the Wings of a Dove," Mrs. T. D. Mitchell.
Recitation, "Aunt Parson's Story," Laura Wilson.
Oration, "True Statesmanship," S. C. Lowe.
Music, Quartet.
Recitation, "How Good are the Poor," Maude Sedwick.
Oration, "Necessity of Education," Francis Randolph.
Solo, "Dream Faces," Lillie Dew.
Recitation, "First Settler's Story," Iva Randolph.
Paper, Cecil Cunningham.
Music, Hornpipe Polka, Excelsior Orchestra.

The musical concert, under the masterly hand of Miss Francis E. Stillman, was a grand success. The following programme gave evidence to the superior culture which the students of this department have received during the year:

Piano Duet, Mardegras Quadrille, Myrtle Randolph Rosier and Laura Wilson.
Piano Solo, Fairy Revels, Beatrice Lowther.
Waltz Song, "When the Leaves are Green Again," Xenia E. Bond.
Piano Solo, Silvery Thistle, E. Theodora Gardner.
Song, "Ashamed of Jesus," L. D. Seager.
Piano Solo, Angels of Dawn, Stella H. Davis.
Revels of the Witches, Francis E. Stillman.
Song, "Sweet Marie," John H. Wolfe.
Piano Duet, Mattei Grand Waltz, Laura Wilson and E. Theodora Gardner.
Robin's Departure, Lela Powell.
Robin's Return, Mabel Mitchell.
Song, "Waiting," Mrs. Charles Mitchell.
Piano Duet, Caliph of Bagdad, Lela Powell and Beatrice Lowther.
Song, "Three Maidens Went Sailing," E. Theodora Gardner, Xenia E. Bond and Francis E. Stillman.

Wednesday morning came in cold and rainy and it looked as though the attendance was destined to be very small, but the rain ceased in time to permit people to pack the hall before

the exercises begun. The following programme rendered by the graduates was indeed a feast for all:

- Music, Hallelujah Anthem.
- Prayer.
- Louis Kossuth, Miss Allie Davis.
- Head Lights, Charles Holden.
- Anthem, "Sing unto the Lord," Misses Lillie and Maude Dew.
- Currents and Eddies, Miss Eunice Kennedy.
- Americans in Science, James E. Law.
- Friendship, Miss Dotia White.
- Piano Solo, "Nearer My God to Thee."
- Americanism, Chester R. Ogden.
- Right, Ernest F. Randolph.
- The Wayside Cross, Male Quartet.
- Degrees Conferred.
- Gloria, From Mozart.
- Benediction.

The orations were upon living questions and they were all rendered in a manner that carried the audience with them and held the listeners spellbound to the very last word.

The degree of Bachelor of Commercial Science was conferred upon Miss Lela Dew, W. Howard Holmes, Cecil W. Cunningham, John L. Thompson and John J. Clauson. The diploma due to those completing the course in shorthand and type-writing was given to Mr. Charles F. Holden, Ramer O. Kendall, Miss Ella Holmes and Miss Lela Dew. The diploma due to students who have completed the preparatory normal course was presented to Mr. James E. Law, Mr. Chester R. Ogden, Misses Allie Davis and Eunice Kennedy. The degree of Bachelor of Arts was conferred upon Mr. Ernest Randolph.

The class exercises at three o'clock were full of wit and pathos, and laughter and tears followed each other in quick succession.

But the crowning event of the week came on Wednesday evening, when every available standing place was occupied to hear the stirring eloquence of Rev. A. H. Lewis, who held them in rapt attention to the last word.

After this lecture the audience, in response to an appeal by Brother Huffman, pledged \$565 toward paying off the college debt. At this writing one-half of the entire debt of \$2,600 has been pledged in West Virginia, at Association and Commencement. This includes the one-tenth of all previously pledged by Eld. Huffman. This leads us to hope enough will be given to wipe out the entire debt, by the help of good friends outside of West Virginia, who are so deeply interested in the college.

