

# The Sabbath Recorder.

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## THE SABBATH RECORDER.

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TO-DAY the land has bitter need of us.  
Across the sea what myriads swarming come  
From the dark pestilential dens which reek  
With all the old world's foulness. Those to whom  
Knowledge is given stand in double trust  
Guardians of liberty and of the right.

LETTERS commending the *Evangel and Sabbath Outlook* keep coming in. One just received from Calhan, Colorado, says, "I would say in reference to the *Evangel and Sabbath Outlook*, that our little society are all in favor of its continuance. It is a good paper. We read it and pass it on to our neighbors, some of whom have said they thought it a fine little paper. May it be allowed to do much for God's truth."

THERE seems to be a growing distrust of the wisdom and purpose of the United States Congress, especially the Senate. People are wondering why we do not have true, noble statesmen of the stamp of Sumner and Wilson and others of the past. Charles Dudley Warner, in the *July Century*, does not endorse this popular distrust of the United States Senate. He says: "The objections to the Senate at present are two, that it is an obstructive body and that it is becoming a club of rich and incompetent men. As to obstruction, it can be said that the double chamber is the best safeguard against hasty, immature and class legislation. If what is alleged against the character of the senators were true (as a matter of fact, comparatively few of them are rich), the deterioration would not be due to the form of our government but to our general false, materialistic conception of life. And the character of the senators will be raised by the appreciation of the dignity and importance of the individual States, as it will be lowered by a degradation of the States. In the effort to maintain the equilibrium in a nation of home-ruled communities, it becomes imperatively necessary for the States, and especially the small States, to put forward their best men to represent them. The elevation of the State idea, therefore, contributes to the national character and greatness."

THE Board of Regents of the State of New York are determined to raise the standard of education and bring all institutions of learning that come under their jurisdiction onto a higher plane. The same effort is being made in other professions. In medicine, law, dentistry, theology, the lines are being more closely drawn

and there are earnest efforts to discourage superficial attainments and incompetent practitioners. Schools that cannot or will not meet the requirements of the Regents are simply asked to surrender their charters which were given under conditions or pledges to do faithfully and well the duties comprehended in the charter. Two universities or colleges in the State of New York have lately lost their charters for the above reason. This is right and should not be regarded as unwisely arbitrary. It is done in the interests of education and on the general principle of the greatest good to the greatest number. It is reported upon good authority that in Pennsylvania there is an institution which is neither a college nor a university, having neither junior nor senior classes, taking students only through the sophomore year, giving no diplomas in arts or sciences, and yet having power to confer honorary degrees! Of what value is a degree thus conferred? Such an institution should certainly fall into the hands of some authority that could and would take away its power to confer degrees.

THUS far it has not been found practical to make any general arrangements with the railroad companies for satisfactory reduction of fare to our General Conference in August. A schedule of rates has been submitted by the combined railroad companies; but it is hedged about by so many conditions and vexatious details that all who have read the conditions agree that we cannot comply with them. One new requirement is that we must pay, in advance of the issue of certificates for any reduction, for a railroad agent to attend the Conference at the rate of \$11 for the first day and \$6 for each subsequent day spent by said agent in supervising the tickets. No one is authorized to pledge or pay money for such an unnecessary purpose.

On many of the roads thousand mile tickets can be bought and used by any or all in the party, and will be much more convenient and equally as good reduction. Probably individuals can make better terms with companies in their respective localities; for instance, Mr. Ordway for those from the West and Mr. Titsworth for those from the East; and others from other points. This is the way the matter appears to the Executive Committee so far as they have been able to be consulted. If any better light shines out upon the question we shall be happy to reflect its rays through the *RECORDER*, for the benefit of all concerned. We sincerely hope that no one will be discouraged and feel unable to attend Conference because of this statement of the case.

HOW MANY people, who have good reason to believe in the genuineness of their conversion, go through life doubting, fearing and really unhappy. This state of mind is a misfortune. It is somewhat natural as a result of dwelling too much upon personal imperfections, still it is possible and scriptural to attain such a measure of assurance, through perfect love, that fear will

be cast out. It is the Christian's great privilege to feel sure of his title to the heavenly mansions. "It is your Father's good pleasure to give you the kingdom." And after all the Saviour has done and suffered to redeem us he is not going to relinquish his hold upon us as easily and willingly as our fears sometimes indicate. He is more anxious to nourish and sustain you than you are to be nourished. The seed that is sown in good soil and well cared for is not as sure of growth and maturity as is that soul redeemed by power divine. Of course this supposes genuine conversion and a soul aspiring after God. And the very fact that one fears and is troubled with doubts, is good evidence of a desire to live a holy life; and if that real desire exists God will see to it that all necessary conditions are supplied, and the desire satisfied. Then take courage, fainting soul, and in patient, loving service rest in the sweet assurance of Jesus' unchanging love and power to save. "Like as a Father pitieth his children, so the Lord pitieth them that love him." "He knoweth our frame, that we are but dust;" and therefore he will have compassion for our weaknesses and will give us strength.

THE "New Theology," whatever may have been the origin and real significance of the term, has come to mean, in the minds of many people, an overthrow of the orthodox faith in general, and especially on the question of the future state of those who die impenitent. But the old theology is better than the new, just so far as it is the theology which came from the Great Teacher. The farther we are removed from authoritative teaching the greater the danger of intermixture with human traditions, interpretations and errors. Whatever doctrines Jesus taught were true; they were the old theology. There are some very liberal interpretations of his teachings which are called the "new theology." These so-called liberal sentiments should be carefully considered and accepted with great caution. If it is an error to place implicit confidence in the Word, and to take that as an unfailing guide in matters of faith and practice, it is better to err thus than in the other alternative, which holds the Word with a weakening faith. In the latter case there may be greater "liberality" and a greater display of "scholarship," but it is likely to be accompanied by a looser holding of the truth, and not infrequently, apostasy from the faith. Whatever tends to destroy faith in the Bible is fraught with great danger, and, so far as it produces that result, is destructive to personal happiness and the hope of salvation through Jesus Christ as the only Saviour of men. There is nothing gained to the common faith and the efficiency of the gospel, nothing to the spirit of devotion and self-sacrifice, by any course of study or investigation that tends to discredit the Bible as containing the grand doctrine of redemption for the race of sinners. He whose faith is shaken in the Word is never made thereby a better, happier, or more useful man.

[From L. C. Randolph.]

ON a desk in one of the busiest down town sections there lay, this afternoon, a bronze medallion. The roar of busy life was sounding outside. The newsboys were calling the "extras." The fever of the great strike was still in the city's blood. Men were still hot and angry. Bitter words were still being hurled back and forth.

Like a token from some different, better world the medallion lay there. It bore on one side, in heavy relief, the face of Abraham Lincoln, rough-hewn, noble. The royal earnestness of his great heart lay stamped upon the features, appealing to men to be thoughtful, candid and unselfish. Over on the other side were these words: "With malice toward none, with charity for all, with firmness in the right as God gives us to see the right let us strive on. . . . Let us have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it."

Would that that face and that appeal might rest on every laborer's bench and on every capitalist's desk, to temper ambition, cool the restless blood and quench the fires of hate. Let the words be written across the sky above every church, above every polling place, above every party platform, above every factory where brain, muscle and wealth unite to serve mankind.

THE great strike, as most thoughtful people foresaw, has failed to secure the immediate end at which it was aimed. Considered from the stand-point of direct results, the failure has been absolute and overwhelming. The railroads have not side-tracked the Pullman cars. Mr. Pullman has not consented to arbitrate. He has not consented to the appointment of an impartial committee to determine whether there is anything to arbitrate.

The indirect results which have been attained, however, are of more permanent value than those which were sought and lost. The President's announcement that he will appoint a commission to investigate the labor troubles at Chicago and elsewhere and report to the President and Congress is but a reflection of the spirit of the whole nation. The American people are not readily stirred to action. They will endure much without any defense further than a harmless talking "with their mouth." But when once roused they are overwhelmingly for justice and fair play, and will find some means of securing them. It is a matter for congratulation that we are in a fair way to have the facts set before us impartially and exhaustively; and that the earnest desire of the people is likely to crystallize in legislation worthy of this "land of the free and home of the brave."

THAT brightly edited paper, of which Seventh-day Baptists have reason to be proud, the *Westerly Daily Sun*, lies on our desk under date of June 20th. It contains a bit of advice for the boys and girls (equally applicable to men and women), which might well be offered in every school room as the vacation time draws near. It does make one wonder what kind of mental and moral sinew the next generation will have with the coming man and the coming woman feeding on husks—not to mention the deadly nightshade to which some of the merchandise of the book-stands might be likened. To quote the words of Mr. Utter:

The demand has been created for stories which will stimulate interest, without much regard to whether

their other effects are good, bad, or indifferent. The popular story has been the one which gravely propounds some new theory of loose morals, or which appeals to that which is not the best in men or women. Large sales have been the end sought, and the "best" author has been the one whose book has made the most money for its publishers. Already the effect of this is becoming manifest. The love for pure literature is being weakened, and while the dime novel may not be gaining in favor, its close friend, the summer novel, is leading in popularity.

Take the *Sun's* advice, and let "Ships that pass in the Night" continue to pass, and give the "Heavenly Twins" full liberty to remain in Heaven or wherever else they may please; but before September comes around, read a story by Dickens or Thackeray or Howells, dream with Ike Marvel, laugh over the *Bigelow Papers*, theorize with Tennyson's Princess, listen to the wisdom of the Autocrat of the Breakfast Table, or join the merry party who tarry at the Wayside Inn. Then when school work is resumed there will be the knowledge that the vacation has given something which cannot be taken away, and to which the coming years will give an added value.

#### FRUIT TREES.

BY PROF. H. M. MAXSON.

Farmer Jones has an orchard that is the pride of his heart. The trees are well formed and thrifty and, when the time of the harvest approaches, their branches bending low with the burden of their fruit might well carry joy to the heart of their owner. But I find that the beautiful orchard is the result of years of careful attention. Indeed, the care began when the trees were but little saplings, and it was quite amusing to hear Farmer Jones' loud laugh when I asked him why he began with them so young instead of waiting till they were old enough to bear fruit. His unsuspecting nature scented nothing of theology in a simple question about fruit trees; but Farmer Jones doesn't believe in receiving children into the church, and it seemed to me strange that he should begin to train his trees for fruit-bearing when they were so very young, and let his boy John run wild until he comes to maturity, in the vague hope that somehow he may be then torn up by the roots, as it were, and transplanted into God's vineyard.

We recognize that it is the destiny of the tree to bear fruit and, taking it at an early age, we surround it with the most favorable conditions and set deliberately to work to so train it that it shall bear the most and the best fruit possible. Why do not Christian parents treat their children in the same manner? If our faith means anything we believe that our children should not only be "good" but that they should be Christians. Why, then, should it be left in such a vague, uncertain way until the child is grown up, in the hope that he may sometime meet some soul-stirring experience that shall rescue him from the perishing? Such a course seems to me too much like treating salvation as an accidental thing, a piece of good luck if it comes to our home. On the contrary, in Christian homes the salvation of every child should be looked at as an event to be confidently expected, and the failure of a son or daughter to embrace it before leaving the home, as a misfortune, a defrauding of nature. The parents should not only expect the salvation of their children, they should act as if they expected it, and should teach the child to look forward to becoming a Christian and joining the church as the natural thing to do, something without which his life would be imperfect. They should train the child, not only to look forward to church membership, but to prepare himself for it. In this work the Junior Endeavor Society, when in wise hands, may become a great power for good. If I ever

had any doubts about it they were set at rest by one of the youngest Endeavorers, when he explained the purpose of the Junior Society,—that it was "to teach them how to become Christians." Many parents teach their children to be good, but too few parents clinch their teaching by leading their children to look upon becoming a Christian as the natural and necessary culmination of thus being good. This is the special province of the Junior Endeavor, but it is to be hoped that as it does its work the parents will catch its spirit and re-enforce it by the teaching of the family life.

It is, of course, necessary that one should take upon himself the service of God consciously and deliberately, but is there any reason why the child should not be so trained that as he comes to the years of understanding he shall take upon himself this profession and join the company of believers as naturally as the tree bears fruit when it reaches the proper age?

#### SOCIAL LIFE IN PERSIA.

BY HON. S. G. W. BENJAMIN,

Formerly United States Minister to Persia.

The social life of Persia was originally the natural outgrowth of certain climatic and racial conditions. As it was 2,500 years ago, such it continues to-day, practically unchanged. Only when the conditions change will the social life of the country also change. It is a mistake to suppose that Mahomet, or the precepts he laid down in the Koran, produced any radical deviations in the social or domestic institutions of the countries which embraced his doctrines. He enunciated the great principles of monotheism, new in many parts of the East, or forgotten; and only seemed to introduce a new social system by simply placing his official seal of approbation on what already existed, adding a few details here and there, and thus making obligatory as articles of faith customs which had obtained for ages by reason of usage rather than law.

The patriarchal life of the early Persians served as the foundation for the great nation which was finally evolved when numerous nomadic tribes were crystalized into a homogeneous, powerful and absolute monarchy. The sovereign continued to be simply a patriarch governing but controlling a larger family or clan, and in her social system the father or head of a family is still in Persia not merely a father but a ruler to whom all his descendants pay due reverence and allegiance. He is the patriarch until death removes him and his eldest son takes his place.

It was not the Koran which instituted polygamy, and the kings of Persia with their vast harems merely practiced on a scale suited to their rank a connubial system established by their ancestors, the early patriarchs. At the outset the women were not kept in seclusion, nor are they now among those Persians who are still nomads. But the kings, in order to exhibit greater state and preserve a pure lineage, introduced the custom of carefully guarding their wives and concubines, and keeping them from the public eye. The custom extended to the nobles, and was gradually adopted by all classes, except the nomads. But of course it is impossible for any one but the sovereign to entirely seclude his wives, hence the Persian women have liberty to go abroad, but they must be closely veiled, and no man can enter the quarter of a dwelling devoted to them except the husband and the sons. It is evident that these essential traits of Persian life are directly evolved from the early patriarchal system, while



the elaborate ceremonial etiquette which is universally practiced in Persia is borrowed from the extreme ceremonies which protect approach to the sovereign, and make his person and power more august and terrible in the eyes of the people. In like manner it is precisely by strictly maintaining a graded scale of etiquette that men in different social grades protect themselves in a country where all are equally the slaves of the sovereign. All these apparently absurd social rules, which so often arouse the derision of Europeans, have their basis therefore in utility. When the necessity for them ceases with changing conditions this elaborate social system of Persia will pass away, exactly as dueling, or the too ready resort to arms for resenting affronts will wholly disappear from the South when it is found that society is sufficiently well organized and compact to give a man other and more rational means for avoiding affront or aggression.

