

THE SABBATH RECORDER.

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BEAUTY.



THING of beauty is a joy forever ;
Its loveliness increases ; it will never
Pass into nothingness ; but still will keep
A bower quiet for us, and a sleep

Full of sweet dreams, and health and quiet breathing.

Therefore, on every morrow are we wreathing
A flowery band to bind us to the earth,
Spite of despondence, of the inhuman death
Of noble natures, of the gloomy days,
Of all the unhealthy and o'er-darkened ways
Made for our searching ; yes, in spite of all,
Some shape of beauty moves away the pall
From our dark spirits. Such the sun, the moon,
Trees old and young, sprouting a shady boon
For simple sheep ; and such are daffodils,
With the green world they live in, and the clear rills

That for themselves a cooling covert make
'Gainst the hot season ; the mid-forest brake,
Rich with a sprinkling of fair musk-rose blooms ;
And such too is the grandeur of the dooms
We have imagined for the mighty dead ;
All lovely tales that we have heard or read ;
An endless fountain of immortal drink,
Pouring unto us from the heaven's brink.

—*Endymion.*

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BABCOCK BUILDING

PLAINFIELD N J

Sabbath Recorder.

L. E. LIVERMORE, Editor.
J. P. MOSHER, Business Manager.

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THE friends of the courageous and indomitable Rev. Dr. Parkhurst, of New York, will regret to learn of his broken health, as a consequence of over-work. His continuous and self-sacrificing labors in the cause of civil reform in the administration of the municipal government of that great city have resulted, as his friends feared, in absolute necessity for the abandonment of his labors for a time. He has sailed for Europe for rest and recovery.

SPECIAL attention is called to the sermon of President Davis in this issue. Especially should our young men read it with much care. Do not hastily glance at the first few sentences, or the principal divisions, and then pass on to other matter. Sit down and read it through; and then read it again. Think about it, as it bears upon your previous thinking, as it relates to your plans for your life-work. If it takes a half hour or an hour to read it, you will be well repaid.

THE poem published on our first page last week, entitled "The Heart's Story," and credited "author unknown," was reprinted from the *New York Tribune* of recent date, in which the editor asks for the author, if any of the readers can give the information. The following card has been received:

To the Editor of the SABBATH RECORDER:

In the last RECORDER, the poem on title page, "The Heart's Story," author unknown, appeared in print at least fifteen years ago, under the title "Faith," and attributed to Ella Wheeler (now Wilcox). A great favorite of mine at that time, and copied in my book.

Sincerely,

M. ALZINA SAUNDERS.

HOPE VALLEY, R. I., June 10, 1897.

THERE were several discoveries of America about four centuries ago. Columbus has the credit of the discovery in 1492; Amerigo Vespucci, after whom the continent was named, made subsequent discoveries, and early in the morning of June 24, 1497, John Cabot discovered the main land, about fourteen months before Columbus had seen more than outlying islands. This event will be appropriately celebrated on June 24, in New York. The Cabot's were under English patronage, and from that source sprang the English speaking colonies of North America. It is well for those, especially who are the natural descendants from the English, to keep fresh in mind the English discoverer and the Providence that has given this country, so largely, to the Protestant and English-speaking people.

It was Thomas Hughes who once gave this bit of sound advice: "Think well over your important steps in life, and having made up your mind, never look behind." Mr. Hughes had observed what many other people often see, that is, a hesitating, halting, uncertain step in life's journey. Many people decide upon a course to pursue and almost immediately begin to doubt its propriety and hesitate about carrying out its provisions. They make bargains and "back out;" make appointments and delay to meet the conditions; make promises and do not fulfil them; set out in religion and soon backslide. In

fact their entire lives are full of failures; they are marked by indecision. David Crockett said, "Be sure you are right, then go ahead!" Paul said, "Forgetting those things that are behind, and reaching forth to those things that are before, I press forward for the prize." And Jesus said: "No man, having put his hand to the plow and looking back is fit for the kingdom of God." Then be decided. Having made up your mind to pursue a given course, go ahead; persevere in it; pay little attention to opposition; do your duty faithfully and well, and spend no time in useless regrets.

IN another column will be found a few earnest words from J. D. Spicer, Treasurer of the Tract Society. Please read his article and give it prompt attention. In this connection we feel inclined to recall to the minds of our readers an incident of the last Conference. It seemed to many a very desirable thing to add, at least, 300 names to the subscription list of the SABBATH RECORDER. This appeared like an easy thing to do. Many were enthusiastic and readily pledged, for their respective churches, their proportion of this increase, which would be only 8 per cent of the membership, or 8 additional subscribers to every 100 members. We are now about two months from the close of this Conference year, and only sixteen churches have been heard from in this effort to add names to the list. The aggregate increase is 67 subscribers, or an average of 4 3-16 for each of the 16 churches. Or deducting 18, the highest number of new subscribers, sent in from the Nortonville church, it will leave an average of 3 1-16 for the 15 remaining churches. One lesson we should not fail to learn from this, and similar instances of enthusiasm engendered on occasions of public meetings, is, not to plan for very liberal outlays of money based on pledges, prompted by rose-hued speeches and temporary impulses of benevolence. Enthusiasm is good at times, and important as a stimulus; but unless it is grounded in reason and sound judgment, and backed by conscience, it becomes only a momentary impulse, which is followed by reaction and relapse; "And the last state of that man is worse than the first."

THE question of the employment of a Sabbath-school specialist to devote his time to the preparation of lesson helps and literature has been thought of and talked about to some extent, both in public and in private. The subject is sufficiently important to demand still more attention. Our present methods are far from being satisfactory. Our faithful Sabbath-school Board, composed of pastors and men whose hands are already full of their own home duties, and who have neither the time nor the strength to do the work gratuitously, call on others who are similarly situated. Those who are asked to bear their share in this gratuitous labor do not see how they can undertake the task, and yet do not like to "shirk" public service. So they agree, if possible, to do it. Sometimes it does not seem possible, and at a late hour they decide not to undertake it. Then the Board must either secure others or hasten, to the neglect of other duties, and rush off something that "will do for this time." The preparations made under such circumstances are necessarily crude and fail to interest or

instruct, to any great degree. The diversity of talent employed is not favorable to unity of plan, and the schools suffer thereby.

In the over-crowded time of the too-busy pastors who thus volunteer their services it often happens that the preparation of the lessons is delayed and the matter does not reach the publishers in time for careful work, and the helps are hurriedly mailed, perhaps reaching their destination one or two weeks late.

Now the only remedy for these serious failures will be found in a radical change of plan. The Sabbath-schools cannot afford to be handled in this way. They can and should afford to raise a fund sufficient to employ a competent and devoted man to do this work and much more in the line of successful Bible study. Such a Sabbath-school specialist is one of our greatest needs at present.