If the readers of the RECORDER wish to hear about this work from some one who has no personal interest here, let them ask Eld. A. H. Lewis, or any of the delegates to the Association who have been here and seen for themselves.

THEO L. GARDINER.

JUNE 12, 1894.

SURELY none are so full of cares, or so poor in gifts, who waiteth trustfully on God, with the prayer, "Lord, what wilt thou have me to do?" to whom he will not give some ministry for him, so much is there to be set right in the world, and so many that need help and comforting. Let us have a care that we miss not our turn of service, and pass by those to whom our privilege it is to be heaven-sent messengers on errands of love.

SOULS are made sweet, not by taking the acid fluids out, but by putting something in—a great love, a new spirit, the spirit of Christ.—Henry Drummond.

BLOT out the thought of God, a living person, and life becomes mean, existence unmeaning, the universe dark, and resolve is left without a stay, aspiration without a support.—F. W. Robertson.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1894

THIRD QUARTER.

June 30.	The Birth of Jesus.....	Luke 2: 1-16.
July 7.	Presentation in the Temple.....	Luke 2: 25-38.
July 14.	Visit of the Wise Men.....	Matt. 2: 1-12.
July 21.	Flight into Egypt.....	Matt. 2: 13-23.
July 28.	The Youth of Jesus.....	Luke 2: 40-52.
Aug. 4.	The Baptism of Jesus.....	Mark 1: 1-11.
Aug. 11.	Temptation of Jesus.....	Matt. 4: 1-11.
Aug. 18.	First Disciples of Jesus.....	John 1: 35-49.
Aug. 25.	First Miracle of Jesus.....	John 2: 1-11.
Sept. 1.	Jesus Cleansing the Temple.....	John 2: 13-25.
Sept. 8.	Jesus and Nicodemus.....	John 3: 1-16.
Sept. 15.	Jesus at Jacob's Well.....	John 4: 9-26.
Sept. 22.	Daniel's Abstinence.....	Dan. 1: 8-20.
Sept. 29.	Review.....	

LESSON I.—THE BIRTH OF JESUS.

For Sabbath-day, June 30, 1894.

LESSON TEXT—Luke 2: 1-16.

GOLDEN TEXT.—Unto you is born this day, in the city of David, a Saviour which is Christ the Lord. Luke 2: 11.

GENERAL STATEMENT.—Prophecy had declared that the Messiah should be born at Bethlehem, where once lived the great and typical king, David. But the home of Mary was at Nazareth. Though the Roman emperor had no thought or intention of fulfilling the purpose of the one only true God, yet God was pleased to make the decree of Augustus accomplish it, and so we see Joseph and Mary obedient to that decree, traveling with other Jews to the head city of their tribe and family. This wonderful birth of the Christ has become an important part of the world's history, celebrated in every letter written, every note given, every commercial transaction, and in all dates made in the civilized world.

This narrative was written by Luke, the companion of Paul's travels and a fellow-laborer in the ministry. It seems from Acts 1: 1 that this Gospel was written before the Acts of the Apostles, and probably about A. D. 58-60, and by many supposed to be written at Cesarea. The Gospel is dedicated to a Gentile convert named Theophilus, thus indicating a desire to set forth the truth to all Gentile nations; and to meet their wants. For further thought as to Luke and the design of this Gospel consult Bible Dictionaries and Commentaries.

EXPLANATORY NOTES.