The social life of Persia is conditioned also on its domestic life; the two are distinct in that country, instead of being inter-related or forming one system, as with us. Polygamy and the seclusion of Oriental women makes it impossible for the sexes to meet in Persia on social terms, or for such a thing to exist as general society. Whatever society each sex enjoys must be exclusively with members of its own sex. Women may give entertainments or visit, men may do the same; but on all such occasions only one sex is represented. The interchange of visits among Persian ladies is attended by an etiquette similar to that practiced by the men, with somewhat more attention perhaps to serving and urging the guest to eat fruits and confectionery. But except among women of the highest rank, who have private baths attached to their residences, the most important social factor among Persian women is the public bath. There they assemble with their children, and after bathing and having their long tresses dyed with henna and plaited in long braids, which are good for several days, they gather in groups, making the exquisite embroidery for which they are famous, and exchanging the gossip of the neighborhood. Thus they plan the marriages of their children, retail the news they have had from their husbands, and learn what is going on in the world, adding to the means which they possess in no less degree than their European sisters for influencing the male members of their households and swaying the affairs of the nation. They who think that the seclusion of Oriental women results in a diminution of their influence labor under a great mistake. If anything this seclusion sharpens their wits and quickens their talent for intrigue and the execution of deep-laid designs, and the men are like putty in their hands. Occasionally a Persian husband, in a sudden paroxysm of rage, or restive under petticoat rule, may temporarily rebel and vigorously assert himself; but he is soon reduced to subjection again, and fair woman resumes her sway. Half the civil wars of Persia have been due to the women.

(To be continued.)

HOW MANY earthly desires and worldly feelings are shaken from the soul by the tempest of a great sorrow, even as the faded leaves of autumn. But when all the leaves are stripped from a tree, and it stands bare and desolate under the lashings of winter winds, there still remain carefully sealed upon every branch and twig buds of celestial hope which are to unfold in leaf and flower in the summer of God's kingdom.—H. B. Stowe.

## MISSIONS.

WE are safe in Rhode Island, notwithstanding the strikes, riot, and anarchy in Chicago. It seems good to get where we can breathe the cool ocean air. Yet it is warm and dry here, no rain of any consequence for nearly four weeks. There is a hegira to the sea shore. If families cannot rent cottages for the season they can go to the shore on steamboat or electric railway, and spend the day, taking along their lunch. Yes, Westerly has an electric railroad to Watch Hill, running cars every half hour. Westerly is booming, putting on city airs. Since so many places have been mentioned of late where our people can settle at an advantage, let me suggest that Westerly is a good place to live in and make your fortune, and have Sabbath and church privileges.

In a letter received from Bro. G. Velthuysen, Sr., July 3d, was a paper sent by him for publication in the RECORDER. Concerning it he says: "Herewith I hand you the translated report to the Haarlem Church, of the first baptism by our missionary at Magelang, Java. My daughter was kind enough to make the translation in such a perfect manner as I myself could never have performed. She has given herself much trouble to translate the Dutch rhyme in an English one, and I am very thankful to her that she did so for the pleasure, and I hope, in the first place, to the benefit of our American brethren and sisters, and through their sympathy to the good of our Saviour's cause." Though the report is long, it is very interesting, and I hope every reader of the RECORDER will read it through carefully and note the good evangelistic spirit pervading it.

### CORRESPONDENCE.

MAGELANG, Java, Home Oernde Nassau, }  
April 24, 1894. }

To the Church of Seventh-day Baptists, Haarlem, Holland:

Dear Brethren and Sisters:—Enclosed you will find a report of the baptism of one of our adopted children, which I send in the first place to the church. I have acted as a missionary of the church, and baptized him unto the church. Please to consider "The Rotten Apple" as an official communication to the church. I should like the article to get a place in *de Boodschapper*, or SABBATH RECORDER and other papers, if the latter like to open their columns to it. My sister sends you a letter that will reach you at the same time as this one. The grace of our heavenly Father be with you all. Don't cease to pray for us.

Your loving brother in Christ,

(W. S.) JOHN VAN DER STEUR.

### THE ROTTEN APPLE.

Some months ago I took a boy in my house who before that time was seen now and then running on all fours through my garden, climbing rat-like in a cocoa-nut tree, and reminding me, in many respects, of a typical street arab. Though wearing a blue jacket and trousers, he was unlike the Dutch boy our famous poet sang about, for he was not of Holland descent, but an Indo-European boy. He was a street arab in the full sense of the word, for at any time he was to be found in the street. At one moment he was sitting in the top of a tree, eating a melon, at another he was seen without jacket, a pair of breeches being his only covering, on a so-called borrowed horse, wildly flying through the kampong (Indian camp), or along the high road,

while a heavy rain shower was pouring down. He was more Javanese than European.

One of the characteristics of street arabs is that they often live by what they get in the street. He was like many others in this respect, one does not know what they live on. True to his nature, he wanted to learn the latest news about everything. So curiosity drove him to our Sunday-school the sooner, as he had been told that poor children were invited to dinner with us sometimes. As I said before, he came as a stray boy, not regularly; and laughing, not listening, but making fun. His name appeared on the list, but not so his dwelling place, as Cain's saying, "A fugitive and a vagabond on the earth," might be fully applied to him. He sometimes gave the name of a kampong, but then the other children exclaimed, "tida" (no), "boka, lein, oia" (not, somewhere else, nowhere). So I did not get to learn where his real home was. Where he passed the nights I could not tell.

On a certain afternoon, when I had just finished dinner, I saw him sitting in the meeting-room of our military men. He was crying. I sat down beside him and asked him as kindly as possible what ailed him, but he was silent. But I insisted on knowing it. He had sorrow, and was now crying in the house of a Christian. I could not allow him to go away uncomfited. I took his hand into mine, laid the other on his shoulder, drew him toward me, and pronouncing his name, I said, "Do tell me what is the matter." The right answer did not come. So I asked him again, now in his native language, what was the cause of his "saket hatti;" i. e., heart's disease. That Malese word loosened his tongue. Many different things were poured out to me, which will remain between him and me, and which I do not tell you therefore. The very afternoon I went with him to a certain kampong, where we found a poor, old African woman, his mother. I spoke to her and learned that her husband, the child's father, had since long returned to Holland, never sending any news. The mother heartily rejoiced in my proposal to take the child into my home and bring him up. Though no stranger with us, the order and rules of our household were totally strange to him. He went to school with the others, and lived with them as gaily and roguish as before. The positively Christian education seemed to strike him from the first moment. About sin he had never heard. Like all our other twenty-two adopted children, he often said in his queer Dutch, "Vroeger ik niet weten van zonde en geen zonde is er: in de kampong niet praten van God en van zonde" ("Formerly I not know of sin and no sin is there; in the kampong not talk of God and sin"). And, "There is fight and steal and lie, but I not know of lie; there is cursing, but I not know of oaths." Speaking with them about sin, they would ask how sin looked, red or black, and if they might catch and hold it; if it might be washed away, etc. We direct our teaching and preaching according to their understanding, and we see the good effect.

One thing they understand is, that they have to become new men. This idea is quite Scriptural, when we think of the regeneration. Of the word conversion they do not understand anything, but becoming new is quite clear to them. Some time ago the boy mentioned above told that he had become a new Lewis (Louis). He had had to write an exercise about sin after a lesson about it on the Sabbath-school and Sunday-school, and had written

down many things which he used to do when he was still an old Louis (Lewis), and did not know what sin was. When he was ignorant he did such things, but now no more. "Nice," he sometimes says, "to have a new heart now, the Lord Jesus cleans old heart and sin away."

Not long ago all our children were sent away from school, because we are keeping Sabbath-day, and of course do not send them to school on that day. Though my own knowledge leaves much to be desired, and I never received an education, I can do a great deal for the children. They do not attend school, so I teach them myself. One reading lesson, which I made them spell and copy, made a deep impression on them. The lesson is to found in an old reading book of 1851, which I received from Mrs. Hogendorp, at the Hague.

*The Rotten Apple.*

A boy went in the yard to play,  
And found something which made him gay,  
An apple lying on the sod.  
He picked it up in greatest haste,  
But lo! it was not to his taste,  
As all around it was quite rot.

"This tempting fruit, it has no good,"  
So spoke the boy, in angry mood,  
And threw it down in deep contempt.  
The gardener these words he caught,  
And thought a lesson may be taught,  
The fruit may serve still in the end.

He called the little boy to him,  
"Do not despise this rotten thing,  
First listen what I have to say;  
I picked the apple from the ground,  
With sharpened knife I cut around,  
The ugly rotten parts away.

"The core, you see, is still quite sound,  
Of greatest value may be found,  
When trusted to a fertile soil,  
And daily nursed, at last you'll see,  
It grows into an apple tree,  
And so rewards the gardener's toil."

"By flowers and leaves it'll please your sight,  
And more; bear fruit with all its might;  
So, boy, do not condemn the core.  
And let me add a few words more,  
A double lesson was in store;  
God's love and power in many a case  
Deals with the creatures of our race,  
To save them in similar ways."

It need not be said that some explanation, half Dutch, half Malese, was necessary to them. The boy Louis, however, soon exclaimed, "I understand; yes, already understand. Me be rotten apple! And you and mother (half Magalang knows my sister by that name,) gardener; a good deal of rotten in me; badly rotten; little bit good, very little bit good! Papa, you gardener, cut away rotten part, by talking and punishing, then perhaps still become good man like good tree. If doing something wicked after that time he would say, "Papa, I a little rot still, have to be cut a little more." Slowly the new life has awakened in him, and I believe, with all my heart, that he loves Jesus and belongs to him.

About ten days ago he asked for baptism. Of course the children, who never heard about God and his service, ask many questions. So it happened sometime ago that a baby was sprinkled in the Protestant Church. The children accompanied us to the service, and returning, they asked us, "Is it in the Bible about baptism? Have we also been baptized? Is baptism a holy thing?" Another time they saw a clergyman sitting in the front gallery and drinking something out of a decanter. "Papa, said one of the boys, "He knows about sin, isn't it, for he have a Bible; he drink gin; great sin, yes, pa." Likewise they ask about baptism and the Lord's Supper, and we answer, to teach them what is God's will, as we see it.

When our Louis asked to be baptized, and we could not but see that the new life was a serious thing with him, and that he wanted to serve God in spite of all trouble and struggle,

we again explained to him the meaning of baptism, and represented to him the narrow road and the taking up of the cross behind Jesus; and as he persisted in his desire we baptized him on Sabbath-day, April 21st. The Sabbath before, on our regular walk with the children, we had selected an appropriate spot. About one mile from our home is a picturesque spot, a beautiful ravine, with some clear sources. On the hills, which surround it, palm-trees of every shade of foliage, and a wide view on green sawahs (rice fields). The ponds in this valley have a depth of about three feet. My sister had made two baptismal gowns, a white one for the boy and a black one for myself, like those used at Haarlem, and so we went to the described place to administer holy baptism.

Our children, our native Christian teacher, who is exclusively for the Javanese school, the native preacher, and some soldiers, went with us. The place offered a pulpit formed by nature, and likewise a dressing-room. Among the lookers-on was the African woman, mother of Louis. I spoke some words about the Lord's command: "Go ye therefore and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." After that we sang the Holland baptismal hymn, "Thou hast counted the shame for nothing;" and "Rock of Ages, cleft for me." While myself and the candidate were standing in the water we sang together the first two lines of the Old Hundred, then I baptized him, and after that we sang the last two lines. I spoke a few words more, and thanked God. We went away from this Elim homeward, and in our little home chapel held the Lord's Supper.

He who told us that he was the "Rotten Apple" is now a member of the church. May God give him to be the first of a rich harvest! All who were present were deeply impressed by the ceremony. Our Christian Javanese assistant made, in his native language, the naive observation, that "such a baptism was like that of St. John;" and the preacher from Ambon said that "it was exactly like that in the Bible."

REGENERATION.

A Paper read by Rev. N. Wardner, deceased, at a Ministerial Conference in 1892.

I. What is regeneration? II. What are the methods of God's procedure in regeneration so far as we understand them? III. What is the difference between regeneration and conversion?

I. What is regeneration? The Greek word for regeneration is *Παλιγγεντια*. It occurs only twice in the New Testament. First, in Matt. 19:28, "And Jesus saith unto them, Verily I say unto you, that ye which have followed me, in the regeneration [a new birth, Wilson], when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Second, Titus 3:5, "Not by works of righteousness, which we did ourselves, but according to his mercy he saved us by the washing of regeneration, a new birth, and renewing of the Holy Ghost."

Liddell and Scott define the word, first, "New birth;" second, "The renewed life, the resurrection." Webster defines it, first, "To reproduce, the act of forming into a new and better state." Second, "In theology, the new birth by the grace of God, that change by which the will and natural enmity of man to God and his law

are subdued, and a principle of supreme love to God and his law is implanted in the heart."

Man, in his fallen state, cannot please God, because he is carnal, at enmity with him, and not in subjection to his law, nor can be.

Regeneration purifies the heart of that enmity. It is useless to cleanse a stream while the fountain is left impure, for a corrupt fountain will soon pollute the stream again, however pure it may have been made. So, no effort of an unregenerate man at reformation can avail to bring him into harmony with the holy will of God, because the carnal state of his heart, which is enmity against God, will necessarily give character to every act.

Such is the sentiment taught by Christ to Nicodemus—John 3: "Except a man be born again he cannot see the kingdom of God." "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." He thus defines the difference between natural birth and the spiritual. As Christ, by incarnation partook of human nature, so man, in this spiritual birth, partakes of the divine nature.

Peter says (2 Peter 1:4), "Whereby he hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of the divine nature." "Wherefore," says Paul (1 Cor. 5:17), "if any man is in Christ he is a new creature; the old things are passed away; behold, they are become new."

The regeneration of the heart will be as radical and instantaneous as that of the body at the resurrection. Paul says (1 Cor. 15:51-53), "Behold, I show you a mystery. We shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound and the dead shall be raised, incorruptible, and we shall be changed. For this mortal must put on incorruption, and this mortal must put on immortality." Regeneration imparts new life to the spirit that is dead in sin, as, in the resurrection new life will be imparted, by the same divine power, to the dead bodies that are in the graves. As the natural birth is the starting point of natural life, so a spiritual birth is the starting point of spiritual life.

II. What are the methods of God's procedure in regeneration, so far as we understand them?

The agency God employs is his Word, through the enlightening influences of the Holy Spirit, producing conviction for sin, and consciousness of inability to deliver one's self from the condemnation and the penalty which the law of justice reveals, and turning the mind to the atoning sacrifice which he has accepted for a substitute, as declared by raising Christ from the dead. Romans 1:4.

The word coming from God has his nature and power in it, as was manifested by the living Word—Christ. This word falls into the hearts of men, which have been prepared by the Holy Spirit, and being nourished there, becomes the seed that brings forth fruit after its kind; so that the man in whose heart it takes root thereby becomes a son of God.

Christ said, "He that believeth in me, hath eternal life." Eternal life being an element of God's nature, it follows that whoever is partaker of that nature, partakes of that life. And as all the fullness of God existed in Jesus; therefore the faith that unites one to Christ unites him to the divinity that is in him.

Paul said to the Ephesians (2:1), "You hath he quickened, who were dead in trespasses and sins." Thus, as by the power of the divine life that was in him, he quickened the *dead* body of



Lazarus, so by the same power he quickens dead souls.

Faith unites to Christ as a graft is united to the tree by which it is enabled to draw its life therefrom; and as good works are the natural expressions of Christ's nature, whoever partakes of that nature must, as by divine purpose, manifest it in like manner.