RATHER caustic criticisms were made at the recent Baptist Anniversaries at Pittsburg on the remarks of a missionary, from Ningpo, China, Rev. W. H. Cossun, because of his strictures upon the Missionary Board for accepting the munificent gift of Mr. Rockefeller, toward wiping out the large debt which had accrued against the Society. Baptist papers and others have taken a hand at discussing the general principle involved. The subject is by no means a new one. The question has many times been raised as to the propriety of supporting the gospel with money which is the direct product of some dishonorable and illegitimate traffic. Temperance people have been charged with inconsistency when they have used contributions from rum sources; and pastors have been severely criticised for accepting money contributed by those in their congregations, who are well-known brewers, liquor-dealers, stock-brokers, jockeys and other kinds of dealers not generally approved by Christian people. We admit that there does appear to be an ethical inconsistency in carrying on a wicked business for the sake of supporting the gospel; and it would seem to be decidedly wrong for a church or reformatory movement to derive its support from such a source, without the most earnest protest against the business. But what church or missionary organization can become a censor of such unerring wisdom, as to eliminate the nickels and dimes and dollars that find their way into the contribution box, and which have not been earned in a legitimate way? Or who can judge correctly of the motive of the giver even of ill-gotten gains? Is it certain that all the vast sums of gold and silver gathered from the Israelites, and used in the construction and ornamentation of the Temple, were entirely free from dishonest taint? Did God himself lay an embargo on the "jewels of silver, and jewels of gold, and raiment," which the women borrowed of the Egyptians, preparatory to their exodus from Egypt? The money that was cast into the treasury, whether by the rich and pretentious Pharisee or by the poor and timid widow, was accepted for good uses, and credit was given to the donors, according to their spiritual attitude and motives. So now why not take this world's money and consecrate it to holy uses, rather than to reject it, when offered, and let it go back and continue to serve unholy purposes? These remarks are made on the general principles involved, and are not designed at all to touch the merits or

demerits of the Rockefeller gift in particular. But it is a matter of great satisfaction to see men, who control vast fortunes, using their means liberally, in founding and endowing colleges and universities, building churches, maintaining missions and blessing the world. "By their fruits ye shall know them."

BREVITIES.

THE entire membership of all secret organizations, according to the June number of the *Christian Cynosure*, was, in December, 1896, 5,400,000.

QUEEN VICTORIA celebrated her seventy-eighth birth-day May 24. Among other noted persons who sent congratulatory telegrams was President McKinley.

THE University of Cambridge, England, does not modernize very rapidly. It has refused, by a large majority, to grant degrees to women, no matter how deserving.

THE great lens of that greatest of telescopes, at Lake Geneva, Wis., is said to be perfectly satisfactory. New discoveries are anticipated from the use of this powerful instrument.

AT Grand Rapids, Mich., the Fountain Street Baptist church has erected a commodious bicycle house to accommodate 150 bicycles. A boy is also provided to guard the bicycles during the services to prevent their being stolen.

BAPTIST statistics as shown by the latest compilation in the American Baptist Year Book are, ministers, 27,257; churches, 40,658; members, 3,824,038. The total contributions for all purposes for the year amount to \$11,709,360.06.

RECENT speeches of President McKinley and Secretary of the Treasury, Lyman J. Gage, before the financiers of the nation, have gone far toward re-assurance. They speak with much confidence in the power of the tariff to give protection and prosperity.

IT is reported that the directors of the New York Elevated Railroad have decided to change from the steam locomotive to the electric motor for propelling their cars. It will cost \$7,000,000 to make the change, but it is estimated that it will save \$1,000,000 per year in cost of propelling.

WARSHIPS from Japan are gathering around Hawaii professedly for the purpose of protecting their countrymen. The Japs are said to be suspicious of Americans, and greatly opposed to every thought of the annexation of Hawaii to the United States. But if annexation is deemed advisable, it is not probable that the consent of the Japanese would become a *sine qua non*.

MANY were the prophecies, in the latter part of the past winter, of an early Spring, and nothing daunted by an unusually cold and late spring time these would-be-weather-wise-prognosticators gave positive assurance that we would have an unusually warm summer. Well, some day in July when the mercury stands at 98° they will doubtless take great satisfaction in reviewing their predictions!

THE act of signing the bill to legalize breweries and the manufacture of liquors, by Gov. Drake, of Iowa, is a surprise and deep sorrow to the friends of temperance in that state. They had great confidence in the Governor and did not think he would thus disgrace the fair name of their commonwealth. Many are the regrets expressed by leading men and journals throughout the state.

PRESIDENT LOW, of Columbia University, is likely to receive the nomination of the Citizens' Union, for the office of Mayor of Greater New York. Mr. Low occupies a very important position now and cannot well be spared from the University, but should the call be so unanimous as to make it appear that his election is a public necessity in the important beginning under the new charter, he may accept the nomination.

SINCE the horse and mule are becoming unpopular as *motors*, (the steam-engine, electric trolley, compressed air, bicycle, and motor wagon, being their successful rivals) it is proposed to turn these faithful animals to some account as articles for food. It is well known that horse and mule flesh have long been used in France, and it is even hinted that the delicious *saucisson de mulet* (mule sausage) of many first-class restaurants is eaten with great relish in this country without a suspicion of its real origin.

A CIRCULAR has been issued to the leading Jews in England, France, Germany, Russia, Austria, Turkey and the United States, calling for a convention, to be held August 25-27, to consider certain problems relating to the present condition and the future prospects of the Jews. Among other questions to be discussed will be the feasibility of acquiring the old home of the Hebrews, Palestine, and a strip of land in Syria. The place for holding the convention does not appear in the call as reported in the papers.

AN army of inventors are working out the problem of the "motor wagon," or horseless carriage. Mr. Edison expresses the opinion that there will soon be a horseless carriage on the market that can be sold for \$100. That is a more favorable figure than has generally been anticipated. It will prove a great blessing to those who cannot afford a horse and carriage, and yet who can venture so small an investment as Edison suggests. But it hardly looks reasonable after all that \$100 will buy very much of a motor wagon.

THE Baptist Anniversaries, comprehending the Home Mission and Publication Societies, the Missionary Union and other organizations, were held in Pittsburg, May 17-25, 1897. The registration showed an attendance of delegates of 875. There were 22 Northern states represented in this gathering. A deep spiritual influence is said to have been a marked feature of the meetings. The report concerning the effort to raise money to pay off the large debt of the Missionary Society, of \$486,000, was waited for with much anxiety. Besides Mr. Rockefeller's offer of \$250,000, there had been pledged \$205,000 more, leaving only \$31,000 to be provided for, as satisfying the condition upon which Mr. Rockefeller's pledge was made. All felt very hopeful that the balance would be provided for within the time specified.