PARENTAGE AND BIRTH OF JESUS. 1. "In those days." During the occurrence of events previously related. "Decree." An edict or royal command. "All the world." All inhabitants of the Roman empire, and Rome claimed the world. "Taxed." Registered. Names and number of inhabitants, with families and estate, for taxation or recruiting of army. 2. "Was first made." Indicating another census under governor Cyrenius. 3. "His own city." The city of his own ancestors, and where the ancestral records were kept. "To locate an infant's birth, sixty millions of persons are enrolled." God's purposes direct. 4. "Went up from Galilee." To the more elevated region of Judea. Elevated physically and its inhabitants spiritually as to privileges. Galilee, the northern province of Palestine, was then a very populous district. "Judea." The southern district of the Holy Land. "City of David." David's birthplace and the seat of his ancestral home. "House and lineage." Joseph was of this royal family though a very humble carpenter. 5. "To be taxed." To enroll himself. (R. V.) "Espoused wife." Betrothed to him. 6. "While they were there." Occupying a temporary lodging place and waiting for proper registry. 7. "First-born son." It is probable from ch. 8: 20; Matt. 13: 55, that she afterward had other children. "Swaddling clothes." Swathing bands. Though belonging to the royal family she is too poor to have assistance. "A manger." The lodging-place in oriental life was very often in the same apartment with domestic animals. "No room . . . in the inn." Probably the inn was a yard with a high wall on the inside of which were recesses. In these recesses travelers made them temporary homes, and when crowded then they resorted to the stables. To the stable Joseph and Mary had to resort.

ANGELS AND SHEPHERDS. 8. "The same country." District or neighborhood. Pasture fields near the village. "Abiding in the field." The hardy shepherds watched the sheep at night, and if it were cold they wrapped themselves in cloaks. "Keeping watch." By turn, guarding against storms, wolves, and robbers. Also in silent thought watching for the coming of the Messiah, the Great Shepherd. 9. "Angel of the Lord." Angels do service for their Lord constantly, even now they may be round about if our eyes were opened to see them. At his second coming the Lord will be revealed

with his mighty angels. "Came upon them." Suddenly. "Glory of the Lord." A manifestation of God to the human sense, a lustre and brightness the symbol of his presence. "Sore afraid." Literally, they feared a great fear. Sinful man must tremble in God's presence. 10. "Fear not." We are messengers of good news, be not affrighted. "Good tidings." Evangelizations. "Of great joy." It shall be an occasion or matter of joy. "To all people." The whole people. A glorious message to all classes. 11. "Unto you." To whomsoever the coming of Christ is an occasion of joy. "A Saviour." Jesus means Saviour. He is a Saviour because he is able to and does save his people. "Christ." Anointed One, because anointed by the Father to be our High Priest. "The Lord." Because by him were all things created. Jehovah now manifest in the flesh. 12. "A sign." The place and circumstances of finding him.

THE SONG. 13. "Suddenly." As the angel finished speaking. "A multitude." Of angels, a celestial army, unseen, though there, until their mortal eyes were given the sight necessary. "Praising God." At creation they shouted, at the giving of the law they were helpers, and now at the incarnation they are exultant. 14. "Glory to God." Praise and honor to him. "In the highest." Highest heavens. "The Jewish three-fold heavens." "On earth peace." There is no permanent peace except by reconciliation to God through Jesus. Peace of conscience, of soul with God. "Good will." On God's part, and favor "toward men." Among men.

THE SHEPHERD'S VISIT. 15. "Angels were gone." Christians cannot remain on the mount of Transfiguration, these visions fade, leaving us with life's realities. "Let us now go." At once, as far as Bethlehem, and see for ourselves. "Which is come to pass." Words of belief. Doing duty also confirms faith. 16. "They came with faith." An urgent faith. God's call demands haste, moments of delay involve the soul in sin. "Found Mary." As predicted. So all who haste to Christ find him. "Sight follows faith, finding follows seeking."

A LEADING THOUGHT.—Christ born in the fulness of time becomes the center of the world's political and religious history. Gal. 4: 4

ADDED THOUGHTS.—The righteous and wicked by their free acts fulfill the predictions of prophecy and accomplish God's purpose, though they are unconscious of it. Vers. 1-4. Many hearts and many places have no room for Jesus. Ver. 7. The blessings and glory of God come to such as attend faithfully to the daily duties of life. Ver. 8. Christ was born to be your personal Saviour. Ver. 11. Like the shepherds we should seek and follow the truth, and make it known to others. Vers. 15-17.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning June 24th.)

WHAT HAS CHRISTIANITY DONE FOR OUR COUNTRY? Psa. 33: 8-22.