God's nature is love, and his love in man's heart will always prompt to strict conformity to his commandments, which are the expressions of God's love in government. Hence, John says, "This is the love of God that we keep his commandments."

We are told that such as believe on the name of Christ "To them gave he power to become sons of God." That such "are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1: 12, 13.

Life, in the physical sense begins at natural birth, and life in a spiritual sense begins at spiritual birth, and where there is life there will be activity according to the nature of life. No one can truly be human unless born of human parentage, and no one can truly be Godly in character unless he has been born of God, and thus has partaken of a Godly nature.

Regeneration is not effected gradually, like a development, but instantaneously. The instant a person ceases to be dead he is alive.

III. What is the difference between regeneration and conversion?

I have shown that the word regeneration means a new birth, which signifies the starting point of a life. Conversion is from a Greek word which means "to turn unto, turn to, turn away, turn back."

It is an act prompted by a change of the disposition, while regeneration *changes* the disposition and thus causes the turning. Regeneration is a change of the character and affections, and conversion is a change of conduct resulting therefrom. Regeneration gives the power, and conversion uses it.

There can be no communion with God, a spirit, without spiritual life and harmony of character. The renewed man acts from new principles, by new rules, with new ends in view, which would be impossible to a carnal nature, it being at enmity with them all.

Rationalism says, "Do thus and so, and live." The gospel says, "Living, do thus and so." Spiritual action presupposes spiritual life as necessarily as physical action presupposes physical life.

Conversion is reformation of conduct, which may take place with or without regeneration; just as a stream may be purified by chemicals with or without purifying the fountain; but it will not continue pure. Leprous sores may be healed, but will not continue so unless the blood is cleansed of the leprous taint.

Regeneration is internal and independent of outward action or condition. Conversion is external, and may or may not truly represent the moral state of the heart.

Christ did not say to Nicodemus, "Except a man be converted he cannot see the kingdom of God," but except a man be born again he cannot see it.

#### SECOND ALFRED, HARTSVILLE, HORNELLSVILLE, WELLSVILLE.

Another \$50 from the First Alfred Church, for the Missionary Society, gives that church a credit of \$210 in cash receipts, and \$300 in yearly pledges. Of the above \$210 received in cash, one man paid \$150.

Andover also raised the amount before reported, making a total of \$70 in cash and pledges.

The amount from the Second Alfred is \$84; Hartsville, \$20; Hornellsville, \$27; Wellsville, \$13.

Of RECORDERS, Hartsville and Second Alfred together take a dozen new ones, Wellsville, five; Hornellsville but one.

At the Second Alfred, Prof. L. C. Rogers, the silver-tongued orator from the University, supplies the pulpit. This church was greatly strengthened numerically by the large revival of a year ago, which also resulted in a Christian Endeavor society with a large membership. I had hoped to attend a meeting of this society but have not thus far been able.

Hartsville and Hornellsville during the past school year have enjoyed the labors of Bro. Geo. B. Shaw, who is also engaged, it is said, for the coming year. Prof. W. O. Whitford, of the Theological Department at Alfred, is supplying the pulpit for the summer.

At Wellsville, Bro. Henry L. Jones has recently been engaged to serve them as pastor.

While the small country or city societies seem not so highly favored as the large churches, yet there is a great opportunity even for these, by a united effort, a holy zeal, and consecrated endeavor, to enjoy a blessed communion, and be eminently successful in strengthening the church, spreading the truth, and establishing the Master's kingdom.

Total pledges and receipts in all departments the past month, some \$400. New RECORDER subscribers, 28. Nile, Richburg, and Genesee are next in line of march.

G. M. COTTRELL, *Field Sec.*

Scio, July 9, 1894.

#### MIZPAH.

Yes, brief our parting words shall be,  
And few our parting tears;  
The Lord shall watch 'twixt me and thee,  
Through all the coming years.  
His eyes shall be our guiding light,  
Wherever we may roam,  
Like beacon-fires that burn at night,  
To lure the wanderer home.

We will not fear that time or change  
Our perfect trust can dim,  
No shadow of a wrong estrange  
The hearts that rest in him;  
But should they for one hour forget,  
For one faint hour be cold,  
The Lord shall watch between us yet,  
His love our love shall hold.

Beloved, when we reach apart  
The valley lone and dread,  
Which, side by side, and heart to heart,  
We once had thought to tread,  
His faithful rod, thy staff and mine,  
Through all the ways shall be  
The comfort of his grace, a sign  
Still, between me and thee.

#### TRACT SOCIETY—BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church in Plainfield, N. J., on Sunday, July 8, 1894, at 2.15 P. M.

In the absence of the President, J. D. Spicer was chosen chairman of the meeting. Members present: J. F. Hubbard, F. E. Peterson, W. M. Stillman, A. H. Lewis, H. V. Dunham, J. D. Spicer, D. E. Titsworth, J. A. Hubbard, H. M. Maxson, E. R. Pope, F. S. Wells, A. L. Titsworth. Prayer was offered by the Rev. F. E. Peterson. Minutes of the last meeting were read.

The Committee on programme for the Annual Session reported progress, and that the Rev. S. S. Powell, of Little Genesee, had sent his acceptance of the invitation sent him by the committee to preach the Annual Sermon before the Society.

Dr. A. H. Lewis, as representative of the Board in the Society's Hour at the North-Western Association, reported that the interests of the Society were well set forth and that

the hour was of decided interest, and the sympathy of the Association with the work of the Board was manifest. Correspondence was received from G. M. Cottrell and W. C. Daland.

Time was given to the reading of the Annual Report so far as prepared.

The Treasurer reported bills due \$660 25. Bills were ordered paid. Voted that when we adjourn it be to meet on the first Sunday in August, at 2 15 P. M.

Minutes read and approved.

Adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec.*

#### FOR BETTER OR WORSE.

It is a generally admitted principle that every person is being made better by the experiences and observations of life. With many it may appear doubtful on which side the scale preponderates, whether for their improvement or the opposite, but that it is a change going on for better or worse is doubtless true of all. Hence the outlook toward immortality presents a consideration of tremendous importance. Yet it is an idea often presented in varied forms in the Scriptures. We have the promise that all things shall work together for good to those who love and endeavor to follow Christ. We are told that the evil disposed shall wax worse and worse. That those who suffered the judgments of God blasphemed him the more for their sufferings. In short whether treated with kindness or severity they grew worse.

Amid the ever changing scenes of life's varied pathway every thoughtful person will often inquire of himself whether his occupation, his associations, his reading, the influences with which he is environed in his daily life is tending to elevate him in his character, his enjoyments and scale of being, or to carry him downward to a lower grade of living, thinking and feeling, and will desire and seek so far as he is able that use of his opportunities that will promote his highest well-being.

As the business man feels that he cannot afford to live without his daily paper to keep himself informed about what is going on in the business world, and to keep himself in touch with the spirit of the age, to be successful in his line of pursuit, so the Christian man in every calling, who is looking forward to that kingdom which is righteousness, peace and joy in the Holy Ghost, will feel that he cannot afford to be without his religious journals to keep himself informed about what is going on in relation to the kingdom of Christ on earth, and to keep his heart in touch of sympathy with those who are doing good, to grow in grace continually striving for a nobler and better range of living, even the prize of the high calling of God in Christ Jesus.

#### THE WINE MERCHANT.

A wine merchant, who had made a fortune by his business, sold it just when his son had reached an age when he could have stepped into his father's place.

A friend said in surprise, "Is it true that you have sold your business?"

"Quite true."

"I thought," said his friend, "you would have put your son into it."

"No; I have sold it mainly to keep my son out of it."

"Why so?"

"I don't wish him exposed to so much temptation."

"But," said his friend, "you have been all your life in it yourself, and have always kept straight."

The merchant looked at his friend for a few seconds in silence, and then said, with a serious look:

"I have kept straight, Mr. D., in spite of temptations that would have carried me to the bad long ago, if I had not stood firmly against them. It was desperate work. I sometimes wonder that I got through; and I tell you frankly, I would never put into that business any one I cared for. I wouldn't expose my boy to the same temptations—no, not for all the money twice over, that I have made."



## WOMAN'S WORK.

### FOR COMMON MERCIES.

Dear Lord, we are ever so thankful,  
As thankful we should be to thee,  
For thine angels sent down to defend us  
From dangers our eyes never see;  
From perils that lurk unsuspected,  
The powers of earth and of air,  
The while we are heaven protected  
And guarded from evil and snare!

Are we grateful as grateful we should be  
For commonplace days of delight,  
When safe we fare forth to our labor  
And safe we fare homeward at night;  
For the week in which nothing has happened  
Save commonplace toiling and play,  
When we've worked at the tasks of the household  
And peace hushed the house day by day?

Dear Lord, that the terror at midnight,  
The weird of the wind and the flame,  
Hath passed by our dwelling, we praise thee  
And lift up our hearts in thy name;  
That the circle of darlings unbroken  
Yet gathers in bliss round the board,  
That commonplace love is our portion,  
We give thee our praise, dear Lord.

Forgive us who live by thy bounty  
That often our lives are so bare  
Of the garlands of praise that should render  
All votive and fragrant each prayer.  
Dear Lord, in the sharpness of trouble  
We cry from the depths to the throne!  
In the long days of gladness and beauty  
Take thou the glad hearts as thine own.

O, common are sunshine and flowers,  
And common are raindrop and dew,  
And the gay little footsteps of children,  
And common the love that holds true.  
So, Lord, for our commonplace mercies,  
That straight from thy hand are bestowed,  
We are fain to uplift our thanksgivings—  
Take, Lord, the long debt we have owed.  
—By Mrs. Margaret E. Sangster.

WE would call attention again to the fact that the apportionments for our regular work which the different Associations have been asked to supply have not all been received. We ask every sister in the homeland who is thankful that she is not a "daughter of sorrow in a heathen land"—that she has not been taught to bow down to gods of wood and stone—to make a *special effort*, to do her part towards raising the sum of \$2,500 (of which only \$1,500 has yet been reported) which our Woman's Board has pledged to raise this Conference year—so nearly closed—that there be no occasion for any other feeling than that of thanksgiving at our coming anniversaries. Especially do we need more pledges of sums to be paid annually for Miss Burdick's salary. Quite a number who made such pledges when Miss Burdick first offered herself to the work have gone to do higher service for the Master, and we need others to come forward and take their places. Till last year her salary has been paid very promptly, so that the Board has been able to meet all payments when due. We are sure this failure is an oversight due to thoughtlessness, but even this often causes much trouble and so becomes a serious fault. Do not let us lag in this work, but by due care and attention send in our money so our treasurers will be saved anxiety or annoyance when it is time to send remittances.

Will our isolated sisters please accept this as an appeal to them to pledge some sum to be paid annually, and report promptly to our treasurer?

TRADITION gives us this story: That when the wise men were going to find Christ, they stopped at the house of a woman, and urged her to go with them. "Oh," said she, "I should like to go and find the Messiah, and if you will wait awhile until my work is done I will go." "We cannot wait," said the Magi, "the star is going on and we must go with it." "Well," she replied, "I will hurry and soon overtake you, it

will not be gone before I get some of my work done." When she was ready, the star was out of sight. She was "too late." If we would keep pace with the demands upon us, our time, our gifts, our prayers, we must not tarry when our Master calls for our service.

THE Woman's Board advises the societies of the North-Western, Western and Central Associations who are ready with their share of Miss Palmborg's outfit, to send the same on to Conference, in Brookfield. With a little forethought and planning this can doubtless be arranged, so that the articles may be carried by those attending this meeting and so save the expense of sending them on to Chicago, and giving her the trouble of carrying them back again. As all her goods will have to be in New York City before she sails, the societies in the East can hold their apportionments, for the present, until arrangements can be made for a place to receive them in the City, when they will be notified through the RECORDER.

The Board is prepared to furnish photographs of Dr. Palmborg, and all orders sent on to Mrs. E. M. Dunn, will be promptly filled.

MRS. ALBERT WHITFORD, *Cor. Sec.*

### THE LITTLE BIRD TELLS.

It's strange how little boys' mothers  
Can find it all out as they do,  
If a fellow does anything naughty,  
Or says a thing that's untrue!  
They'll look at you just for a moment,  
Till your heart in your bosom swells,  
And then they know all about it—  
For a little bird tells.

Now where the little bird comes from,  
Or where the little bird goes,  
If he's covered with beautiful plumage,  
Or black as the king of crows,  
If his voice is as hoarse as the raven's,  
Or clear as the ringing bells,  
I know not, but this I am sure of—  
A little bird tells!

The moment you think a thing wicked,  
The moment you do a thing bad,  
Or angry or sullen or hateful,  
Get ugly or stupid or mad,  
Or tease a dear brother or sister—  
That instance your sentence he knells,  
And the whole to mamma in a minute  
That little bird tells!

You may be in the depths of the closet,  
Where nobody sees but a mouse;  
You may be all alone in the cellar,  
You may be on the top of the house;  
You may be in the dark and silence,  
Or out in the woods and the dells—  
No matter! Wherever it happens  
The little bird tells!

And the only contrivance to stop him  
Is just to be sure what you say—  
Sure of your facts and your fancies,  
Sure of your work and your play;  
Be honest, be brave and be kindly,  
Be gentle and loving as well,  
And then you can laugh at the stories  
The little bird tells.

—Phrenological Journal.

### HOW SHE LET HER LIGHT SHINE.

BY C. T. HARDWICK.

She was pretty, bright, and attractive. The young men sought her company and the girls either envied or admired her exceedingly at the fashionable resort where she was spending the summer. She was also a follower of the Lord Jesus and an active worker in her city home. But now she was on a vacation, and thus courted and admired the time passed swiftly in a gay whirl of pleasure.

One Thursday night, as they watched the sunset from the veranda, her mother said gently, "To-night is the evening of the weekly prayer-meeting, dear."

The daughter did not answer, but stood with eyes riveted on the glowing western sky. Prayer-meeting! She had not thought of it, though she had heard it announced from the pulpit of the village church the preceding Sabbath. With a growing consciousness that duty lay here as well as at home came a feeling of dismay. Only last night she had promised so enthusiastically

to add one more to a gay tally-ho ride on this Thursday night, and Hamilton Lee, the merry-hearted young man who was always the life of the party, had said but an hour ago, "You are going to-night, Miss May? Yes, you must, for it won't work anyhow without you!"

O, it was hard.

"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

Francisca looked around startled. Who had spoken? She rushed into the house and up to her own room. She dropped on her knees beside the bed. When she arose her decision was made. A few minutes later she stood on the porch and braced herself against the storm of reproaches and entreaties from the noisy young people just starting on their ride. Her calm, smiling face gave no sign of the recent struggle. Yet the ill-disguised pleasure on some of the girls' faces at her determination to remain at home, with the disappointment in Hamilton Lee's manner and his impatient "Pshaw!" as he turned away after learning her reason, left a load on Francisca's heart as she watched them off.

The hall in which the prayer-meeting was held was bare and uninviting. To-night the lamps were dimmer than usual, and Francisca's shoes made an unpleasant sound on the bare floor as she walked to a seat. In spite of the consciousness of right doing there was a deep feeling of regret in her heart, an involuntary desire to be with them as she heard the notes of the bugle from the merry party sounding in the evening air. Grieved at the worldliness which had so taken hold upon her as to make what should be a privilege to a child of God a heavy cross, Francisca bowed her head in shame and contrition on the seat before her.