THE BROTHERHOOD.

THE CHURCH IN THE LINE OF WHAT IT IS AND WHAT IT SHOULD BE.

BY FRANK L. GREENE.

This is the topic suggested to a layman for a ten-minute talk.

What is the church? It is the organized body of believers in God, and disciples of Christ. It is the backbone of civilization, the mainstay of society, the supplement of the Christian home. It has been the leaven of progress in the past, and it is the world's hope for the future. Men may come and men may go, but the church, if vital and true, goes on forever. We look to it for spiritual instruction and encouragement. We look to it for that higher social element which every community feels the need of, and must have, if it is not to yield to the domination of a baser social instinct. The "fellowship of kindred minds" is characteristic of the Christian church. As coal to coal, so heart to heart keeps the spiritual life aglow. Happy is the young man who is reared in a Christian home and kept within the influence and activity of the church circle until maturity is reached and the habits of life are largely fixed; they will be an anchor to him in future years.

The very idea of the church presupposes *unity*. Methinks I can hear the devil laugh when a quarrel begins in a church. "Brotherhood" is a pleasant word and the thought of it is pleasanter still. Who of us has not felt the need of a friend or a group of friends to whom he can unburden an overloaded heart in perfect trust, to whom the inner questionings, the perplexities, the cherished aspirations, may be imparted with the surety of sincere sympathy, advice, and counsel. Let us have more brotherhood within each church as well as between the several churches.

But is the church all that it should be to us? All that it can be made to be?

In the first place, the church should be organized on a business basis, and its business done by approved business methods—a thing not always done, I fear. "Method is the hinge of business, and there is no method without order and punctuality." Nowhere is system more needed than in religious organizations. If services are to be paid for, it should be done and done promptly. If regularity and promptness are so essential in other relations of life, why not in the very necessary matters of weekly duties, in making reports, and in the giving of our substance? There can be only one answer.

The church should be the seat and center and controlling force in all Christian work in the community. The Sabbath-school and Christian Endeavor are not to my mind, and should not be, independent agencies, but special lines of church work adapted to the different ages of workers and learners, and suited to the work to be done. They are the instruments of the church—branches of the church vine. We as a people are prone to differentiate and double our machinery too much; to foster too many independent agencies to our own weakening. Let us remember again the fable of the bundle of sticks. Let us concentrate, not forgetting that there may be great diversity of activity and labor under a unity of purpose and a unity of control. It is that very thing that has made the Roman Catholic church powerful far beyond

what its numbers or its spirituality would make it.

To-day a wagon load of books and blank stock was delivered at my school, as frequently happens. Stepping to a class-room, I asked the teacher to loan me four strong boys to carry in the baskets and safely stow the heavy stuff—not an easy job. What was the response? At least thirty wildly extended arms eager to do something. It illustrates my point. Young people like to *do something*, and the church must study and plan how to satisfy that longing and how to direct it properly. The great success of the Christian Endeavor movement lies, in a very large measure, in the fact that it organizes this energetic spirit of youth and furnishes ways and means for this love of doing to bring culture and mutual helpfulness.

Again, we need more systematic, thorough instruction of the young, in the church and through the agencies of the church, in the scriptural reasons and groundwork of the faith we hold, based on "thus saith the Lord." Some of us older people are altogether too foggy in our notions along this line. It would strengthen many a young man to stand squarely in the time of trial and temptation. I do not believe in diluting Scripture till it gets to be merely moral slops. Children have a wonderful understanding of the motive and moral in the Old Testament stories, as well as a keen penetration into the Scriptural truths of the New. They see and feel far more than they can express. I remember with great satisfaction our old custom of committing to memory passages of the Bible—yes, "learning by heart"—that was what it really was, and they stick in the heart. I wish we had more of it now.

The church should show its young people that it is interested in their future by helping them to form proper ideals, and by guiding them into practicable aims and fruitful purposes. The successful life must have a definite object. The aimless man becomes an intellectual tramp if not an actual one. Upon the ideals formed in these early years rests the future. By their singleness and purity may we forecast the worth and exaltation of that life. "As a man thinketh so is he." "We are such stuff as dreams are made of." We are what our visions and purposes of life have made us. The dream of to-day is the reality of to-morrow. Do not then ridicule and smother the youthful dreams, but lend kindly sympathy, throw a little of God's sunlight upon them, and cultivate them into definite, pure and healthy purposes of action.

"The flighty purpose never is o'erlooked
Unless the deed go with it."

Did you ever study Muller's picture of the Holy Family? It has been full of suggestion to me for many years. In the distance is a beautiful landscape like a far away vista of life. A striking group is gathered in the foreground. The father stands by in protecting strength; the mother is seated in confident repose; while near by a ministering angel with instrument, in reverential mien, sounds the note of worship. All these mean much and speak their meaning to the eye. But they are not all. They are but the setting for a sweet child's face upon whose up-turned look of purity and trust all eyes are centered. It is the face of the Christ-child. Without it the thought and motive of the picture is gone; without it all else has lost its meaning and

purpose; without it there is no picture. You may have houses and lands and great plans for life; you may get culture and position. They are only the setting of a life whose crowning gift is a consecrated Christian purpose. If that be lacking, life's picture is sadly incomplete. Do not forget the little upturned face in the center of the picture.

Thus far I have spoken almost entirely of the attitude of the church toward its young people, and I have purposely done so; for they are our center and our hope. If we older people keep ourselves straight and succeed in finding plenty to do that is interesting and profitable for the younger ones, we shall find a work of grace, I think, fully equal to our powers.

JUNE.

BY MRS. C. M. LEWIS.

There's life and beauty everywhere,
The world is all in tune,
The twittering birds sing o'er and o'er
'Tis June, 'tis June, 'tis June.

Soft is the hum of insect life
Through the balmy atmosphere,
The low-toned hum of many wings
Is music to the ear.

Broad fields of grasses toss and wave
In billowy seas of unrest,
While wave on wave of starry flowers
Flash from each wind-tossed crest.

Or hide in lowly abysses
Their stretch of sheeted bloom,
Till the wind in capricious fancy
On the crest gives them room.

The bobolinks sing in chorus,
And over the wavelet's career,
Or in merry, joyous abandon
Dive into the masses of green.

The brooklet that winds thro the meadow,
Sings its laughing, tinkling tune,—
All nature lends its beauty
To this perfect day in June.

BEAUTIFUL BOULDER.