Iniquity abounds everywhere. The saloon is swallowing up the nation's wealth. Armies of half-famished tramps are vainly seeking work. Gambling and stealing continues even among men appointed as political leaders. The nation's congress is largely composed of unprincipled partisans instead of patriotic statesmen. Capital and labor are at war. What is the outlook? Has Christianity failed to do anything for us? Has it lost power in the nation? Are we on the verge of despair? O no! Christianity has more influence and power in the nation than ever before. God is yet in history and in the present history making. More men are being turned to righteousness than ever. Sound thinking and educated people are grappling with the great problems of the age, more determined than ever to solve them. There is more of organized enterprise to better the condition of suffering and sinning humanity than ever. Our nation's public school system has more friends and defenders as its enemies menace it. To be sure the enemies of temperance and social reforms are more active and powerful and determined than ever, but it is because they see their craft in danger and the reformers of the nations more earnest and better organized. All the good of the past, all foundation principles, all hope for the future come from Christianity. It has laid a good foundation, and as God is right and truth is sure to triumph in the end, we praise the Lord for what Christianity has done and what now we believe it will do.

—It seems that the majority of primary teachers are women. We have known of some successful men teachers of primary classes. None, however, of either sex are successful who do not possess "motherly instincts"—love, sympathy, patience, simplicity. Chil-

dren soon find out what is the bond of union between them and their teacher.

—SPEAKING of simplicity, our ideal teacher is a model of it. We cannot help having our ideals. We demand in those who occupy important positions certain needful qualifications, whether we possess them or not. We demand that where they are lacking they shall strive to cultivate them. It is right that we should, and of course that increases our own responsibility and makes it our duty to seek those graces and practice those virtues we wish others to have.

—Our ideal teacher stoops to the level of the children in action and language. We do not mean that she uses "baby language." A child is disgusted with the adult who condescends to use it. Children are not fools. They know a grown up baby from a two-year old.

SPIRITUAL PERCEPTION.

Nicodemus came to Jesus by night saying: "We know thou art a teacher come from God, for no man can do the miracles that thou doest, except God be with him." Jesus replied: "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." Nicodemus came telling Christ his mental belief of him, Christ tells him a second birth is necessary; and in a following verse tells him, "Man must be born of water and the spirit," to enter into the kingdom of heaven. John the Baptist said he baptized with water. "But there cometh one mightier than I, he shall baptize you with the Holy Ghost and with fire." When we are purified by baptism of the Holy Spirit, then will we realize within ourselves the second birth, and will bring forth the fruit of spirit, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Nicodemus knew Christ through his intellect alone. We have many like Nicodemus to-day, they want to comprehend Christ through their mind. Mentally we cannot comprehend him for he said: "God is a spirit and they that worship him must worship him in spirit and in truth." We follow after men and creeds, we think we have the right religious ideas and those who do not discern spiritual things as we do are in great darkness. It sometimes seems in our worship we put our church and our creed before our desire to follow Christ. If he is not first in our hearts we are not following him, it is man's teaching we are looking to. It is a serious thing when we make an idol of these, because God said: "Thou shalt have no other Gods before me." It is the heart that God searcheth "for out of it are the issues of life."

The mind is *not* man's highest faculty. It is his *affection*, for through that he reflects the love of his Creator. "God is love" and he gave as his "greatest commandment," "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with thy mind and thy neighbor as thyself." This would show that the baptism of spirit comes through our affectionate nature when redeemed. As is our heart towards God and man so is our spiritual life, the more we love God and try to serve him, the greater power the spirit has within.

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." What is it to believe on the "Son?" Who is the "God" that sent him? "There have been many gods worshipped and most of them have been thought to be angry gods, and man must appease their wrath." But Christ calls this one "the Good." John says, "God is love." This is the one Christ teaches us about and says: "I and my Father are one." We do not believe in Christ unless we believe he is a

God of love; neither do we believe his is love unless we consider that love unchangeable. If we believe in this God we shall grow like him. Love will rule our hearts and we will love our neighbor as ourself, even if that neighbor has misused us. The test of God's love within us is to love our enemies; unless we can do this we are not fully yielding to him. When we get in this condition "everlasting life" dwelleth in us. Belief in God as taught in the Bible, must be entirely of the affectionate or spiritual nature.