Was she the same girl who a few weeks before had risen amid the large body of Christian Endeavorers at home, and said, "I want to feel all that Paul did when he said: 'For me to live is Christ; I am willing to consecrate my all to him'?" In a moment she was on her feet.

"He that taketh not his cross and followeth after me is not worthy of me."

And the brief prayer that followed was an appeal for forgiveness for past neglect, and a petition to honor her Lord and Master in all the relations of life.

Two or three old men stared curiously around as the clear voice ceased, and a group of village girls stopped whispering to look wonderingly on the earnest face of the young speaker.

As the meeting closed a tall young man, screened from observation by the large stove at the back of the hall, softly arose and left the room. Francisca and her mother walked home in the cool, clear night.

"How peaceful everything is," said Francisca, as they went up the veranda steps. She lingered, gazing at the beautiful night.

Suddenly a voice near at hand roused her from meditation.

"I want to thank you, Miss May, for the example you set to-night. If all lived up to their profession as you did it wouldn't take long to bring the millennium."

It was Hamilton Lee's voice, but softened and moved by deep feeling.

"You showed me how I have been doing everything but honoring the Master. Are you surprised? I once professed as much as you, Miss May, but I've wandered off, as many a fellow does, not caring either when I saw so many people who pretend to be Christians and live no differently from others. You helped me to see that there is a difference by what you did to-night more than twenty sermons would. I mean to come back and begin letting my light shine again."

Great joy, and the peace that passeth understanding, filled Francisca's soul. Impulsively she reached out her hand.

"It pays," was all she said. — *Congregationalist.*

THE colored sunsets and the starry heavens, the beautiful mountains and shining seas, the fragrant woods and the painted flowers, they are not half so beautiful as a soul that is serving Jesus out of love in the wear and tear of a commonplace life.—*Helping Hand.*



## POPULAR TALKS ON LAW.

BY WM. C. SPRAGUE.

*Contracts made on Sunday*

According to the popular notion, contracts made on Sunday are void; and in brief statements of business law for laymen this statement is always included. Like all attempts to gather up the decisions upon any question of law and to state the conclusion in a few words, the result is more or less misleading. To a certain extent it is true that contracts made on Sunday are void, and yet there are many exceptions to the rule, fully as important as the rule itself.

At common law, all contracts made on Sunday were valid. It follows, therefore, that inasmuch as we have in our American States adopted the common law so far as suited to our conditions, this fundamental rule of that system of laws is the rule in this country except where modified by positive enactments of the Legislature. The common law holds in our American States, with the exception of Louisiana, so far as positive statutes have not contravened it.

On this question of Sunday contracts, then, it may be more truthfully said that all contracts made on Sunday are valid unless prohibited by statute. Nearly every State in the Union has some statute upon the subject of Sunday observance, and before one can say whether any certain act is void if done on Sunday one must know what is the statute of the State regarding Sunday observance. What may lawfully be done in one State on Sunday may not be lawfully done in another on that day. The decisions in the various States hinge upon the wording of these statutes, and as the wording differs the decisions themselves seem to differ. In themselves, therefore, they present a mass of conflicting opinion on the subject.

The wording of some statutes seem to intend that only manual labor is forbidden on the Sunday. Where such is the statute, courts will generally uphold contracts of a commercial character as not being within the meaning of the term "labor." Other statutes make void all commercial transactions, which term is held to include the making of deeds, contracts, notes, agreements of sale, etc.

Almost all the States have a statute broad enough in terms to include as unlawful the transacting of business, including not only the keeping open of stores and the selling of merchandise, but also the doing of any one commercial act, as that of making a note. So general are these provisions in American statutes that it has come to be loosely stated as the law in this country that contracts made on Sunday are void, although there are States in which such is declared not to be the law, because as stated, the wording of the statute in these exceptional cases does not cover commercial transactions of this character.

As stated, at common law all contracts made on Sunday are valid. The history of the growth of the present law on the subject is interesting and instructive. The ancient Christians used all days alike for the hearing of causes, the reason being that they might not imitate the heathen, who were superstitious about the observance of days. One reason for doing this was that by keeping their own courts always open they might prevent Christian suitors from resorting to heathen courts. The practice ceased about the year 500 by a canon of the church issued at that time, and it became unlawful to hear causes on the Lord's day.

This canon, with others of a similar character, was confirmed by William the Conqueror and Henry II., and so became a part of the common law of England. These canons extended, however, no further than to prohibit judicial business on Sundays, and did not interfere with fairs, markets, sports and pastimes. With the spread, however, of the Reformation, and the consequent improvement in civilization, the views of the people changed on the subject of the rational observance of the Sabbath, and in all Protestant communities laws were enacted to secure it. Pastimes of various kinds were prohibited in the reigns of Charles I. and Charles II. One or two laws were passed in England before the country became Protestant, but the principal English statute on the subject is that passed in the twenty-ninth year of the reign of Charles II. This statute enacts that no person shall do any worldly labor, business or work "of their ordinary callings" upon the Lord's-day. This was the first statute to materially affect the common law on the subject, and it was strictly construed, the courts declaring that a man might do anything, buy or sell, or work in any way on Sunday if not in his "ordinary calling."

In this country Sunday laws were passed in most of the Colonies, and are now in force in most of the States. The prevailing distinction in the early statutes was between "works of necessity and mercy," or "necessity and charity," which were permitted, and all others which were prohibited.

In Massachusetts the words of the statute are: "No person shall do any manner of labor, business or work, except only works of necessity and charity, on the Lord's-day."

In New Hampshire: "No person shall do any labor, business or work of his secular calling, works of necessity and mercy only excepted, on the Lord's-day."

In Vermont: "No person shall exercise in secular labor, business or employment, except such works only as works of necessity and charity, on the Lord's-day."

Similar provisions are found in the statutes of Connecticut, Pennsylvania, Alabama and Kentucky. Under the above statutes it is well settled that all contracts of every description entered into on Sunday, and not within the exceptions noted, are unlawful and void.

In Maine, New Hampshire and Vermont the giving of a note on Sunday has been held illegal and the note void.

In Massachusetts a bond executed on Sunday is declared void. Decisions are found agreeing with these cases in Connecticut, Pennsylvania, Alabama, Kentucky, and Michigan. An exchange of horses on Sunday was held void in Kentucky. In New York the statute provides that there shall not be any service, labor or working on Sunday, excepting works of necessity and charity, and that no person shall expose for sale any wares, etc., on Sunday, excepting certain goods mentioned. Under these provisions it is held that any contract which has for its consideration the doing of any ordinary work or labor on Sunday is void, and that a contract to publish an advertisement in a newspaper issued on Sunday is void. It has been held in New York that the prohibition extends not to mere private contracts of sale made without violating, or tending to produce violation, of public order and the due solemnity of the day, and that therefore a private transfer of personal property made on Sunday is valid.

In Ohio, the words used as expressing the

sort of work that is rendered unlawful are, "at common labor." It is held that these words embrace the business of trading, selling or buying any goods, wares or merchandise. It has been held in that State that a contract entered into on Sunday for the sale of land is valid. In Indiana the statute is precisely like that in Ohio, but it has been held in that State that all contracts made on Sunday are void.

The cases declare that while neither the English statute nor those of this country expressly declare that contracts made on Sunday shall be void, that the principle is well settled and of general application that all contracts made in violation of statute are void.

In Indiana, Pennsylvania and Alabama it has been held that a deed made on Sunday is void, but that, as it takes effect from the delivery, if it be delivered on Monday it is good. The efficacy of a legal instrument is imparted by its delivery. A contract cannot be said to be fully executed until delivery. It is generally held that if a contract is commenced on Sunday but not completed until a subsequent day, or if it merely grew out of a transaction which took place on Sunday, it is not for this reason void. Some cases hold that where a contract is entered into on Sunday, and is therefore void, it may be rendered valid by a subsequent recognition or ratification. There is a difference of opinion among the authorities on this question.

Parsons says that when a contract of sale is made on Sunday and the property is delivered to the vendee, but the price is not paid, he is inclined to think that the property so delivered becomes the property of the vendee and that he may retain it without paying the price.

The statutes of South Carolina, New Hampshire and Rhode Island use the words, "servile labor" and "exposing goods for sale."

Inasmuch as the majority of courts of England and America that have considered the question have agreed that a third person who takes a note made on Sunday, before its maturity and for good consideration, and having no notice of any illegality in its inception, may maintain an action thereon against the maker, our statement that a note made on Sunday is void must be modified to agree with the law as here laid down, that a note made on Sunday is generally void as between the parties, but not as to third persons who have taken the note before its maturity for good consideration and without notice of its illegality.

In New Jersey it has been held that contracts made on Sunday are void and cannot be afterwards ratified.

In Iowa, however, it has been held that such contracts were capable of ratification.

In Missouri, a note made and delivered on Sunday is void for illegality.

The result of our investigation, therefore, may be summed up as follows: Under the common law, contracts made on Sunday were good, hence in our American States a contract made on Sunday is good unless it is in conflict with some statute. Almost every American State has a statute on the subject, these statutes differing considerably. Any act or contract which is within the penalties of these statutes, and any executory contract, the consideration for which is something unlawfully done on Sunday, is void.

Where the statute prohibits persons from doing on the Lord's-day what is within their ordinary calling, a contract made by one outside of his ordinary calling is valid.

As to what acts come under the head of



"common labor" there are differences of opinion. Affixing one's name to a note or bond or the loaning of money would fall under the term "business." Almost all of the statutes except what is done from necessity or charity. Generally the illegal contract cannot be ratified later, on a week day, although there are decisions to the contrary.

A note that is void between the maker and payee because of its having been made and delivered on Sunday may be good, as to innocent third parties to the note. A contract may be good when written and signed on Sunday if delivered on another day, and it may be void if written and signed on a week day and delivered on Sunday. When a Sunday contract has been performed, money paid and goods transferred under it it cannot be recovered back. Money paid on Sunday in discharge of a debt, and retained afterwards by the creditor, is effectual for the purpose of payment.

The reader is cautioned to consult the particular statutory provisions and adjudication of his own State.

#### AMERICA FOR REAL AMERICANS.\*

BY PROF. PERLEY L. CLARKE, HIGHLAND, WIS.

America was named through accident. It has become what it is through God's design. While the monarchs of Europe were fighting so desperately over the distribution of American territory little did they think that New Spain, New France and New England were to become the parts of a mighty and independent nation, which, though composed of the descendants of Europeans should differ widely from the mother countries in respect to political customs and legal institutions. It was, indeed, the plan that these colonies should have governments unlike those across the Atlantic, and that the liberty they possessed should be restricted, not enlarged. They were to be mere adjuncts and auxiliaries to the grandeur and greatness of the rulers who transplanted them on our shores.

How true it is that "man proposes, but God disposes." Instead of supporting and strengthening the thrones of Europe, America has become a most dreaded enemy to them and to other monarchical powers. Not hostile in an active, aggressive sense; not a foe that means to destroy; but one, nevertheless, that has done much, yea, that has done more than all else, to undermine popular respect for royalty. America does not aim, and has never aimed, a blow directly against monarchical establishments. But the very success of her own policy, her achievements in self-government, and her amazing prosperity, have become a constant menace to old world forms and superstitions. Her very existence causes each succeeding generation in Europe to question more and more the right of a few crowned heads to monopolize sovereign authority, and to dictate the destinies of nations.

But the celebrity of America encourages conditions that threaten to overthrow the very institutions by which she has risen. Anxious to enjoy the blessings that abound so plentifully here, millions of Europeans have flocked hither to find homes and fortune. So rapid has immigration been in these later years that in many communities large numbers of a single nationality have collected together. As a natural consequence these alien settlers have found it far more convenient to maintain their former ideas and habits than to accept those of

America. In such a community there has been a tendency to cling to their native customs and language, and sometimes even to antagonize the speech and the laws of their adopted country.

While America has always welcomed, and always will welcome, the Irish, the Germans, the Poles, and other peoples of Europe, she has never invited them, and never will invite them, as Irish, Germans and Poles. She extends her arms to them to become Americans; not such after years of residence, but as soon as they set foot upon her soil.

And right here arises the question, What is an American? Strictly speaking, he is one of the aboriginal race—an Indian. But as generally understood, and as the word is now used, he is a descendant of Europeans, who has made his home in this country, and who by birth or choice owes allegiance to the United States. But to be a real American he must, in addition to the traits already mentioned, possess the spirit, convictions and purpose comprehended in the term Americanism. Without these latter he is no American, even though his ancestors came here with Capt. John Smith or Gov. John Winthrop. Possessing them he is an American, even though he was born and reared among the peasantry of Europe.

But a man may live here and claim loyalty to our flag, and yet be utterly destitute of Americanism. For the rich opportunities of our land have attracted hither many foreigners, who adhere to the superstitions and prejudices which they bring with themselves, and which belong entirely to the Old World. A little opposition to the peculiar notions of the newcomer leads him to cherish them as a virtue. What was at first a mere tradition or convenience becomes his creed, worthy of his devout support. Legally he may be an American citizen, but really he is still a foreigner. But this is by no means true of all. There are many shining examples of real Americans who were born and lived to an adult age in Europe. They came to America to get rid of the Old World, not to bring it with them. Leaving Europe, they forever forsook the forms and superstitions that have been stereotyped there for ages, and gladly adopted the civilization, the progressive spirit of the New World.

In speaking of the immigrants, Theodore Roosevelt says: "We must Americanize them in every way—in speech, in political ideas and principles, and in their ways of looking at the relations between Church and State. We welcome the German or the Irishman who becomes an American. We have no use for the German or the Irishman who remains such. We do not wish German-Americans or Irish-Americans who figure as such in our social and political life. We want only Americans, and provided they are such, we do not care whether they are of native, or of German, or of Irish ancestry. We have no room in any healthy American community for a German-American vote or an Irish-American vote; and it is contemptible demogogy to put planks in a party platform with the purpose of catching such a vote. We have no room for any people who do not act and vote simply as Americans and as nothing else. Moreover, we have as little use for people who carry religious prejudices into our politics as for those who carry prejudices of caste or nationality."

Again he says: "The politician who bids for the Irish or the German vote, or the Irishman or the German who votes as an Irishman or a German is despicable; for all citizens of this

commonwealth should vote solely as Americans, but he is not a whit less despicable than the man who votes against a good American merely because that American happens to have been born in Ireland or in Germany." No candid citizen will hesitate a moment in approving Mr. Roosevelt's view.

But much good, as well as evil, comes with the immigrants. There are many sterling qualities among the various nationalities that flock to our shores. These we can gladly incorporate into the character of the typical American. The sturdiness of the Scotch, the independence of the English, the wit of the Irish, the politeness of the French, the thriftiness of the German, and the docility of the Scandinavian, all these are worthy qualities, and as such should be earnestly sought after by Americans. The real American should possess, not one, but all of these.