For nearly two months any one looking over the city could hardly refrain from the expression: Oh! how beautiful. Apple, plum and cherry trees loaded and over-loaded with the promising blooms; strawberries, currants, blackberries, raspberries and grapes, all foretelling abundance of their kind; green lawns, gayly attired flowers and the more substantial vegetable gardens, have unitedly made our city and surroundings a veritable paradise as to appearance. An early morning view of the productive valley with the evergreen foot-hills and snow-capped mountains for back ground, all brilliant with the flood of sunlight is quite enough to fill the heart full with gratitude to God for all his benefits to man. And yet there are those who do not enjoy it. Boulder is a full mile above the sea level and this altitude does not agree with every one's organism. Still a physician recently said to me: "The effect of the altitude exists in many cases more in the mind than in fact." The earth, the whole earth, north, south, east and west was made for the abode of man. And it is God's order that the organism of man shall very largely adjust itself to the altitude, to the hot, the cold, the wet and the dry climate. Let us see to it that we are doing life's work well in the fear of God wherever our dwelling-place may be.

Well we have had our annual literary treat. Last week was Commencement Week of the State University. Boulder people are giving more attention to these exercises each year. The University auditorium did not accommodate the company assembled to hear Pres. Baker's Baccalaureate address, on Sunday afternoon. Matt. 6: 21, "For where your

treasure is, there will your heart be also." Interest was the word deduced from this text. Interest in one's life work. Interest in everything noble, good and elevating. Interest in the advancement of mankind. Without interest life's work is a drudgery. Without interest no one accomplishes anything satisfactory to himself or to others. Without interest one goes through the world careless and listless, having eyes he sees not, having ears he hears not, neither does his heart throb in sympathy with the sorrows, joys or movements of his fellowmen. Again the thing in which a person is supremely interested will be carried with him to eternity. The person who clutches for his gold while his eyes are glazed by death's approach carries his gold to the judgment instead of Christ. The case of our lamented Bro. Geo. H. Babcock came to mind. When informed that death was at hand, his remark: "My interest in Christ is worth more than all my bonds," showed that neither great activity in business nor large wealth had hindered Christ from reigning supremely in his soul. He took the Saviour with him over the river instead of gold, bank stocks or any other earthly treasure. During the week very many good things were said, by earnest, thoughtful men. During the Commencement dinner speeches, the remark was made that according to the population the State University of Colorado has a larger number of students than the University of any other state.

As will be seen by the following, the railroad companies have combined to give the Eastern people an opportunity to see Colorado. June 29 and 30, and July 1, 2 and 3, tickets will be sold from Chicago to Denver for \$12.50. From St. Louis to Denver, \$10.50. Omaha or Kansas City to Denver, \$9. Going East tickets will be on sale July 14-19, 21, 24, 28, 31. Aug. 4, 7, 11, as follows: Denver to Chicago, \$15. Denver to St. Louis, \$12.50. Denver to Omaha or Kansas City, \$10. Summer tourist tickets on sale June 1, to Sept. 15, good returning until Oct. 31, as follows: Chicago to Denver and return, \$45; St. Louis to Denver and return, \$37; Omaha or Kansas City to Denver and return, \$25. No doubt some of our friends will be glad to take advantage of these cheap rates. The regular rate from Chicago to Denver is \$29.50. S. R. WHEELER.

BOULDER, Col., June 5, 1897.

ARE WE DOING IT?

Are we doing, financially, what we thought we would do when last year we added very materially to the expense of our work? Are we doing what we promised ourselves we would do, and what many of us at the last session of the General Conference promised our people we would do?

The receipts from contributions, thus far, have but slightly exceeded those of last year. Some generous individual offerings looked for have not yet materialized; while quite a number of our churches have not responded as they expected to. Our financial year will close with the present month, and unless contributions are hurried forward, we must go to the Conference with our indebtedness nearly as large as was reported last year. Come, brethren and sisters and churches, let us remember our obligations, and especially our pledges, and do quickly what is ours to do. The work is great; our responsibilities were never greater. We must go forward.

J. D. SPICER.

Treasurer, American Sabbath Tract Society.

Tract Society Work.

By A. H. LEWIS, Cor. Secretary, Plainfield, N. J.

CENTRAL ASSOCIATION.

The Central Seventh-day Baptists convened for its Sixty-second Anniversary on Fifth-day, the 3d of June, 1897, with the Second Brookfield church, at Brookfield, N. Y., Rev. Clayton A. Burdick, Pastor; Moderator, M. G. Frisbie; Secretaries, G. W. Davis and Martin Sindall. The opening sermon was preached by Pastor O. S. Mills, of Lincklaen. Theme: "Seventh-day Baptists as Religious Leaders." It was an excellent opening as a keynote for the succeeding sessions. Pastor Burdick gave a hearty welcome to the Association, at the close of the morning service.

The afternoon session was opened with devotional services led by H. B. Lewis. The afternoon was taken up mainly with business, including the reports of delegates from other Associations, delegates to other Associations, the appointment of Committees, etc. One sermon was preached; it was by Riley G. Davis, delegate from the South-Eastern Association; theme, "God's Revelation of God to Men."

EVENING SESSION.

In spite of a severe rain-storm there was a good attendance upon the preaching service. The sermon was by Rev. W. L. Burdick, delegate from the Western Association.

SIXTH-DAY.—MORNING SESSION.

The session opened with devotional exercise led by Pastor Swinney. Aside from the reports of certain committees, very interesting remarks were made by delegates who had been at the South-Eastern and Eastern Associations. Much interest was evinced in the history and in the future of our German Seventh-day Baptists in Pennsylvania.

EDUCATION HOUR.

At 11 A. M. President Davis, of Alfred University, conducted the Education hour. Two general points were discussed and emphasized. First, the educational advantages and appliances we now have. Second, inspiration to love and helpfulness for our schools. Riley G. Davis, of West Virginia, spoke of the good work which Salem College is doing for West Virginia, and especially for the spiritual and intellectual needs of the South-Eastern Association. He emphasized the high religious character of that school.

T. J. VanHorn, of Illinois, spoke for his *Alma Mater*, Milton College, of its high record in history, and of its permanent success, though surrounded by rival schools; of it as the home of Evangelistic Work. "A hot-bed of Evangelism."

President Davis spoke of the sixty-one years of history of Alfred University, of the work and worth of his predecessors, Presidents Kenyon, Allen, and Main, and of the present reorganization of the school, for fuller college work, separate from the preparatory school. He spoke also of the new plan for "Church Scholarship."

The remainder of the hour was given to "Tributes" to schools and teachers by graduates and students of our schools. B. F. Rogers brought a tribute to DeRuyter; Clayton A. Burdick and A. B. Prentice, to Albion Academy; O. U. Whitford, to DeRuyter, Milton and Alfred; Martin Sindall, to Alfred; and Dr. Swinney called attention to the fact that all the Missionaries in Shanghai are

"Alfred's Children." L. M. Cottrell and H. B. Lewis paid their tribute to self-culture, inspired by the early leaders in education.