When the disciples asked Christ why he spake to the multitude in parables, he replied, "Because they seeing, see not; hearing, they hear not; neither do they understand." From this and from the rest that he said at that time to his disciples, he evidently saw it was mere curiosity that induced them to follow and listen to his teachings. He well knew it was not for spiritual help, while his disciples were following him for spiritual benefit, and the deep spiritual meaning of the parables were made known to them, I believe he will do the same for us to-day. Christ's sayings are hard for us to understand, and if we only listen to them from selfish motives, hoping thereby to gain heaven without doing the Lord's will, we will never understand Christ; but if we look to Christ to make known to us their meaning, and we, like the disciples, serve him for the love we have for him and not from selfishness, the deep spiritual meaning will be made known to us. No one ever went humbly to Christ for light but what he was blest. The days of his revelation are not past; he still giveth knowledge to the humble. If we desire spiritual help we must do the Lord's will, and not selfishly desire him to do ours. It is selfishness that is the beam in our eyes. "He that doeth my will he shall know the doctrine."

Before Christ's crucifixion he said to his disciples, "It is expedient for you that I go away, for if I go not away the Comforter will not come unto you; but if I depart I will send him unto you." This Comforter is the Holy Spirit, that came to his disciples after the ascension. While he was on earth he could not be everywhere present, for his followers were looking to his personal presence. It was better that this Comforter should come and dwell within. The Holy Spirit is Christ in the invisible form. If we have the faith of the disciples this Spirit will do the same for us to-day that Christ did for his disciples. "Howbeit, when he, the Spirit of Truth is come, he will guide you into all truth." It is this Spirit that will show us the light. If we are in doubt or in trouble let us look to this spirit which dwells within, and light will be given us, for Christ said, "All power is given unto me in heaven and in earth." "Observe whatsoever things I have commanded you; and lo! I am with you alway, even unto the end of the world." H.

If there be one thing upon earth that mankind love and admire better than another it is a brave man—it is a man who dares look the devil in the face and tell him he is a devil.—*James A. Garfield.*

WHAT compliment could be more gratifying than that implied in the eager exclamation of a little lad, who, after studying the lesson on "the excellent woman," in Prov. 31, ran home to his mother and breathlessly cried, "Mamma, we've been studying about you in the Sabbath-school to-day!" The mother who could evoke such a tribute from her own child is a mother indeed.

UNITARIANISM, COUNTERFEITS, ETC.

BY C. A. S. TEMPLE.

(Concluded.)

"King's Chapel" in Boston, originally Episcopalian, is another and very conspicuous case of a counterfeit orthodox church, and Unitarianism is "the base alloy" by which it has become one.

There, the "Rector," always a Unitarian clergyman, "gowned, banded and befrilled" in orthodox, Episcopal fashion, with prayer-book in hand, goes through the "service" in genuine, "regulation," Episcopal form and order. But neither Litany, nor preaching there is guilty of any taint or bias from the orthodoxy of the Episcopalian 39 "articles of faith." Thus the worship and "service" in King's Chapel is Episcopal, only in form; in substance it is always Unitarian, a shameful, perpetual caricature upon even divine worship itself!

It appears that after their first "pastor," a counterfeit, orthodox Episcopalian had been with them about three years (1782-1785) he learned that "his opinions had undergone such a change that he found some parts of the liturgy inconsistent with the faith which he had come to hold," a marvelous discovery no doubt! "and offered them an amended form of prayer for use at the chapel," which with other alterations in the liturgy, were adopted by a vote of the proprietors, "of twenty to seven." The prayer-book, as thus amended, continued in use "till 1811, when still other changes were made."