But when an American arrogantly assumes that he, in his make up, is superior in every respect to all others, he is only exposing his ignorance and displaying his prejudices. The American should, indeed, be proud of his country and her glories; but his pride should not show itself in vain boasts. The real American is modest. He will not go to Europe to parade his wealth, or to exhibit his contempt for old-world conventionalities. Neither will he ape ways and customs peculiar to Europeans, and thus make himself an imitation man. Our civilization may not be as delicate and refined as that of the old world; but it is more manly and progressive, and as such we may justly be proud of it. And he who fails to appreciate the advantages of the American character is unworthy of this country. The man who wears his clothes in some peculiar style because "It is English, you know," or the woman who adopts some outlandish fashion because "It's all the rage in Paris," has ceased to be an American, even though his or her ancestors have lived in America for two hundred years.

The real American is not a sectional patriot. The Yankee may be proud of his inventive skill, the Southerner may boast himself of his proverbial hospitality, and the Westerner may glory in his hardihood and stalwart courage, but let each of these remember that he is not the typical American. He whose patriotism does not extend to the whole nation is no patriot at all.

Every real American puts his country first, no matter what may be his creed, ancestry, or place of birth. Such Americans may be found among the Jews and the Gentiles, the Protestants and the Catholics, in the North and the South, in the East and the West, among those whose ancestors have lived here two-hundred and fifty years, and also among those who were themselves born in Europe. Such were the Americans for whom God designed this great and goodly land, and such are the citizens who will develop and perpetuate American institutions. Such a people will ever cherish all that is worthy in the American character, and yet will never hesitate to adopt and appropriate as their own any good system, no matter where it originates, or by whom it has been used before.

The American people have been essentially a race of pioneers. From the beginning to the present day, a large share of the American population have always been such. It has fallen to their lot to meet and subdue the savage and untamed forms of nature, to be surrounded with severe conditions, and to fit these conditions to the process of civilization. While this has caused the American to be somewhat crude in his nature, it has also developed in him, to

\*Master's Oration delivered at the Commencement Exercises of Milton College, June 28, 1894.



a high degree, progressiveness and the capability of changing his environments. It has kept him from sinking into ruts, from ceasing to advance, and from being hardened into a crystal.

The pioneers have led in claiming this continent for civilization. They have made the American characters and the American civilization what they are to-day. And if America continues to advance in mental and moral greatness, if she continues to improve in those qualities which tend to preserve national life, it will be because this same pioneer spirit continues to lead her. It was men and women who dressed in homespun, and who could ride from the Atlantic plain to the Mississippi River; it was such men and women who have made the America of which we are now so proud.

The broad prairies and the extensive forests of our national domain are now fairly under the plow. But let not the youth of to-day, who dress in silk and broadcloth, and who ride in palice cars at the rate of sixty miles an hour—let not these scorn the rugged and uncouth settlers of a generation ago. You who fear to walk abroad on God's green earth, lest it spoil the polish on your shoes; you who dare not let God's sunlight strike you lest it put a too healthy sun-tanned look on your face; you who cannot ride a mile unless it be on springs and a cushioned seat, how do you compare with your fathers and grandfathers, your mothers and grandmothers, who lived in log-cabins and rode after ox-teams? You indeed, may be more delicate, more refined, more sensitive, than they were; but as citizens they were ten-fold more useful than you are. They were laying broad and deep the foundations of a noble state. What are you doing for America? Can you imagine there is naught for you to do, but to enjoy the fruits of your ancestors' labors? Let me tell you that this pioneer work must go on, or our American civilization is doomed. We must be pioneers, not in building homes in the wilderness, and not in breaking up the stubborn prairie sod, but pioneers in moral reforms, and in checking and crushing out of existence national evils.

If there is one thing more than another which the real American needs to be warned against, it is political indifference. Too many of our very best citizens, disgusted with the squabbles, intrigues, and trickery of political life, avoid politics as they would a muddy pool in the road. O fellow-countrymen, how often do you thus neglect your duty! You are not required to become a part of the filth and stench of political knavery, but it is ever your duty to be active in the choice of government officers. And if the only way to duty lies through the muddy road of politics, go there just the same. If you are the kind of Americans you ought to be, the mud will not stick. Therefore, shake it off, and then set yourselves fearlessly and resolutely to work in filling up the foulspots. Cover them deep with good political gravel, and keep putting on until the highway from private to public life is clean and solid enough for the most modest to walk on.

No real American will avoid politics. A common love of country demands that every citizen, and especially those of the better classes, shall take an active interest in the functions of government. And he who leaves such duties to those whom he thinks unworthy of his companionship, is himself unworthy of the name he bears.

A man in love with himself is incapable of

any great mental or moral development. He may grow, but it will be to strengthen only the undesirable traits he already possesses. He cannot branch out and incorporate in his nature new and needed characteristics. The same is true of a nation which is thoroughly satisfied with itself, and which believes that it has already reached the acme of perfection. If we, as a people, get such notions of ourselves, we have reached our national growth, and progress is at an end.

We may, indeed, congratulate ourselves upon the many good things to which the name American may be applied. We have much to be proud of. But let us remember that our forefathers did not lay the foundations of this great and glorious republic upon boasts and congratulations. They built upon grand and noble principles which will endure with the ages. If our people continue to be guided by those principles, their future is secure.

The real American is neither a pessimist nor an optimist. He will readily recognize every evil in this land, and will endeavor to find or make a way to eradicate it. He will know that here is much good, but he will none the less see much good in other countries, which good we ought to acquire. While he will thoroughly appreciate the greatness and grandeur of this government, he will not forget the days of its littleness, nor the causes of its advancement. He will think more upon the mistakes and failures of the past than upon the anticipated glories of the future. He will search more for national wisdom than for political power. Possessing the characteristics of a real American in their fullness, he will be what millions have already been, his nation's pride and defense.

O my friends, ours is a glorious period. We have grand opportunities. We inherit the wisdom of the ages. We enjoy conditions such as no other people have ever possessed. Let us gather up the lessons of the past, and, depending on divine guidance in the future, let us ever exhibit the real endowments of American citizenship.

THE POWERS OF THE UPPER AIR.

The air will stand a strain of about 9,600 grains per square foot before breaking. That is, the flash will occur when the electrical pull amounts to this 1.37 pounds per square foot. For the energy of a cubic mile of strained air just before the flash we have, then, about seventy million foot tons. The average thunder-head or cumulo-nimbus cloud is not a mile high, however. For a small cloud, one a hundred yards square, and distant only a quarter of a mile, we would get about three-hundred horsepower. Now a flash even a quarter of a mile long means a potential of many million volts. We cannot at present measure this directly, but we can determine the potential of the air within certain limits on any day, thunder-storm or no thunder-storm.

In 1885, at Blue Hill Observatory, and in subsequent years, we measured the potential of the air with insulated water-dropping collectors, after the methods of Thomson (now Kelvin) and Mascart. The top of the hill is six hundred feet above the surrounding country; but with Franklin's idea of reaching out a little farther from the earth, I ventured to use at times a large kite, tin-foiled, and for kite-string some five hundred feet of hemp fish-line wrapped about with fine uncovered copper wire. During thunder-storms the sparkling and sizzling at the electrometer end of the kite-string were incessant and startling. And even on cloudless days I found it possible to draw sparks, reading at the same time on the electrometer from minute to minute the electrification of the air in volts. In 1886 and 1887, in some investigations carried on by the Chief Signal Officer, and more immediately under the supervision of Professor Mendenhall, I experimented at the top of the Washington Monument, at that time the highest edifice in the world. The investigation continued many months, but perhaps days on which

severe thunder-storms occurred were most impressive.

It being beyond dispute that high potentials can be obtained from the air, the question naturally ensuing is, Can we not use them? With three or four sparks a large fruit jar can be cleared of smoke with which it has previously been filled. Perhaps nature repeats this on a large scale with lightning, and clarifies a foul, dust-laden atmosphere with these great sparks. It may be, too, that these flashes are all needed, and to attempt to divert them would be unwise. Be that as it may, we are living in an age of "step-up" and "step-down" transformers; an age when, for the first time in centuries, we are perilously near duplicating lightning. Until recently we studied lightning only in miniature. Professor Elihu Thomson was kind enough to show me in his Lynn laboratory, two summers ago, some of his larger home-made lightning. Indeed, potentials of 100,000 volts are less rare to-day than potentials of 5,000 volts were five years ago. All who saw the Thomson and Tesla exhibits at the Electrical Building, Chicago, will easily believe that it is within our power to turn the fleeting high-potential lightning into a current of lower potential and use it.

Professor Trowbridge, of Harvard University, in a discussion of some photographic negatives, shows that "the discharge follows exactly the same path in air for three hundred thousandths of a second," and adds that "it is probable that an ordinary discharge of lightning of a few hundred feet in length could light for an instant many thousand incandescent lamps if it were properly transformed by means of a step-down transformer."

The eye alone cannot give a complete history of the myriad minor flashes during a thunder-storm. The charred, though to us intensely brilliant crack in the air which we call lightning, is but a great splash in the ether ocean. The waves and ripples come tumbling along in all directions, spreading rapidly, aye, very rapidly, nearly two hundred thousand miles per second. Given a proper resonator, and the waves will do work. If my reader keeps every sense on the alert, he may happen on some strange illustration of work done by lightning, now all unsuspected. In the tinkling of the telephone bell, the blinking of an incandescent lamp, the melting of a fuse, or the tiny spark from a gas-pipe or a loose wire, is the constant proof that there are more things going on between heaven and earth during a thunder-storm than most of us dream of in our philosophy.—Alexander McAdie, in Harper's Magazine.

WOMAN'S BOARD.

Receipts for June, 1894

|  |          |
|--|----------|
| Ladies' Mission Band, Walworth, Miss Burdick's Salary                                  | \$20 00  |
| Mrs. Cynthia Osborn, Milton, for Dr. Swaney  | 5 00     |
| S. S. Collection on Children's Day for Kindergarten Supplies                           | 2 75     |
| Woman's Missionary Society, North Loup, Palmborg Outfit                                | 2 50     |
| Ladies of First Hopkinton Church, Miss Burdick's Salary                                | 30 00    |
| Ashaway Sewing Circle, Tract Soc., \$25, Missionary Soc., \$25                         | 50 00    |
| Board Expenses   | 5 00     |
| Earnest Circle of King's Daughters, Adams Centre, for Earnest Bed                      | 25 00    |
| Women of Pawcatuck Church, Miss Burdick's Salary                                       | 40 05    |
| Thank-offering Boxes, Palmborg Outfit  | 11 24    |
| Women of Rockville Church, Thank-offering Boxes, Palmborg Outfit                       | 10 00    |
| Women of Waterford Church, Thank-offering Boxes, Palmborg Outfit                       | 5 00     |
| Ladies' Aid Society of Pawcatuck Church, Miss Palmborg's Passage                       | 50 00    |
| Ladies' Aid Society of Pawcatuck Church, Dispensary Fund                               | 25 00    |
| Dues of Non-resident Members of Pawcatuck Ladies' Aid Society, Native Helper           | 7 50     |
| Woman's Society of Christian Work, Plainfield, Palmborg Outfit                         | 10 00    |
| S. S. Collection, Children's Day, Calhan, Colo., Kindergarten                          | 42       |
| Mrs. E. B. Maxson, Syracuse, Kindergarten  | 50       |
| Hebron Society, Miss Burdick's Salary  | 10 00    |
| Little Genesee Church, Miss Burdick's Salary   | 18 00    |
| Scio   | 4 00     |
| Board Expenses   | 1 00     |
| S. S. Collection, Children's Day, North Loup, Kindergarten                             | 4 11     |
| Junior U. E., North Loup, Kindergarten   | 2 00     |
| Woman's Society of First S. D. B. Church of New York City, Miss Burdick's Salary       | 20 00    |
| S. S. Collection, Plainfield, Kindergarten   | 8 37     |
| Primary Class of Burdick's Landing S. B. N., Kindergarten                              | 18       |
| Ladies' Benevolent Society, Watson, Miss Burdick's Salary                              | 8 50     |
| S. S. Walworth, Children's Day, Collection, Kindergarten                               | 3 75     |
| Mrs. Wm. Wilson, Norwich, Nurse Fund   | 1 00     |
| J. F. H. A Friend of Norwich Church, Home Missions                                     | \$1 2 00 |
| Holland Mission  | \$1 2 00 |
| A. F. Barber, Norwich, China Mission \$3, Holland Mission \$2                          | 8 00     |
| Home Missions  | \$3 1 50 |
| A. F. Barber, Norwich, Tract Society   | 1 50     |
| Mrs. F. A. Lewis, Norwich, Miss Burdick's Salary                                       | 50       |
| Ladies' Aid Society of Otisville   | 3 00     |
| Junior C. E., Jackson Centre, Kindergarten   | 50       |
| Collection taken at North-western Association, Dodge Centre, for Miss Burdick's Salary | 10 55    |
| Dodge Centre Ladies' Aid Society, Palmborg Outfit                                      | 2 00     |
| Board Expenses   | 99       |
| A Friend, Milton, Miss Burdick's Salary  | 50       |

E. & O. E.

\$410 89

ELIZABETH A. STEER, Treas.



## YOUNG PEOPLE'S WORK.

### DENOMINATIONAL QUESTIONS.

#### EASTERN ASSOCIATION.

1. How many churches in the Eastern Association?
2. In what States are these churches located?
3. Which church is the oldest, and when was it constituted?
4. Which has the largest membership, and who is its pastor?
5. Locate the Pawcatuck Church.
6. Does the New York Church own a church building?
7. Which of these churches pays its pastor the largest salary?
8. Which has for its pastor a returned missionary from China?
9. Are any of these churches in Vermont? In North Carolina?
10. Of which church is J. G. Bardick the pastor? G. J. Crandall? J. C. Bowen? D. N. Newton? W. C. Daland?

If you do not know the answers to the questions above, please look them up.

SUPPOSE we study the Eastern Association for a few weeks. In the first place, procure a copy of the last report of the General Conference.

NEXT get a copy of the minutes of the last meeting of the Association. Some of the Associations have these printed in pamphlet form, and some publish them entire in the RECORDER. Get a copy.

THEN you will need an atlas or a geography with maps of the eastern portion of the United States. You might have in addition a copy of the "Jubilee Papers," and the History of the General Conference. With this material you will be fairly well equipped for a general study of the Association.

NOW TURN to page 70 of the Conference Reports for 1893, and you will find the statistics for the Eastern Association. Begin with the Piscataway Church and locate on the map very carefully every church in the Association. You will find that the names of many of the churches are not the same as the names of the villages and cities where they are located. For example, the Piscataway Church is at Dunellen, N. J., and the First Hopkinton Church is at Ashaway, R. I. When you have located all the churches make, with a blue lead pencil, a small circle on the map around each place. Notice now how many churches there are, what three are the largest, the oldest, the youngest, the smallest. Notice whether the churches are scattered about or gathered into groups; mark the locality which has the largest group. Observe that some of the churches are without a pastor, and that some pastors serve more than one church.

THUS in your own way you can carry on a study of this Association by yourself, in the Sabbath-school, and in the Junior Society, with much profit, we verily believe, to yourself, your friends, your denomination, and the cause of our Master, which is so dear to our hearts. Is this foolishness? We think not. We spend much time learning about Damascus, and Jordan, and Mesopotamia, and Carmel, and Jo-

seph, and Samuel. Why not spend some time in learning about Ashaway and Long Island Sound, and Rhode Island, and Hartsville, and Livermore, and Lewis?