SIXTH-DAY AFTERNOON.

The session was opened with a sermon by T. J. VanHorn. Theme, "The Law of God as a Sin-detecting Agency." We should be glad to give a full detailed summary of this and other sermons preached, but space forbids. We can only say of this that it was strong, clear-cut and telling. It set forth a well-balanced gospel, with the ruin of sin on one side, and the freedom of redemption on the other. It was quite unlike the flabby, emasculated, sentimentalism which is often called "gospel." It was vigorous with the grip of law and love, and the glory of redemption and obedience. The closing session of the afternoon was the "Missionary Hour," conducted by Secretary Whitford, and reported by him on another page of the RECORDER.

SIXTH-DAY EVENING.

The Sabbath opened with a praise and prayer meeting led by Pastor Platts, of Leonardsville. The meeting was large, and abundant in prayer, praise and testimony. The Holy Spirit filled the place, and made it an "Heavenly One" in Christ.

SABBATH MORNING.

The day was cool and beautiful. Missionary Secretary, O. U. Whitford, preached on "World-wide Evangelization." A strong, logical, and eloquent presentation of the truth that God's plans and purposes in all history aim at the salvation of men from the power and condemnation of sin. All agencies and resources of the universe are bent toward the development of this purpose. The highest end of human life is not mere "salvation," but the grand cathedral of pure and Christlike character. As workers with God, we are to lift our standard high and work with untiring love and unceasing joy.

SABBATH AFTERNOON.

The Sabbath-school lesson for the day was under the conduct of the executive officers of the Sabbath-school Board, Swinney, Platts and Sindall; and according to the following arrangement:

- I. Power of the Tongue:
 1. To perfect character, A. B. Prentice.
 2. To direct action, B. F. Rogers.
 3. To destroy manhood, C. A. Burdick.
- II. Control of the Tongue:
 1. Difficult, T. J. VanHorn.
 2. Possible, Dr. E. F. Swinney.
 3. Needful, Dr. A. H. Lewis.

The truths of the lesson were sharply set forth, and the effect of their solemn import was clearly seen in the audience. If those who were present do not take greater care over their words for what they heard, their condemnation will be increased.

"PILLARS IN GOD'S TEMPLE."

Sabbath-school was followed by a sermon from President Davis, of Alfred University, from Rev. 3:2. It was full of instruction and inspiration, placing highest ideals before the young, and cheering them to lofty endeavor and final "overcoming" in victory. The core of the sermon was: "Put yourself in harmony with God's will and purpose, that he may incorporate you into his glorious temple of eternal life and beauty."

EVENING AFTER SABBATH.

This was given to the "Young Peoples'

Hour," conducted by the Associational Secretary, G. W. Davis, of Adams. The report showed five Christian Endeavor Societies, with an aggregate of about 150 members, and three Junior Societies. Besides this report the program for the evening included an essay on "Helpfulness," by Miss Lina Langworthy; an address by Eva Austin, Superintendent of the Junior Society, at Adams Center, on "Junior Work;" an essay on "Life's Statues," by Miss Susie Starks; (read by Mrs. Sindall); an essay by Mrs. W. E. Elsworth, on "The Relation of the Christian Endeavor Society to the Church;" an address by Rev. F. E. Peterson, on "Christian Endeavor," and brief remarks of A. H. Lewis on the work of securing names for the circulating of Sabbath literature. The program was excellent and strong, and one of great practical value, especially in the important matter of "Junior work." We give space for these gems from the program. "The best way to help a soul is to inspire it to bear its burdens gladly, and to do its work bravely." "No child is too young to be taught loyalty to Christ and his church." "Carve yourself as to spiritual life and character for eternity." "The highest purpose of life is not to get ready to go out of it, but to make the most of it now." "Do something for Christ, and the church, and truth, and you will soon come to love them."

FIRST-DAY MORNING.

The morning hour before 10.20 was given to business. The Committee on The State of Religion reported a year of "Quiet and conservative growth; a year of love and harmony." It also recommended that the churches plan "for more aggressive work for piety and Sabbath Reform" next year.

TRACT SOCIETY HOUR.

This hour was filled by the presentation of the following themes:

1. What can pastors do to aid the work of the Tract Society? A. B. Prentice.
2. The value of our publications to our denominational life, B. F. Rogers.
3. "Proper Sabbath-observance as related to Spiritual life," O. U. Whitford.
4. "True Biblical Sabbath Reform, the only Antidote for Sabbathlessness and the decay of Sunday-observance," C. A. Burdick.

Prentice said: "The pastors must lead, instruct, and inspire the church to help do its own work, which is committed to the Tract Society. Sabbath Reform is everybody's work. We are the Tract Society. Pastors should not wait to be pushed from without. They should at once stir up, guide and use his people for Sabbath Reform."

Rogers said: "As bread is to physical life, so are our publications, next to the Bible, to spiritual life. He is mistaken who thinks he does not need to learn more and constantly about the Sabbath, and the issues and truths involved in our work. Every line of knowledge and activity touching Sabbath Reform should be under the eyes of the people constantly. The RECORDER should be the companion of every Seventh-day Baptist."

Burdick said: "The decay of Sunday-observance and the increase of Sabbathlessness is one of the prominent facts of the times. The cure for this comes from Biblical Sabbath Reform. (a) Because such reform exalts the Bible and builds on it alone. (b) Because it exalts obedience to God. This is fun-

damental to all Christian life—to all permanent Christian growth. (c) It exalts love. It bases obedience on love and loyalty to God. So it forms a firm foundation, and a tripple barrier against evil."

Whitford said: "The tide of Sunday-desecration and the consciencelessness of the masses concerning all days endangers our Sabbath-keeping. We must stand against this, and we must learn that physical rest is the lowest factor in Sabbath-keeping. The higher idea which we must seek in the spiritual nature of the Sabbath, and the uplifting power of Sabbath-observance in all that is best in Christian life. Acts of love and mercy are part of spiritual Sabbath-observance. Thus we gain power. And a revival of Sabbath Reform is needful for our best work in Evangelism.

Immediately following the "Tract Hour" came a sermon by A. H. Lewis. Theme: "The Duty of Seventh-day Baptists at Such a Time as This." The sermon aimed to lead the people to a larger conception of the value of Sabbath Reform, to a higher idea of the nature of the Sabbath, and to a deeper consecration to the mission to which God has called Seventh-day Baptists at this time. The issues now at hand are, in many respects, the same which were pushed back by the Puritan Compromise of a "change of day," three hundred years ago. Sabbath Reform now involves directly the authority of the Bible. The spiritual growth and power of Christianity, and the definite issue between Protestantism as the religion of the Bible, and Roman Catholicism as the religion of the church, supported by the state. Deep interest was evinced in the sermon, and many things throughout the sessions indicated a deeper interest and an increasing faith in the "New Sabbath Reform Work" in the Central Association.