Phillips Brooks, in "History of American Episcopal Church; pages 589-90. Whatever "changes" have since come over "the chapel," it is safe to assume that its status, as a counterfeit, mongrel, Episcopo-Unitarian organization remains unchanged. But those seven votes against the change, together with the earnest protests against subsequent innovations, all show strong, at least, presumptive evidence that the change involved a violation of the legal rights of the minority, and that the retention of the Episcopal organization, polity and form of worship is a mere legal ruse, to hold the "chapel" property against the just claims of its rightful "proprietors."

To the honor of the Episcopal denomination, "from the day of the ordination of Mr. Freeman," (the Unitarian counterfeit pastor, T.,) Nov. 18, 1787, "King's Chapel ceased to be counted among the Episcopal churches of Boston." "Hist. Am. Epis. Ch." p. 494.

This was the first recorded exploit of the Unitarian denomination as "a robber of churches." Its subsequent success in that line has been truly phenomenal. No other sect or body of men, if we except those so-called "orthodox" churches now cursed with the new "advanced" theology, can show its equal. Surely a sect which has gained so much of its present material possessions and position by such means should think twice before assuming to be "the only true" exponent of either Christian morality or the Christian faith!

But 5. Did you ever see a counterfeit "orthodox" institution of learning, either college, university, or theological seminary? "No." I can tell you of one, two, or more.

For a long time before the orthodox element was banished from Harvard Divinity School, the orthodoxy of both that and Harvard College was mixed and countefeited with Unitarianism, so that both College and Seminary were one specious but genuine counterfeit, a corrupt fountain which perverted the judgment and undermined and subverted the faith of the

young men who went there to become "teachers of the way of God in truth." Finally, after sailing for a time under the old colors, under the specious cognomen, "Congregational," both went over bodily to Unitarianism. Thus the "orthodox" were robbed outright of their Divinity School.

Andover Theological Seminary is now another, one of the counterfeits. Its original orthodox creed, though still, nominally, the creed of the Seminary, does not represent the faith of either the Faculty, the trustees, or the students. In fact, like the Episcopacy of Kings' Chapel, that creed (and so, the "orthodox" of that seminary) is a mere show in the hands of its usurpers, the well known enemies of its professed faith. As the orthodox were trapped, out-generated and robbed of their Cambridge "Divinity School," so they are now being betrayed and robbed in Andover. Those reverend gentlemen (the professors there) do not hesitate to "take the creed" and to clinch their acceptance of it with a solemn pledge that they will "teach the principles of the Christian faith, as expressed therein;" and then, with that pledge upon their lips, they direct all their efforts, with all their power, to the work of bringing that creed, with all its sanctions, into the bitterest contempt, in the minds of the students in the seminary. Surely, the term "counterfeit" comes far short of an adequate description of such a course.

The wanton injustice of the Massachusetts Supreme Court in repeatedly and habitually endorsing, sustaining, and shielding such changes, whenever the victim of it is an "old school" orthodox organization or body, of any kind, cannot change or modify, or in any sense mitigate the wrong. "Right and wrong are founded in the nature of things, and so are and must be immutable." They can never change or be changed. No circumstances, therefore, in the positions or relations of the actors in those perversions can shield them from the just judgment of a righteous God, or of that of all right-minded observers thereof, among mankind. Until those wrongs are righted, until those usurpers in Boston and Cambridge and Andover and Union, and in the "legion" of other towns and cities, have restored those stolen churches, seminaries, etc., to their rightful owners, the guilt of counterfeit and fraud must rest upon them.

LEBANON SPRINGS, N. Y., June 5, 1894.

SEMI-ANNUAL MEETING.