Now it is a fact that very few of our young (?) people know even a little about our denomination. How can we expect them to give of their means and energy to a cause which to them is a vague and indefinite something which does some sort of mission work somewhere, somehow? We are firmly convinced that early education and information given in our Junior Societies, in our Sabbath-schools, and in our homes, would make us more loyal and generous to our church and denomination, more useful in the world, and better Christian men and women.

### LOYALTY TO THE CHURCH PRAYER-MEETING.

A few days ago I received a letter telling of a sunrise prayer-meeting at one of our Associations, and it reminded me of several sunrise prayer-meetings of which I have a personal knowledge. I presume most of you have attended such meetings and know all about the life, enthusiasm, and interest shown there, and how everyone remarked on the way home, "What a good meeting it was!"

Now can you tell me the reason why such meetings are usually good meetings? Perhaps your first answer is that they are especially blessed of God, but aside from this and the manifestation of His spirit in the meetings, what is there that makes them good?

"Oh," you say, "there are always so many there, and everyone seems so earnest in their prayers, and anxious to speak, and the singing is so stirring." And is that all, or does the time of holding the meetings have something to do with it? Perhaps you answer that everyone feels fresh and full of vigor in the morning and that may account for some of the activity and enthusiasm. I agree with you in that, but I have another idea too, and that is that the novelty of the time draws crowds and lends enthusiasm to such meetings. I do not mean that everyone goes on account of the novelty, but I cannot help thinking that some do.

Now if the time has something to do with the success of a meeting why would it not be a good plan to change our church prayer-meetings from evening until morning? People would then be rested and not so tired and drowsy as some were in a prayer-meeting which I once attended, where after a long silent pause, the pastor arose and said that he was reminded of the words of the Psalmist, "He giveth his beloved sleep."

But you say that after two or three weeks of morning prayer-meetings the attendance would drop off and the zeal diminish. I, too, believe that it would, but what shall we do to increase the attendance at our church prayer-meetings and bring life and earnestness into them? You will agree, I am sure, that they are among our most important meetings, and that they should have the hearty support of all.

A pastor once said that he counted far more on those who were faithful in attending the weekly prayer-meeting than he did on those who came out to sunrise meetings two or three times a year, and there is much truth in the remark, for the strength of the church lies in those who are faithful every day in the week and every week in the year. They are the loyal ones, and if all of us had the loyalty that they have, there would be fewer empty seats at the prayer-meetings, and fewer silent tongues.

It almost seems at times as if those who stay away from such meetings must be wholly ignorant of the blessings and help that they might gain by attending.

Were I to ask several persons why they have not been at the prayer-meetings lately, I would get a variety of answers. One would say, "I was so tired I couldn't possibly go." Too tired to walk a few steps and receive a blessing? Too tired to go to the house of God and rest? Too tired to go and help others find the one who alone can give sweetest rest? Sometimes this excuse may be a true one, but too often it is not; so let us be careful how we use it. Another may say, "I have no heart to go, for I haven't any influence." Does the fact that you lack influence release you from duty? You cannot say that it does, and besides you as a church member have an influence wherever you are, and it will be felt either on one side or the other just as your actions indicate. If you stay at home when duty calls you to church, your influence is on the side of disloyalty.

Another says, "I don't enjoy prayer-meetings because they are so dull." Well you are just the one to go and help make them cheerful instead of dull. They would be far from dull if everyone would lay aside all lame excuses, and go to the meeting with prayers in their hearts, and praise on their lips and a determination to do their whole duty willingly. Let us get out of this habit of letting little things keep us at home, and fill up our church prayer-meetings, making them as soul-stirring and soul-winning as are the sunrise meetings of which we so often hear, and let us not forget as we leave the church or as we meet on the morrow, "What a good meeting we had!"

E. A. K.

### OUR MIRROR.

#### PRESIDENT'S LETTER.

Last year we Americans thought ourselves a government "of the people, for the people, and by the people." We were on dress parade, we had the world at our Fair. In the main we appeared very well in our parlor with our manners on. We astonished the world, and even ourselves. We built air-castles and ground axes. Some of us who believed the gospel must save the world took this occasion to coddle the laboring man, to sympathize with him in his making brick without straw, and then of course he will help turn our Sunday grind-stone. This got a rank growth last year, and now has blossomed and gone to seed. Our nursery has fallen in a great fit of rage, kicked the table over, broken the dishes and scalded the cook. The good nurse has been arguing with, lecturing and praying for, the rapidly increasing mob of pampered young Americans and adopted scapegraces from every land, until governors and mayors meet, to treat for peace with the leaders, mob law makers. Leaders of Christian organizations consult them to know if they can travel unmolested in our free country.

These people are not our tax-payers, are not the supporters of schools, churches and missions, but of horse-races, duels, theatres and saloons. I am surprised at our American people, as shrewd as they are in some ways, and yet cannot see the direction in which they are drifting. They strike down the hand that feeds their wives and babies; the institutions which foster them, and that no other nation can offer. More industry, more obedience to parental and civil authority, less sentimental charity and religion where punishment belongs will end all



this matter. While I write I see a lot of young men playing ball, many of them will not work, their parents support them in comparative idleness. Fill up your barns with follies and in the winter months feast on them in place of coming to the soup houses prepared by the people and wealth you now fight and destroy. The ear which once heard your cries will be deaf, and the hand which fed you palsied. We are not so proud of our national Exhibit this year as last.

E. B. SAUNDERS.

#### RESOLUTIONS.

WHEREAS, It has pleased our heavenly Father, in his gracious providence, to remove from the sufferings and uncertainties of this earth life our sister in Christ, Mary B. Saunders, and

WHEREAS, Said sister so recently removed her membership from among us as an active member in our Endeavor Society; therefore,

Resolved, That we bow in humble submission to the divine will, recognizing the eternal truth that he knoweth best.

Resolved, That we express to the bereaved husband, the aged father and mother, our sympathy in this their hour of sore bereavement, and declare unto them our great respect for the Christ-like life and devoted Christian character of the departed, while we commend them to Him who, alone, is able to bind up the broken heart and sooth the aching brow of the bereaved.

Resolved, That a copy of these resolutions be sent to the husband and that they be published in the SABBATH RECORDER.

By order and in behalf of the Albion Young People Society of Christian Endeavor.

E. A. WITTER,  
BELLE S. HEAD,  
LILLIE L. MCCARTHY, } Com.

JULY 7, 1894.

WHEREAS, The all-wise Father, in his infinite love and mercy, has seen fit to remove Mary C. Allen from earth to the heavenly home; therefore,

Resolved, That we, the Society of Christian Endeavor of the First Alfred Church, acknowledge the loss of a faithful member, and

Resolved, That, while our hearts are saddened at her departure, we rejoice that she is in the presence of the ever-living, ever-loving Father.

Resolved, That we commend her cheerfulness and patience, especially manifested during her long illness, that through life our faith shall be made brighter and stronger by the memory of her faith in the things unseen and eternal.

Resolved, That we will pray for the consolation of God to abide with and sustain the bereaved family.

ORRA S. ROGERS,  
EDNA A. BLISS,  
R. BELLE NILES, } Com.

ALFRED, N. Y., July 12, 1894.

A JUNIOR Society was organized in Little Genesee, on May 27th, consisting of eighteen members, nine of whom are church members. Miss Margaret Burdick is superintendant, and this society as well as the Senior Christian Endeavor is in a prosperous condition. We deeply mourn the loss of one of our most valuable members, Mrs. Mary B. Saunders, who but lately returned to live with us.

AS THE flowers follow the sun and silently hold up their petals to be tinted and enlarged by its shining, so must we, if we would know the joy of God, hold our souls, wills, hearts and minds still before him whose voice commands, whose love warms, whose truth makes fair our whole being. God speaks for most part in such silence only. If the soul be full of tumult and jangling voices, his voice is little likely to be heard.—*Alexander MacLaren.*

OFTEN the most useful Christians are those who serve the Master in little things. He never despises the day of small things, or else he would not hide his oaks in tiny acorns, or the wealth of the wheat field in bags of little seeds.—*T. L. Cuyler.*

OUT of a total of 295 mayors in England, 44 are total abstainers.

## OUR YOUNG FOLKS.

### A PLUCKY BOY.

The boy marched straight up to the counter. "Well, my little man," said the merchant complacently (he had just risen from such a glorious good dinner), "what will you have to-day?"

"O, please sir, mayn't I do some work for you?"

It might have been the pleasant blue eyes that did it, for the man was not accustomed to parley with such small gentlemen, and Tommy wasn't seven yet, and small of his age at that.

"Do some work for me, eh? Well, now, about what sort of work might your small man-ship calculate to be able to perform? Why you can't look over the counter."

"O, yes, I can, and I'm growing, please, growing fast; there, see if I can't look over the counter?"

"Yes; by standing on your toes; are they coppered?"

"What, sir?"

"Why, your toes. Your mother could not keep you in shoes if they were not."

"She can't keep me in shoes anyhow, sir," said the voice hesitatingly.

The man took pains to look over the counter. It was too much for him; he couldn't see the little toes. Then he went all the way around.

"I thought I should need a microscope," he said very gravely; but I reckon if I get close enough, I can see what you look like."

"I'm older than I'm big, sir," was the next rejoinder. "Folks say I am very small of my age."

"What might your age be, sir?" responded the man, with emphasis.

"I am almost seven," said Tommy, with a look calculated to impress even six feet nine.

"You see my mother hasn't anybody but me, and this morning I saw her crying because she could not find five cents in her pocket-book, and she thinks the boy who took the ashes stole it—and—I—have—not—had—any breakfast, sir."

The voice again hesitated, and tears came to the blue eyes.

"I reckon I can help you to a breakfast, my little fellow," said the man, feeling in his vest pocket. "There, will that quarter do?" The boy shook his head.

"Mother wouldn't allow me to beg, sir," was the simple answer.

"Hump! Where is your father?"

"We never heard of him, sir, after he went away. He was lost, sir, in the steamer 'City of Boston.'"

"Ah, that's bad. But you are a plucky little fellow anyhow. Let me see," and he puckered up his mouth, and looked straight down into the boy's eyes, which were looking straight into his. "Saunders," he asked, addressing a clerk, who was rolling up and writing on parcels, "is Cash No. 4 still sick?"

"Dead, sir; died last night," was the low reply.

"Ah, I'm sorry to hear that. Well, here's a youngster that can take his place."

Mr. Saunders looked up slowly, then he put his pen behind his ear, then his glance traveled curiously from Tommy to Mr. Towers.

"O, I understand," said the latter; "yes, he is small, very small, very small, indeed, but I like his pluck. What did No. 4 get?"

"Three dollars, sir," said the still astonished clerk.

"Put this boy down four. There, youngster, give him your name, and run home and tell your mother you have got a place at four dollars a week. Come back on Monday, and I'll tell you what to do. Here's a dollar in advance; I'll take it out of your first week. Can you remember?"

"Work, sir, work all the time?"

"As long as you deserve it, my man."

Tommy shot out of that shop. If ever broken stairs that had a twist through the whole flight creaked and trembled under the weight of a small boy, or perhaps as might be better stated, laughed and chuckled on account of a small boy's luck, these in that tenement house enjoyed themselves thoroughly that morning.

"I'm got it, mother. I'm took. I'm a cash boy! Don't you know when they take parcels the clerks call 'Cash?'—well, I'm that. Four dollars a week! and the man says I have real pluck, courage, you know. And here's a dollar for breakfast; and don't you ever cry again, for I'm the man of the house now."—*English Journal.*

TEACHER—"Now remember that in order to become a proficient vocalist you must have patience."

Miss Flipkins—"Yes, and so must the neighbors."

"PAPA, will you buy me a drum?"

"Ah, but, my boy, you will disturb me very much if I do."

"Oh, no, papa, I won't drum except when you're asleep."

JOHNNY—"Mamma, my toes are not as hard as leather, are they?"

Mamma—"No, Johnny."

Johnny—"Then, mamma, how do they wear themselves through my shoes?"

FIRST WOMAN—"I got a letter from you yesterday, but do you know, it is dated next week Wednesday."

Second woman—"Pshaw! John must have posted it the very day I gave it to him."

SINGLE—"What do you think about the tariff question? Do you think that wool should be on the free list?"

Benedict—"I don't know, but I wish the tacks might be removed from the carpets."

IT is said that an Irishman, after he had seen the numerous hills and mountain ranges of New Hampshire, exclaimed, "I never was in a country before where they had so much land that they had to stack it."

AN INTERESTING anecdote is related of Dore, the celebrated artist, showing that he was a genuine boy in spite of his genius. Ever since his first crude attempts at painting he had always hoped for a set of oils, and when late one evening the long-promised box did arrive he was wild with delight. The next morning he was up with the sun eager to begin operations. But then came the difficulty—he had no canvas nor paper. Nothing daunted, the inspired Gustave pounces upon a dirty white chicken feeding around the door and, in spite of vigorous protests from the astonished fowl, paints it a bright pea green. Enraptured at the result the young artist turns the transformed chicken into the street and, with a contented mind, goes into breakfast. Soon sounds of lamentations are heard from without. It seems that the ignorant inhabitants had taken the æsthetic chicken for some supernatural warning of dire calamity. And it took the united efforts of the whole Dore family to restore their equanimity.—*Congregationalist.*

ONE grand encouragement to effort in foreign missions is the statement that the idolatry of the world has diminished more during the last fifty years than in the thousand years preceding them.

DEAL not roughly with him that is tempted, but give him comfort, as thou wouldst wish to be done to thyself.—*Thomas a' Kempis.*

THE best cure for sorrow is to sympathize with another in his sorrow. The cure for despondency is to lift the burden from some other heart.

DRUNKENNESS in Damascus is known as the "English disease."



## 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 V.—THE YOUTH OF JESUS.

For Sabbath-day, July 28, 1894.

LESSON TEXT—Luke 2: 40-52.

GOLDEN TEXT.—And Jesus increased in wisdom and stature, and in favor with God and man. Luke 2: 52.

GENERAL STATEMENT.—Twelve years of obscurity for the holy family since Jesus was born. Many changes in the political world have taken place in that time. Archelaus has been dethroned and the sceptre has departed from Judah.

## EXPLANATORY NOTES.

JESUS INCREASING IN WISDOM. 40 "The child grew." Into perfect, healthy childhood. Bodily and mental development was perfect. "Waxed." Increased. "Strong in spirit." Human development should be in body, mind and spirit. In this life each is dependent upon the other in a remarkable degree. Spiritual strength involves a strong will with self-restraint, strong feelings with power to command them. "Filled with wisdom." Not miraculously given, but the result of sober thought, observation, study, devotion, faith, prayer. "Grace of God" God's favor. Sweet grace makes one lovable. All children ought to grow just like that. 52. "Increased in wisdom and stature. Though without sin, Jesus' youth was formative as ours is. His home was poor; his daily fare humble; without literary companions; in the obscurity of a carpenter's shop; and yet he grew up wise and useful, pious and courageous. Riches are not necessary for growth in true manhood.