FIRST-DAY AFTERNOON.

F. E. Peterson, delegate from the Eastern Association, preached from Nehemiah 4: 7; Theme, "Rebuilding for God." The chief work of life is to rebuild what sin has marred or ruined, in individual life, in society, in the state. The only safe foundation on which to build is the granite of the law of God. Evil and the Evil One oppose this work by "Intimidation," by "Flattery," and by proposed "Compromise." All these we are to oppose with the watch-word, "Remember the Lord." God's order to each one is: "Arise and build."

WOMAN'S HOUR.

Mrs. L. T. Burdick conducted the Woman's Hour. The report of the Associational Secretary, Mrs. Marie Williams, was full of hope and encouragement. This was followed by a "missionary exercise," conducted by Mrs. Elizabeth Hibbard, assisted by a number of young people. Dr. Ella F. Swinney, of Shanghai, made an interesting address upon "Some Fruits of the Gospel in Heathen Lands." The Doctor described a group of her helpers in the medical department of the Mission in Shanghai: four women and two men. Their experiences and personal characteristics showed that intelligent faith, personal sacrifice, and constant devotion are the "Fruit of the Gospel" in China, as abundantly and certainly in China as in America. A special collection was taken for Doctors Swinney and Palmborg.

CLOSING SESSION.

After items of business, the evening session was given to praise and consecration, under the leadership of Pastor Swinney. It was a season of spiritual uplifting, and of renewed consecration well worthy of an Association in which so much had been said and done to inspire Seventh-day Baptists to holier life, and more earnest endeavor in the work of Sabbath Reform and the cause of Christ.

ALFRED UNIVERSITY.

Babcock School of Physics.

A proposition to establish a school of Physics at Alfred having been made by our distinguished alumnus, Professor William A. Rogers, now Professor of Physics at Colby University, it has become necessary for the committee of the Trustees to take immediate action, and it has accepted the proposal, and Professor Rogers will assume charge of the new Department in the autumn of next year.

The proposition in brief is as follows:

First. The chair of Chemistry, now supported by the George H. Babcock endowment, is to be provided for by a separate foundation. An honored Alumnus has proposed to raise the funds for this purpose.

Second. A building costing \$6,000 is to be erected, the plans of which have been drawn and approved by Professor Rogers. This is to be provided with steam power and every facility for original investigation as well as practical instruction in physics, according to the most approved methods of the present day; \$7,000 will supply the necessary apparatus, and \$5,000 will be required as a special endowment for buying new apparatus from year to year.

Third. The apparatus now at Colby, which is Professor Rogers' personal property (and much of it his own invention), will come to Alfred, and become the property of our University. This could not be purchased for less than \$20,000, and its gift by the owner is one of the most valuable ever offered to the college.

Professor Rogers is our authority for the statement that the new school will be better equipped than any department of its kind in the United States, with the possible exception of the one at Cornell University, and students will be obliged to come to Alfred for special studies, because they cannot successfully pursue them elsewhere.

The importance of this foundation in Western New York must commend it to every friend of University education, as well as to every friend of Alfred.

A committee, consisting of Dr. Daniel Lewis of New York City, and Professor D. R. Ford of Elmira Female College, was appointed by the Trustees, to provide ways and means, with power to add to their number, and at present the undersigned constitute the committee. We confidently rely upon every old student to assume an active part in securing the amount needed for this great enterprise, which will be of incalculable advantage to the University and the people of the surrounding country.

We propose to secure 250 subscribers of \$100 each, which will supply all the funds now required. Payments may be made in installments if desired, and interest-bearing notes will be available for the endowment fund. The names of contributors will be permanently preserved in the new building. We

expect every one to co-operate with the committee, even at a personal sacrifice, if need be, and thus the entire sum can be raised in a few weeks and before Commencement, when it is expected that the corner-stone of the new building will be laid by Professor Rogers, on the afternoon of June 23, 1897.

Any desired information, subscription blanks, etc., may be obtained from any of the undersigned. Checks should be drawn to the order of Will H. Crandall, Treasurer of Alfred University.

COMMITTEE.

Daniel Lewis, M. D., 252 Madison Avenue, New York City; Prof. D. R. Ford, Elmira Female College, N. Y.; President Boothe C. Davis, Alfred University, N. Y.; Corlis F. Randolph, 607 West 138th Street, New York City; Judge Peter B. McLennan, Syracuse, N. Y.; Mrs. A. A. Allen, Alfred, N. Y.; Mrs. George H. Babcock, Plainfield, N. J.; C. C. Chipman, 220 Broadway, New York City; Hon. Weston Flint, 1313 K. Street, Washington, D. C.; Joseph M. Titsworth, Plainfield, N. J.; Hon. George H. Utter, Westerly, R. I.; P. J. B. Wait, M. D., Ninth Ave. & 34th Street, New York City; Judge N. M. Hubbard, Cedar Rapids, Iowa; Edgar H. Cottrell, Times Building, New York City; Mrs. B. W. Heinemann, Colgrove, Pa.; Miss Anna Langworthy, 344 West 33d Street, New York City; H. G. Whipple, Esq., 220 Broadway, New York City; Hon. Seymour Dexter, Elmira, N. Y.; Hon. M. M. Acker, Hornellsville, N. Y.; Hon. John Davidson, Wiscoy, N. Y.; W. R. Clarke, 158 Fifth Avenue, New York City; E. J. Chapin Minard, M. D., 243 Quincy Street, Brooklyn.

AMERICA ONE HUNDRED YEARS AGO.

There was not a public library in the United States.

Almost all the furniture was imported from England.

An old copper mine in Connecticut was used as a prison.

There was only one hat factory, and that made cocked hats.

Every gentleman wore a queue and powdered his hair.

Crockery plates were objected to because they dulled the knives.

Virginia contained a fifth of the whole population of the country.

A man who jeered at the preacher or criticised the sermon was fined.

A gentleman bowing to a lady always scraped his foot on the ground.

Two stage coaches bore all the travel between New York and Boston.

A day laborer considered himself well paid with two shillings a day.

The whipping-post and pillory were still standing in Boston and New York.

Beef, pork, salt fish, potatoes and hominy were the staple diet all the year round.

Buttons were scarce and expensive, and the trousers were fastened with pegs or laces.

A new arrival in a jail was set upon by his fellow-prisoners and robbed of everything he had.

When a man had enough tea he placed his spoon across his cup to indicate that he wanted no more.

Leather breeches, a checked shirt, a red flannel jacket and a cocked hat formed the dress of an artisan.