The Semi-annual Meeting of the churches of Berlin, Coloma and Marquette was held with the church of Coloma, according to notice. Rev. Geo. W. Burdick, of Milton Junction, being the only minister present, conducted the meeting as follows: Sixth-day evening, service from Job 9: 2, "I know it is so of a truth but how should man be just with God;" also Rom. 5: 1; "Therefore being justified by faith we have peace with God, through our Lord Jesus Christ." It is enough to say that Bro. Burdick handled the subject with marked ability. Sabbath morning we met at Deacon Lowe's for a covenant meeting and by request of the brethren present Bro. Burdick gave us a short ordination sermon from 1 Tim. 3: 13. "For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." After which he proceeded to ordain Brother John Noble to the office of deacon of the church of Marquette. At the close of the ordination service we had a covenant meeting in which nearly every one present took a part. Seven of whom

asked for baptism and admission to the church. Truly the spirit of the Lord was made manifest in that session and heaven seemed very near as Brother Burdick gave the right hand of fellowship to two sisters received into the church upon profession of their faith. The afternoon session was held at the M. E. Church at Coloma Station, where we again listened to a very able sermon from Isa. 45: 32.

First-day morning session was held at the same place. Text, 1 Sam. 15: 22-33, also 1 John 5: 3. In the afternoon of the same day we went to Pleasant Lake about five miles away where the ordinance of baptism was administered. Thus ended one of the most interesting meetings it was ever our privilege to attend.

E. D. RICHMOND, Clerk.

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.

IF it be the will of God, the Seventh-day Baptists of South Dakota will convene for their Yearly Meeting with the church at Big Springs, Union Co., S. Dak., commencing Friday, June 29, 1894, and continue over Sunday. Persons coming on the train from the east will be met at Hawarden, and those coming from the West at Alcester, Thursday, June 28th. Persons coming at any other time please notify N. P. Ring, Big Springs, who will meet them at any time. Preparations are being made to secure a tent in which to hold our meetings. A cordial invitation is extended to all friends. In behalf of the committee. C. SWENSON. CENTERVILLE, S. Dak., June 1, 1894.

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. Elevator, 8th St. entrance.

TO THE Churches of Berlin, Coloma, and Marquette, Wis.:—I expect to spend Sabbath and First-day, June 23d and 24th, with the Berlin Church, and shall be very much pleased to meet as many of the brethren and sisters from the other churches as can reasonably be present. J. M. TODD. NORTONVILLE, Kansas, June 1, 1894.

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.

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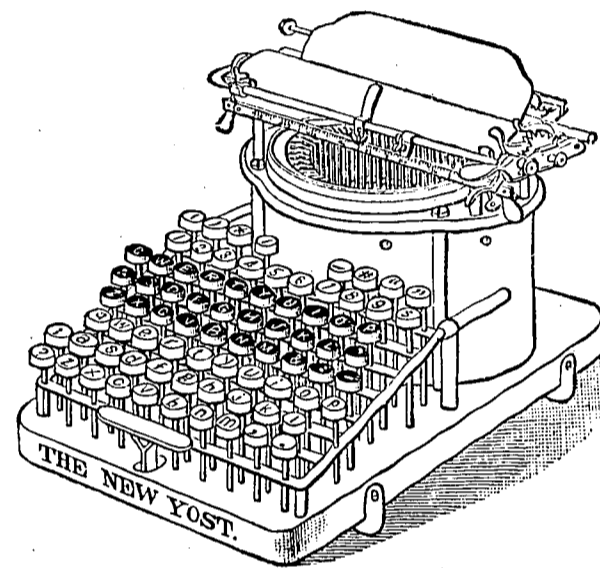
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THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended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

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MARRIED.

CLOSE-VAUGHAN.—At the home of the bride's mother, Mrs. Susan Vaughan, in Westerly (Connecticut side), June 13, 1894, by the Rev. William C. Daland, Mr. William H. Close, of Stamford, Conn., and Miss Clara Lulu Vaughan, of Westerly.

LIVERMORE-WILLIAMS.—At the residence of the bride's parents, Hon. and Mrs. Nathaniel B. Williams, Buckingham Place, Lebanon, Conn., by Rev. Wm. S. Palmer, D. D., Leander E. Livermore, of Alfred Centre, N. Y., and Miss Ellen C. Williams.

JORDAN-MCGIBENY.—At the residence of the bride's parents in the town of Wirt, N. Y., June 13, 1894, by Pastor M. B. Kelly, Mr. Henry N. Jordan, of Nile, N. Y., and Miss Vina L. McGibeny.