JESUS IN THE TEMPLE. 41. "Went to Jerusalem." This would involve much expense, but though the people were, as a rule, poor, yet devoted to their religion, they would make these stated journeys to Jerusalem. "Feast of the passover." Festival, religious celebration lasting a week, commemorating their departure out of Egypt on the night the first born of the Egyptians were slain. The other two feasts were Pentecost and Tabernacles. 42. "Twelve years old." He was now to become a "son of the law," according to custom. After weaning, the Jewish boy began to wear a fringed coat. At about five he began to memorize portions of the "law." At twelve or thirteen, being quite "grown up," he must wear a "phylactery." Then he must attend the feast, and returning home begin the learning of a trade. "After the custom." A large number of families would make up a caravan. How we now love to go in companies up to our annual feast, the General Conference! 43. "Fulfilled the days." The day of the Passover and the seven days of unleavened bread. It was lawful to return home after the third day. "As they returned." Were getting the caravan together, possibly having a set place and distance from Jerusalem for meeting the first day in starting for home. "Child Jesus." Boy Jesus, in *Rev. Ver.* "Tardied behind." Desirous of conversing with the learned teachers of the law, and no doubt having a preparatory work to do. He was already conscious of his mission. The writer believes he always was conscious of his great work, from infancy as well as before he incarnated himself. "Knew it not." No carelessness on Joseph and Mary's part. They traveled in companies for safety and they naturally supposed such an obedient and faithful child would be with their kinsfolk. They and he knew of the time to start. 44. "Went a day's journey." Without any great anxiety. But when they halted for the evening meal he would be sought after among their "kinsfolk." One of the same race, tribe or family. 45. "Turned back." The more anxious because of his former obedience and faithfulness. Then, too, his life had once been

sought, could there be any now to do him evil? "Seeking him." In every place and company where they thought he might be found. 46. "After three days." One day returning to the city to begin the search, and two days of anxious, sorrowful search which only parents can feel who have lost a child by kidnapping or otherwise. No street numbers and city directories then. "In the temple." Not temple proper, but inclosure where on the Sabbath and during festivals the rabbis from the terrace taught the people. "Sitting in the midst." The attitude of the pupil. Observing his superior wisdom and knowledge of the Scriptures, they probably invited him to a seat in their midst for closer questioning. "Doctors." Professional teachers. "Hearing and asking." Listening respectfully and indirectly teaching by the wonderful questions he asks. 47. "Astonished." At his depth of spiritual insight. A boy might utter words puzzling to doctors that would forfeit the life of a man. "Answers." Returned to the teachers who were on the alert to secure to themselves the brightest scholars. There was some rivalry in this. 48. "Amazed." The teachers demanded marked deference from the people, but Jesus presumed to hold a discussion or ask learned questions. His parents were amazed at this. "Why . . . thus dealt with us." Surprise with mild reproof. "Thy father." Standing in the place of one, assuming the responsibility. "Sorrowing." Hour after hour in great distress of mind. 49. "He said." The first recorded saying of Jesus. "How is it?" That you were so anxious and knew not where to find me. Where else could I be than in this sacred temple, about my Father's business? Did you not know from the history of the past and the prophecies, some already fulfilled, what my mission was? Who shall say when Jesus was ever destitute of the divine consciousness?

JESUS IN THE HOME. 50. "They understood not." No. We all see through a glass darkly. It might have been well that they did not understand just then. We can now better understand because we have his life, death, and resurrection to help us. 51. "Went down." Into the country. "To Nazareth." Again to remain in obscurity until about thirty years of age. "Was subject." Consciousness of his Messiahship did not interfere with his obedience to parents. He was an example for children as well as adults. Obedience is the great lesson of his life to us. Subjection to wholesome laws of God and country and home. The great evil in our homes to-day is the lack of true government by parents and the lawless, rebellious spirit of children. Its fruits are seen everywhere in the home, church, and in the nation. "In her heart." Mary pondered these sayings and watched his wonderful development.

A LEADING THOUGHT.—The proper development and government of youth.

## CHRISTIAN ENDEAVOR TOPIC.

(For week beginning July 22d.)

TRUE GROWTH; what is it and how to get it. Eph. 4: 11-32.

"The formation of a truly Christian character," says one, "is not so much a construction as it is a living growth." There is an analogy between the progress of religious improvement and the construction of a building, but the Scriptures call on believers to build up themselves. Christian self-culture aims at this true growth by the mysterious forces of spiritual life. We are to grow as the plant grows under the gardener's hand; dependent on higher forces than any of our own will, yet exercising our own will and powers. There is a mystery in living growth. It can hardly be explained, and yet we know there is growth or should be, and that it is conditioned upon our activities, our living faith.

We know that we must resist the evil affections that by nature reign within; we must deny ourselves, overcome those habits of mind, and action, and affection, contrary to truth and holiness. The Word of God is to be received "with meekness"—that is, with an humble mind so that wild thoughts and desires shall not choke the Word and cause it to become unfruitful. We must be willing to condemn our own deficiencies, understand our own errors, and escape from them, seek out our secret faults and confess them to God and forsake them. We must purify our souls "in obeying the truth through the Spirit." So shall we truly grow.

REFERENCES.—Luke 2: 52, Psa. 92: 12-15, 1 Sam. 2: 18, 26, Phil. 1: 9-11, Prov. 4: 14-19, Isa. 40: 29-31.

—QUESTION BOX continued:

When is the best time to convene the Sabbath-school, before or after the preaching service? Circumstances must determine. Usually the best attendance is secured by holding the session immediately after the preaching service.

In children's classes is competition advisable? That depends. There is a rivalry that destroys the good effects of teaching, excites envy, jealousy and alienates scholars from each other and accuses the teacher of partiality. A wise teacher will know how far to go and what methods to use.

Should the superintendent teach a class? Not if he can possibly secure a teacher. He has enough work to do and is needed all over the school-room, observing the progress made, looking for ways and means to improve the school. He may occasionally supply a class when teacher is absent and another is not found.

Why does not our Sabbath-school Board arrange for and conduct Sabbath-school Institutes? It is a conundrum. We give it up.

Should primary classes have separate rooms for class work? Yes, if the church is conveniently arranged. The primary class ought to have a nice room with charts, an organ for frequent singing of lesson and other hymns, object lesson work, and other things not to be had in the main audience room.

## HOME NEWS.

New York.

SCOTT.—The late session of the Central Association held with the church at Scott, N. Y., was a season long to be remembered by those privileged to attend. It was to be regretted that many from other churches were detained at their homes by the extremely unpleasant weather, but as no outdoor work could be carried on, those of our own church and society generally gave their time and attention to the interests of the meeting. The spirit of the sessions was excellent and the impression made on the community good. To our people the occasion was one of encouragement, and we trust that great spiritual blessing will be the result. The pastor having the appointment by the Central Association, as delegate to the Western and North-Western Associations, left soon after the close of the meeting to attend to the duties assigned him. During his absence the Scott Church and society were called to mourn the death of two who were highly respected by all who knew them.

Dr. Leander H. Babcock died June 14th, of pneumonia, in the 61st year of his age. He was the eldest son of Hiram and Savila Babcock. He was a native of Scott, which has always been his home. His medical education was obtained at the New York Medical College. He had established for himself an extensive practice in Cortland and Cayuga counties, where by his medical skill and genial ways he had won many friends. The Rev. J. A. Platts, of Leonardsville, N. Y., officiated at his funeral, delivering a sermon highly commended by those privileged to listen. In politics Dr. Babcock was an ardent Republican, and in party councils an influential adviser. As a token of respect nearly all the county officials were present at his obsequies, as were many friends from neighboring towns and villages, and from the city of Syracuse. The floral designs were numerous and beautifully arranged. Though not a church member, he was a man that will be greatly missed in our society and in the community at large. He leaves a wife, one son and daughter, five half brothers and two half sisters, to await the summons to join that "innumerable caravan" moving towards the spirit world. By the death of Dr. Babcock there is left an opening for some good enterprising Seventh-day Baptist physician who has a desire to build up a practice and aid in sustaining a Sabbath-keeping society. Such a man would be welcomed by the Sabbath-keepers of Scott.

On Thursday, June 21st, the Seventh-day Baptist Church and community were again



called to deeply mourn the loss of Bro. Morgan Maxson, who also fell a victim to that dread disease pneumonia. Brother Maxson was the son of Elnathan and Fanny Maxson, born in Brookfield, N. Y., and when a boy came with his parents to Scott, which has since been his home. When a young man he made a profession of religion, and united with the Scott Church. To the service of his Master he gave the enthusiasm of his young life, to which more and more solidity was added as life advanced, so that he was ready for every good work which the weal of the church demanded. In his death the church has lost a skillful and hearty worker, a safe and honored counselor, and the community a trusted friend and well-wisher. In the absence of the pastor, the Rev. B. C. Sherman officiated at his funeral, which occurred Sabbath-day, June 23d. He leaves a wife, one son and daughter, several grandchildren and two brothers, to mourn his loss.

B. F. R.

**FIRST AND SECOND VERONA**—The two Verona churches are located in a beautiful country not excelled, East or West, in productiveness and commercial advantages. They are united and harmonious in work for Jesus. If you want a fine home it is better to secure it where you have all the desired religious, social and commercial advantages at hand, than to locate in a new country in the far West, or South-west. To be sure you get land cheaper, but when you have helped to build the churches, school-houses, and have secured all the desired improvements and advantages that make a country enjoyable, you are broken down and ready to die; and what is worse, you have suffered the lack of all those immunities that make life the vestibule of heaven. Better seek your home where these privileges may be had. It may cost a little more to begin with, but not in the long run, and enjoy them while you live. If this idea impresses you favorably, you can seek its realization in Verona.

Last Sabbath two adults were baptized, one of whom joined the Second Church, and five have been added to the First Church by letter since the commencement of our pastorate. May this be but the beginning of the harvest.

J. CLARKE.

JULY 12, 1894.

Wisconsin.

**WALWORTH**—Some time has elapsed since anything has appeared in the Home News department of the RECORDER from Walworth, not because we are not interested in that department of our paper. Every page of the RECORDER and every item is perused with pleasure and profit.

The seasons and years come and go, bringing their changes to Walworth as well as elsewhere. The present season thus far has been an unusual one for the extremes of heat and cold. Hail and frosts did some damage to growing crops, and probably diminished the yield in some instances, but the present outlook gives promise of a fair return for earnest toil.

The educational interests of our little berg have been under the faithful and efficient management of D. O. Hibbard as principal, and Miss A. M. Langworthy teacher of primary. The latter has had charge of that department for five years, and as proof of her continued acceptance she has been earnestly solicited by the Board to return again next year. Prof. Hibbard has been here only one year, but has greatly endeared himself to both

pupils and patrons, and the only fear is that he cannot be induced to remain another year.

We have been highly favored recently with visits from ministerial brethren from abroad. Sabbath-day, June 30th, Rev. S. D. Davis, of Jane Lew, W. Va., a cousin of the pastor, and his son, Rev. Boothe C. Davis, of Alfred, N. Y., were here, the former preaching in the morning, the latter in the evening following. July 7th Rev. S. R. Wheeler, of Boulder, Colo., was present and preached to us, and also presented the needs of the cause in Boulder. He has remained for a few days this week to canvass the society for funds to aid in the erection of their church edifice and is meeting with encouraging success. Rev. O. U. Whitford was also a very acceptable caller during the week following the services of the North-Western Association.

As a church we are endeavoring to hold our place in the denomination and uphold the banner of the cross in our midst.

S. H. B.

#### A LITTLE CHILD SHALL LEAD THEM.

It was a hot Sabbath afternoon. The sun looked down with a fierce scowl, as if he meant to burn up everything that came in his way. The trees found it was no use trying to give any shade, and let their leaves droop sadly, while the little sparrows flew from one brick wall to another and tried to hide under the eaves of the houses. The street was quite deserted, except by a little girl who was coming slowly along looking up at the houses with their darkened windows and closed doors. The hot bricks burned her bare feet, and she stopped and lifted one foot to cool it just as the sparrows did on the wall over her head.

When she came to the corner she hesitated. There was a church there—a big stone church—that looked dark and cool. She wondered if she couldn't go in and wait until the sun was gone, and the trees and the birds felt better, and the bricks wouldn't burn her feet. She had been in churches before, and had sat in a corner and watched the man up in front who talked, and had liked to hear the people sing. But she found this church quite different from the others. There were a great many boys and girls there, and they were not in rows on benches, but sat around in chairs, and everybody was talking at once. She was very much surprised, and stood staring around her, with her mouth wide open and her dirty sun-bonnet tipped back off her face until somebody came and took her to a chair near some other little girls. Beside the girls there was a young lady there who laughed very pleasantly, and took the sun-bonnet off, and asked its owner's name.

The girls stared at the bare feet and ragged dress, and looked down at their own pretty clothes, and smiled at each other. But the little barefoot girl was quite used to this, and did not mind; besides, she very soon stopped thinking about the others altogether in listening to what the young lady was saying. She was talking to them about praying, about children praying. She told them how little difference it made whether they were rich or poor, pretty or homely; whether their clothes were fine or shabby, if only their hearts were clean and white and good; that they might try and try, but they could not change them themselves, but God could, and they must ask him to. The small girl didn't understand all this, so she waited around until the others went, and then, while the young lady was tying on the old sun-bonnet, asked in a whisper how God could tell whether a girl wanted to be good if she didn't know him, and didn't know how to find him. The lady took that little girl into her lap, sun-bonnet, bare feet and all, and told her how she could talk to God just as to her own father and mother, only that he would understand a great deal better; how she must believe that God could make her heart good, and ask him to, and he surely would.

\* \* \* \* \*

There had been two Sabbaths since that very hot one, and the world was cooler now. The

rain had washed the leaves clean, and cooled the bricks, and the birds were happy again. The same little girl was coming down the street, but this time she had an old man with her. He was not a nice looking old man. He had a red face and black hands, and wore very ragged clothes, but she didn't care, and held tight hold of his hand as she went up the church steps. She pushed the door open and pulled the old man in. He stood leaning against the wall, rubbing his hands through his hair, and looking very uncomfortable indeed. But the little girl ran to her young lady and whispered:

"I've brought grandfather; won't you tell him about talking to God?"

Grandfather's face got redder still when the young lady came up to him, and he turned his hat round and round.

"The little 'un has been tellin' me what you said. I used to go to church myself, away back. I heard her praying the other day, talkin' about gettin' a good heart, and I thought perhaps I needed one myself; and anyway I'd like to come and hear about this talkin' to God."

They found a place for "grandfather," and he stayed and seemed to like it.

An hour later, the young lady stood on the church steps and watched them go away, the ragged little girl and the rough-looking old man, down the street past the brick walls, the tree, and the sparrows; and there was a smile on her face as she watched them. She was thinking of the little girl who wanted her grandfather to know how good it was to talk to God.

—The Colporter.

#### YES, THE WHOLE BIBLE.

A few days since, while conversing with a gentleman, an attendant at one of our largest churches, he remarked: "Why, you don't believe the story of Jonah and Joseph?" "Certainly I do," said I, "I believe the whole Bible." "Well," he said, "I am surprised, that a person of your intelligence should swallow such statements," (or words to that effect.)