The church collection was taken in a bag at the end of a pole, with a bell to arouse sleepy contributors.—*St. Louis Globe-Democrat.*

High living and low thinking are proverbially allied. It is easy to feed the body at the expense of the mind, and thus cause mental starvation by an overplenty of physical food.

Missions.

By O. U. WHITFORD, Cor. Secretary, Westerly, R. I.

GOD KNOWS.

BY ARTHUR J. BURDICK.

What lies ahead upon the road of life?
Sweet fields of peace, or ways of toil and strife?
My path—which way? Across the grassy plain,
Or up the rugged, toilsome hills of pain?
Through sunlit vales, or winter's chilling snows?
God knows.

What waits for me? Wealth, ease, or thankless toil?
Sweet hours of peace, or bitter, sad turmoil?
Smiles, rare as golden sunbeams from above,
Or frowns? Hate, undisguised, or love?
Waits me the piercing thorn, or velvet rose?
God knows.

What lies ahead? God knows, he leads the way;
I trust in him, lead me where'er he may;
And be it joy or sorrow, he knows best;
I follow, leaving unto him the rest.
The future—leave it, then, in calm repose;
God knows.

The Missionary Hour at the Central Association was full of good thought and inspiration. Pastor A. B. Prentice spoke first upon our missions from a Pastor's Standpoint. The business of God's people is to carry the message of salvation to all men. The pastor must bring the lost and sick for healing and salvation. The pastor and the people are missionaries under the direction of the church. The church loves power and she will obtain her real power in this work. It is the business of the church to do this work, and if she has the "dry rot of selfishness" and does not do it she will die. This work should be world-wide—it is for all men. Pastor must train his people to this work, if he would not have them sink into spiritual decay. Care of the local church must not be such as to exclude this larger field of work. We as pastors must teach and lead our churches in all these things, or death will come to all that is good. The decay and death of the non-missionary Baptist churches and the wonderful growth of the missionary Baptist churches in our land are striking illustrations of what the missionary spirit, or the want of it, will do to the churches.

The next speaker was Dr. E. S. Maxson, of Syracuse, N. Y., who presented some thoughts upon our missions from a Layman's Standpoint. Every Seventh-day Baptist should rejoice to have a part in making known the good news of salvation through Jesus Christ.

The gospel was to be preached at Jerusalem and to be carried to the uttermost parts of the earth. Our missions are divided into the home and foreign. They are both important. We have small churches, and they need the missionary pastor, and it is a part of our work to look after these churches. Then in the evangelistic work I feel sure the angels in heaven rejoice over this work. We should support it with our money and our prayers. The field is great and is calling for more consecrated workers. Why may not more of our young people prepare themselves to become evangelists? We need to keep up our record in this evangelistic work, for our own life and growth, and for the approval of God. The printing press is a valuable aid to mission and evangelistic work. We should prepare and print evangelistic tracts for our evangelists to use in their work. The *Sabbath Outlook* was made more valuable when it became the *Evangel and Sabbath Outlook*. All parts of our foreign mission work are very important. In the evangelistic, school and medical work souls are brought to Christ and the Ten Commandments. God is blessing this

work. Seventh-day Baptists should rejoice over the work in China, Holland and England, and now our attention is called to Denmark. Surely there is a grand work for Seventh-day Baptists to perform. The Missionary Society deserves our support and our prayers. May we as a people do our part in this glorious work.

This address was followed by "Our Missions from a Lay-woman's Standpoint," Mrs. O. S. Mills. She said that what was true of laymen is true of women. Responsibility in carrying on this work is upon men and women alike. Women are commissioned by the church as much as the men. They have a work to do. If they "do not know" about missions, they should read, talk and pray until they do know and are interested. Interest begets action. Begin at home, keep the family alive to the work. Home is a most important field. Knowledge begets giving for missions. We know that we could do more if we were willing to sacrifice more. Women are peculiarly related to foreign missions, because of the sad state of women in pagan lands. It draws upon our love and sympathy. "Woman's work for woman" should gain our attention; more, it should have our prayers, our efforts and our gifts. Sisters, let us remember that we are involved in the "Great Commission," and strive to fulfil our part in it in all ways.

A male quartet, consisting of Revs. J. A. Platts, T. J. VanHorn, C. A. Burdick and F. E. Peterson, sang with inspiring power: "We are on the way."

Following this, President B. C. Davis spoke upon "Our Missions from an Educator's Standpoint." The history of any people is finished when it ceases to be an educational people. Opportunities and resources are of no value when people are uneducated. The first duty of all Christians is the spread of evangelical truth, and to spread it certain things must be. There must be means, there must be the house of worship, the preacher, the church and so on. Education is a means of grace. Men and women cannot carry out the Great Commission without it. To us as a people two things are essential: (a) Leaders. We must have pastors, evangelists, educators, Secretaries. Our truth cannot be spread without them. These leaders now and for the future must be educated and up to date in their day. (b) It is of supreme importance that our people be a cultured people. If we are to come to the front we must be strong to see and uphold truth, because of intellectual culture of to-day and of to-morrow. On the Southern Field it is easy to move the people, but they have too little culture to remain firm. We must send educated leaders South, if any permanent results are gained. Education as a means of grace, of power and of permanency is absolutely our need.

Dr. Ella F. Swinney, in speaking upon "Our Missions from a Missionary's Standpoint," outlined the growth of our mission in Shanghai for fourteen years. Then there were the evangelistic work and two day-schools. Before two years came the Dispensary. Boarding-schools for boys and girls came next. These now are all much stronger and better than ever. Miss Susie Burdick came and soon took the Girls' School, and Mrs. Davis turned her attention to work with the women. Some 27 to 29 of them came together at

stated times for instruction and to learn to sew. They were not accustomed to sew; all of that was done by the men tailors. Think of Mrs. Davis in such a group of heathen women, ignorant and uncultured, and the great good done. Some of the girls from the Girls' School have graduated and are valuable helpers and teachers. The boys are becoming men, and are enlarging the scope of their study and work. The medical work has developed in a wonderful way and to a wonderful extent. I will give an example of a trip into the country. Went on Fifth-day evening and returned on Sunday night. Went by boat, slept on our boat nights. People came to the boat on Sabbath. Saw 130 sick ones, besides calls at homes in the evening.