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.

IDE.—In Alfred, N. Y., June 15, 1894, in the 85th year of her age, Mrs. Betsy Smith Ide, daughter of Michael and Mary Clarke Smith.

The deceased was born in Galway, Saratoga Co., N. Y.; b. t. from young womanhood spent her days in Alfred. She had never professed religion, but was fond of reading her Bible, and was much beloved and respected by all who knew her. Her funeral was attended June 18th, from the residence of her brother, John Smith. I. O. E.

HAMILTON.—Reuel H. Hamilton died June 12, 1894, at Independence, N. Y., aged 89 years, 1 month, 22 days.

He came from Madison Co., N. Y., about 40 years ago. Shortly after he was baptized by Eld. Jared Kenyon into the fellowship of the Seventh-day Baptist Church of this place, of which he has been a member ever since. He was a kind, peaceable and neighborly man, and during his last sickness much appreciated religious conversation and prayer. He died in hope. Funeral next day. Sermon by pastor, Phil. 1: 21. Buried beside his wife who preceded him a few years ago. M. H.

STILLMAN.—At Friendship, N. Y., June 5, 1894, William H. Stillman, in the 66th year of his age.

Mr. Stillman was born in Norwich Conn. While a child he came with his parents and settled at Ceres, N. Y. With the exception of a few years spent at Milton, Wis., he has, since that time, lived in this country, and the last ten years at his residence near Friendship. He has been twice married. In 1854 to Miss Susan Tanner, who died in 1889, leaving three children, two sons and a daughter, who still live to mourn their loss, two other children having died some years ago. In 1892 he was married to Mrs. Olive Clark, who survives him. He spent most three years in the late war, during which time he spent nine months in Andersonville prison, and two months in other prisons. During his service he was struck on the back with a piece of shell which has given him much suffering since, and terminated in his death, (spinal meningitis). He was a warm Christian and active in the church work. He will be greatly missed. M. B. K., JR.

TITSWORTH.—In Dunellen, N. J., Jacob R. Titsworth, aged 75 years, 2 months.

Brother Titsworth was baptized in 1834, by Rev. Wm. B. Maxson, and joined the Piscataway Church, where he has ever since remained a member. Faithful in his attendance upon his Christian duties here on earth, it is our trust that his change was to him a blessing, and that he now rejoices with loved ones gone before. Text, Gen. 15: 15. F. M. P.

STRANGE.—In Rockville, R. I., June 6, 1894, Mrs. Bertha Leona Strange, wife of Adelbert Strange, and daughter of Henry and Sarah Saunders, in the 24th year of her age.

She was a young woman much beloved by the community for her modest and amiable disposition. She became a subject of saving grace and

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united with the Seventh-day Baptist Church in Rockville in the spring of 1889, and continued her membership until the time of her death. She was united in marriage to Adelbert Strange May 7, 1892, two children, a daughter and infant son, three weeks old, have been the fruit of this union, and with the husband and a large circle of friends are left to mourn her early departure. A. M. L.

BUFFINGTON.—In Hope Valley, R. I., June 10, 1894, Mr. Wm. Buffington, aged 75 years.

Bro. Buffington has been a member of the Rockville Seventh-day Baptist Church since November, 1878, bringing a letter at that time from the Pawcatuck Seventh-day Baptist Church. He was a man of strong convictions, was found on the right side of every moral reform and always found at post of duty when possible for him to be there. He was respected by every one on account of his candor and blameless life. He was twice married. His first wife was Miss Hannah Adelia Stillman, who died in 1855. Three children, one son and two daughters, were born to them, two of whom are still living. In 1862 he married Miss Hannah E. Champlin, to whom was born one daughter, now the wife of Prof. O. L. Burdick, of Stamford, Conn. Funeral services were held at the home of his daughter, Miss Mary E. Buffington, conducted by his pastor, assisted by Rev. L. F. Randolph and Rev. J. W. Ruseel. Remains were interred in River Bend Cemetery. Westerly; the procession was the largest witnessed for a long time. A. M. L.

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