I felt sorry for the man, and it seems to me that some of our clergy are largely responsible for the fact, that their hearers imbibe such sentiments. One pastor hits the Bible a kick, and passes it along for another, who is ready, and waiting, to kick it again, as if it was of no account whatever in this age of free thought, and higher (?) criticism, so called.

One says he don't believe this, and another says he don't believe this, and another says he don't believe that, and still another says he don't believe this or that was inspired, and that he don't believe Moses wrote the books usually attributed to him, and so on and so on. Do they believe this in Rev. 23: 18, "For I (Jesus) testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

Have they no fear of God whatever, that men dare do, and say, such things as have been mentioned?—The old translators put added words in italics where it became necessary to do so to make sense and it always seemed to me that they did so because they feared to add a word even for the above purpose. There reverence—"Put off thy shoes from off thy feet for the place where thou standest is holy ground." The man who thought he could steady the ark was stricken dead, and so it seems to me men do not realize what they are doing when they trifle with God's Word—the Bible—from which come all the blessings we enjoy. When they come to die, how will the shepherds who have not fed the flock appear before the Judge—the Great Shepherd—whose voice they have not obeyed, but have sneered at, and preached false doctrines, and fables in its place? It is time for a change. It is time to come back to the old truths of the gospel. It is what the people want. They are hungry for it, and woe be to the shepherds who do not feed the flock.

JONAH.

HARTFORD, Conn.



## CORRESPONDENCE.

We gladly print the following letter, which has been unintentionally delayed. It breathes so much of the spirit of consecration, and a desire for that sanctified life which the Scriptures enjoin, that it will inspire others with the same desire which the writer has. Any brief, intelligent, scriptural article on the subject of sanctification will be welcomed to the columns of the RECORDER:

OCALA, Fla., May 18, 1894.

Dear Brother:—You tell us in the RECORDER of May 31 that "the clearer the intellect, if sanctified, the keener will be one's conception of truth, and his consciousness of the relations he sustains to God and the beings with whom he associates." The more I study these lines in connection with God's holy Word the more they both seem to unfold. Sanctification is an interesting subject or doctrine, and it seems to me, if I understand it rightly, should be to all those who love the Lord. My object in writing is to ask if you will not give your views, or have others give theirs, on this important subject. Do you not think that sanctification is a second blessing, and that the same is within the reach of all believers who are willing to pay the price that our heavenly Father requires of us in order that he may come in and abide with us? We who are removed from church privileges feel the need of this abiding love, that we may withstand temptations, and be better fitted for the Master's work. Those of our people who have church privileges can scarcely appreciate my meaning, as they are surrounded with influences that tend to draw them toward our heavenly Father and his work; but we who have been down in the wilderness (religiously speaking) twenty years, surrounded by temptations and away from the influences for good, have a hungering and thirsting for a closer walk with our Saviour, and we feel that we are spending too much of our short life in holding down the "old man" that is within us. Cannot we cast him out through sanctification, and have the space that he occupies in our souls filled with that "perfect and abiding love?" Then it seems to me that we will be able to withstand the temptations from without, and of course will have none from within, and will have more time, and be ever ready for the Master's work. We have seen but little in the RECORDER on this subject, and are not posted as to the views of our people on the subject, but I am fully convinced that the Bible teaches that there is a something that is within the reach of all believers on the Lord Jesus Christ, and that I have not been enjoying the same. I cannot see why we should be stopping here in the wilderness, almost starving, when our heavenly Father has invited us over into Canaan, the promised land, that is flowing with milk and honey. Brother, I am ready to lay down all prejudice, etc., in regard to these matters in order to get at the truth. We will have to lay aside our prejudices some time, why not do so now? If you can throw on the searchlight that we may know where we stand, we will be grateful. While I have not written the above for publication, you are welcome to utilize the same, or any portion of it, for the Master's cause.

Fraternally yours,

DAVID D. ROGERS.

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C. A. BURDICK, Brookfield, N. Y.

THE next session of the Quarterly Meeting of the churches of Otselic, Lincklaer, DeRuyter, Cuyler Hill and Scott will be held with the church at Lincklaer Centre, N. Y., July 28th and 29th. The following programme has been prepared:

## SABBATH.

10.30 A. M. Sermon by L. R. Swinney, followed by conference meeting.

12 M. Dinner at the church.

1.30 P. M. Praise service, led by Frank Allen.

2 P. M. Address by O. S. Mills, subject, "The Bible."

2.30 P. M. Session of Sabbath-school.

## FIRST-DAY.

10.30 A. M. Church conference.

11 A. M. Sermon by B. F. Rogers.

3 P. M. Sermon by Perie R. Burdick.

I SHOULD like to confer with any of our churches that want to employ a pastor. Will engage for best efforts in pastoral and evangelistic labor; have some experience in both. Address C. W. Threlkeld, 197 Union St., Memphis, Tenn.

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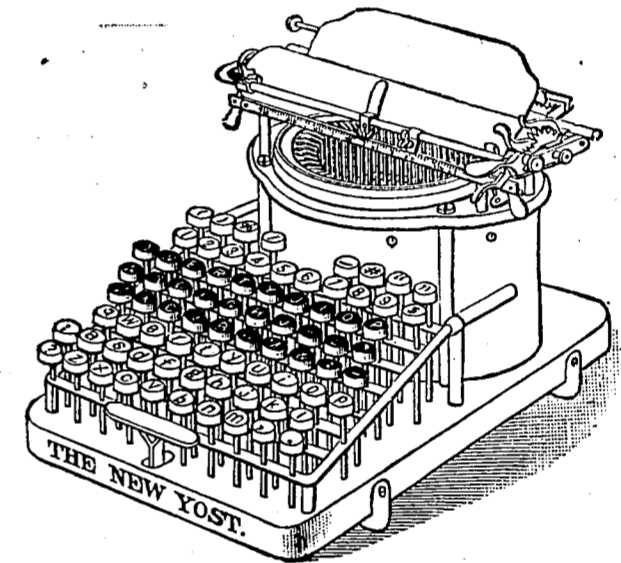
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THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended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

COUNCIL REPORTS.—Copies of the minutes and reports of the Seventh-day Baptist Council, held in Chicago, Oct. 22-23, 1890, bound in fine cloth, can be had, postage free, by sending 75 cts. to this office. They are on sale no where else. No Seventh-day Baptist minister's library is complete without it. A copy should be in every home. Address John P. Mosher, Ag't, Alfred N. Y.



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**MARRIED.**

WELTS—CRANDALL.—In Little Genesee, N. Y., June 28, 1894, by Rev. S. S. Powell, Charles J. Welts, of Salamanca, and Elvira H. Crandall, of Little Genesee.

GALE WARNER.—At South Bolivar, N. Y., July 5, 1894, by Eld. G. P. Kenyon, Frank E. Gale and Martha E. Warner, both of Shingle House, Pa.

VOORHEES—FARLEY.—At the home of the groom, in Shingle House, Pa., July 4, 1894, by Eld. G. P. Kenyon, Frank A. Voorhees and Jennie S. Farley, of Ceres Township, Pa.

CALLAHAN—RHODES.—At the Seventh-day Baptist parsonage in Walworth, Wis., July 4, 1894, by the pastor, Wm. Callahan, of Hartland, Ill., and Miss Minnie Rhodes, of Harvard, Ill.

**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.

SAUNDERS.—Mrs. Mary Burdick Saunders, wife of Charles E. Saunders, at Little Genesee, N. Y., July 6, 1894.

Mrs. Saunders was born March 22, 1864, in the town of Genesee, N. Y., the daughter of Daniel Maxson Burdick and Sally A. M. Burdick. She seems always to have loved Jesus, giving evidences of such love at an early age, and was baptized when fourteen years old by Rev. A. H. Lewis, D. D. She graduated at Alfred University, a member of the class of 1890, greatly beloved by those who knew her, and was made president of the class. During these school days she consecrated herself to that eminent form of Christian service—the Student Volunteer Movement, provided God should open the way to foreign missionary work. Feb. 17, 1893, she was married, her home until recently being in Albion, Wis. Funeral services were held in the First Genesee church, conducted by the pastor, who was assisted by Rev. M. B. Kelly, Rev. Boothe Davis, and Rev. M. G. Stillman. Text, Job 19: 25. Services were attended from far and near, representatives of her college class coming from Alfred. Everything that love could do was done in the way of floral decorations, and evidence of the deep love with which Mrs. Saunders was held were manifest on the part of all.

S. S. P.

PHILLIPS.—Welcome A. Phillips was born in Rhode Island, June 8, 1838, and died in Otselic, N. Y., July 8, 1894.

In the autumn of 1862 he made a profession of religion and joined the Otselic Free-will Baptist Church, and was licensed to preach June 1, 1878, and ordained March 2, 1884. Though continuing on his farm, he was an earnest and faithful minister, preaching at home and for short periods in Rhode Island and West Virginia. The funeral service was at his own home, and the words chosen by the family: "Blessed are the pure in heart for they shall see God."

L. E. S.

EMERSON.—In Hebron, Pa., July 10, 1894, Ephraim Emerson, in the 70th year of his age.

His wife died Feb. 17, 1891. Since that time the greater part of his life has been spent with his son, R. H. Emerson, where death found him. In early life he experienced a hope in Christ. Of a truth it may be said he was faithful to his profession. His membership was with the Seventh-day Baptist Church of Hebron Centre, Pa. Funeral at the Hebron church, July 12. Text 1 Kings 7: 22 and Rev. 8: 12

G. P. K.

BUTTS.—At West Hallock, Ill., July 11, 1894, Geo. W. Butts, in the 60th year of his age.

He was a devoted husband and father, an honored citizen, and a worthy member of the Seventh-day Baptist church. In his death his family, the church and society, and the community generally, have suffered the loss of a wise counsellor, a generous helper, and of a public-spirited and trusted fellow citizen. A fuller notice later.

S. B.

BURTON.—In Delavan, Wis., June 23, 1894, Newell L. Burton, in the 50th year of his age.

Mr. Burton was born in DeRuyter, N. Y., Jan. 9,

1845. Was married to Miss Alice Crumb Oct. 28, 1868, who, with one son, an only child, survives him. With the exception of about three years, Mr. Burton lived in DeRuyter and Leonardville, N. Y. In the spring of 1891 he came to Walworth, Wis., thence, in March, 1893, to Milton, and in November of the same year moved to Delavan into the beautiful home recently purchased where he was to end his days. Mr. Burton never made a public profession of religion but believed in Christianity, was a kind husband and father, and an obliging neighbor. Funeral services conducted by the writer, assisted Rev. Chas. A. Hobbs, of the Delavan Baptist Church. Sermon from Heb. 9: 27, 28

S. H. B.

COON.—At Adams Centre, Wis., July 7, 1894, of complicated disease caused by the grip, Prentiss Coon, in the 73d year of his age.

The subject of this notice was born in Angelica, now Amity, N. Y., Nov. 21, 1819. At the age of 14 he professed religion and was baptized by Eld. Stillman Coon and joined the Amity Church at the time of its organization. Bro. Coon was married to Cynthia Flint, daughter of Joseph and Elizabeth Green Flint, Nov. 26, 1840. For five years he lived in the town where he was born, working at the carpenter's and cooper's trades, studying medicine as opportunity would permit. In July, 1845, he moved to Milton, Wis., where for three years he lived on his farm, still gleaning what he could from medical books. He finally rented the farm, and studying medicine with A. B. Crouch, received a certificate for a diploma in 1849. He then moved to Albion, Wis., where he practiced medicine for a year, then returned to Milton, where he lived until the fall of 1870. Then he came to Adams Centre, Wis., where he followed the practice of medicine until too feeble to ride. He leaves an aged wife and three children to mourn their loss. The funeral discourse was preached by Rev. J. H. McChesney. Text, "Blessed in the sight of the Lord is the death of his saints."

E. B.

**The Food Exposition**

is an educator for housekeepers. You are not obliged to attend it to appreciate the value of Borden's Peerless Evaporated Cream. Your grocer can supply you; always ready; uniform results assured. Insist upon having Borden's.

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Mr. Editor:—I stained a blue silk dress with lemon juice; what will restore the color? I am making lots of money selling the Climax Dish Washer. Have not made less than \$10 any day I worked. Every family wants a Dish Washer, and pays \$5 quickly when they see the dishes washed and dried perfectly in one minute. I generally sell at every house. It is easy selling what every family wants to buy. I sell as many washers as my brother, and he is an old salesman. I will clear \$3,000 this year. By addressing J. H. Nolen, 60 W. Third Ave., Columbus, Ohio, any one can get particulars about the Dish Washer, and can do as well as I am doing.

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MAGGIE R

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The principle at the bottom of this bit is so simple, so logical and practical that we wonder it was not adopted before, much as we wonder that it took generations for men to realize that car wheels did not run in cogs.

Will you please hold your nose tightly, shutting the air passages, and then try to run swiftly; do you think you would go far, no matter how wild or angry you were? Do you think your mind would turn to making an effort to relieve the stoppage of breathing? Supposing this pressing could be regulated to a hair, partially shutting off your breathing or grading it to the finest pitch, and supposing you knew that your privilege to breathe depended upon your obedience and gentleness; do not you think you would soon learn to be gentle and obedient? That is the principle of Britt's Automatic Bit. The pulling does not act on the bit itself, lacerating the mouth to no advantage, but it works outside of the bit on the rubber pad, each of which rests against the nostril, and as the rein is pulled these pads are pressed against the nostril, gradually shutting off the wind in proportionate time to the strength thrown into the pull on the rein, which is regulated by springs at the side. The bit also cleverly allows the mouth to open slightly at the same moment by pressure of the bar in the mouth against the lower jaw, so that a very limited amount of air can pass in that way when the nostrils are entirely closed.

What a grand invention this is? A man can let his wife, mother or daughter drive a spirited horse and know they are safe. If he has had a horse utterly beyond control, he can now drive him with comfort and ease. Many a horse now almost useless can be made worth thousands with this bit. In fact no horseman should lose the opportunity of securing Dr. L. P. Britt's descriptive pamphlets, giving illustrations of the bit, with complete descriptions, letters from all over America, prices, etc. The advertisement in this paper should also be carefully noted. His office is 37 College Place, New York.

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Epworth League Excursion to Silver Lake.

Thursday, July 26th, will be a historic and red letter day for Genesee Conference Epworth League at Silver Lake Assembly. Rev. Wm. M. Brodbeck, D. D., of Boston, Mass., will deliver the address. The Erie Lines will run a special excursion leaving Alfred at 8 48 A. M. Round trip, \$1 25

Baptist Young People's Union, Toronto, Ontario.

The Erie Railway will sell excursion tickets to Toronto, Ont., and return, on July 17th and 18th, at rate of one first-class limited fare, for the round trip. Tickets will be good for return passage on or before July 31st. This will give everybody an opportunity to visit Toronto at very low expense. Your choice of routes, either by rail or water.

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FREE SCHOLARSHIPS.

The Trustees of Alfred University, with increasing facilities and enlarged plans, offer to Seventh-day Baptist young people, who are prepared for College, free scholarships, one for each church, covering tuition and incidentals, for a four years' College course. This is a grand chance. For particulars address, Pres. A. E. Main, Alfred, N. Y.

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