On Sunday, 100 sick. Cost of boat for trip, 60 cents per day, \$1.80; other expenses, \$1, making total expense for trip, \$2.80. Saw 230 sick people, 11 homes, and had personal talks with hundreds. Great work for three days, and for \$2.80! Constant growth of the mission shows the general position of our mission in Shanghai. Through medical and school-work seven girls have joined the church, and five boys from the Boys' School, twelve in all from the schools, educated like your children. What may not these do? Here Dr. Swinney described what a time she had with Kwae lung, daughter of Erlow, who would bind her feet. The interview led her to give it entirely up, and she is now a great helper. In the medical work at first a parlor was the dispensary. In six months 300 patients a day came for help, but could not treat them all. In time I gained one helper, then others and others. When Dr. Palmberg came she found a dispensary, hospital, helpers, etc., etc., all of which I had not when I began the work. She has the advantage of the growth of the mission, a great chance. I hope she may have many years in that mission. All this is for the gospel's sake, gospel in homes rich and poor. The best homes are open to us—the people are our people. This growth is marvelous. It is all for the glory of God.

Secretary Whitford spoke upon the demands on both the foreign and home fields. "Depressed times" do not lessen, but rather increase, the demands on us. Both Secretaries, Whitford and Lewis, spoke upon the financial situation in the two Societies, and what incomes would come into the treasuries, if our people tithed it—\$150,000 a year, or, give one penny a day, \$33,000 a year; or average five cents a week, a larger sum would come each year than ever yet received. They explained and emphasized systematic weekly giving. SEC.

THE DAY OF JUDGMENT.

Ask yourself of any habit that belongs to your personal life, and bring it face to face with Jesus Christ, and see if it is not judged. A judgment-day that is far away, that is off in the dim distance when this world is done—it shall come, no doubt. I know not much with regard to it, except that it is sure. But the judgment that is here now is Christ; the judgment-day that is right close to your life and rebukes you, if you will let him rebuke you every time you sin; the judgment-day that is here and praises you and bids you be of good courage when you do a thing that men disown and despise, is Christ.—*Phillips Brooks*.

Woman's Work.

By MRS. R. T. ROGERS, Waterville, Maine.

WE take with solemn thankfulness
Our burden up, nor ask it less,
And count it joy that even we
May suffer, serve, or wait for thee,
Whose will be done!

—J. G. Whittier.

WORDS OF COMFORT.

"He leadeth me."

"But though he cause grief, yet will he have compassion, according to the multitude of his mercies."

"The Lord is nigh unto all them that call upon him, to all that call upon him in truth."

"The Lord is my shepherd."

"The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

ELIZABETH GURNEY FRY.*

BY BELLE G. TITSWORTH.

Elizabeth Gurney was born in 1780, in Warwick, England. She was one of a family of twelve children. Her parents belonged to the Society of Friends, and were most loyal to it. Let us for a moment consider some of the characteristics of the mother, for thereby we may be able to lift the veil which shall reveal to us the foundation upon which the spiritual life of Elizabeth was built.

Mrs. Gurney was a most pious and devoted woman. In the few moments between waking and rising, it was her custom to spend the time in silent waiting and worship, preparatory to the duties of the day. Then immediately before or after breakfast some time was spent with her Bible, after which followed the many duties in nursery and kitchen that come to the mother of such a family. An extract from her diary gives, it seems to me, the key-note of her life. She enjoins upon herself, first, "her duty to her Maker; and, secondly, her duty to her husband and children and all with whom she comes in contact."

She writes: "It would certainly be wise in those engaged in the important office of instructing youth to consider what would render the objects of their care perfect as men and women, rather than what would make them pleasing as children. These reflections have led me to decide upon what I most covet for my daughters, as the result of our daily pursuits. As piety is, undoubtedly, the securest way to all moral rectitude, young women should be virtuous and good, on the broad, firm basis of Christianity; therefore, it is not the opinions of any man or sect that are to be inculcated in preference to those rigid but divine truths contained in the New Testament."

Other things being equal, we can but expect a noble daughter of such a mother, although this pious mother died when Elizabeth was but a young girl. She and her sisters were exposed to associations with persons during the French Revolution, whose influence sapped the life of religious faith. With no mother to guide or check them, they drifted for a while into amusements and gay society. In the midst of these gaieties Elizabeth felt an inward unrest and a desire for something deeper and more abiding.

About this time a gentleman of culture and piety became the intimate friend and spiritual adviser of the family. By means of the Holy Spirit and this God-given friend, Elizabeth

was led, little by little, out of darkness and questionings into gospel light. She wrote at this time: "Religion is no common enthusiasm, because it is pure. It is a constant friend, protector and guardian, it is what we cannot do well without in this world. What can prove its excellence so much as its producing virtue and happiness?" While accompanying her father and her sisters on a journey into Wales and other places, her Christian solicitude was aroused for the many poor sailors and degraded, ignorant women whom she saw. She longed to do something for their comfort and elevation. She carried this desire in her heart many years, but it was not until 1825 that she held her first public meeting in their behalf, in the dockyards of Devenport. Fifteen hundred persons attended it. She afterward devoted much time and attention to this line of work.

Elizabeth Gurney returned from this journey with her mind fully made up to become a Friend. She had long struggled with the question. She had found it hard to adopt their address and language, but she found no liberty of speech until she became in very truth a Friend. She at once took up her former duties of visiting the sick and poor, relieving their wants, reading the Bible to them, and instructing their children.

Her school soon began to grow, so that she was obliged to seek for a large room somewhere. She had about 70 scholars. She had no assistant, and not even the countless books and pictures, nor kindergarten methods, of the present day to aid her. How she controlled the wills and fixed the attention of so many unruly children must ever remain a mystery to those who have not the gift of influencing the minds of others which she possessed.

From this time, for many months, both before and after her marriage, which took place in 1800, when she was twenty years of age, she became impressed that if she would be really faithful to her God she must become a minister of the gospel. From this her whole nature recoiled, both from her natural modesty and from her fear of man. Her first public utterance was made beside her father's grave. This first step in the way of duty seemed to give her courage and opportunity for others, so that in 1809 she became an acknowledged public speaker, and was set apart to the work of the gospel ministry. Early in her ministry she, with some friends, visited Newgate prison. While there she saw the dreadful immorality and degradation of the women, and longed to do something to make them better, for their own sakes and for the safety of society as well. Nothing but the constraining love of Christ could have induced this tender and delicate woman to surrender domestic comfort and personal ease, and even to risk her own reputation, in order to rescue those who had sunk so low in vice and wretchedness. Such work was not so common then as now, and she was not at first upheld by public sentiment, but her modesty and Christian, womanly dignity won the day, and both men and women soon stood ready to aid and encourage her. Every form of sin existed inside the prison walls, and the constant tumult and clamor made it a most undesirable place to go. Visitors were always requested to remove any valuables they wore, before entering. This Mrs. Fry did not wish to do, when she

made her second visit to the prison; and, further, asked to be allowed to enter alone. Bible in hand, Mrs. Fry appeared in the women's ward. There was so much magnetism in her voice, such reverence in her reading, and such evident love for them shown in her manner, that their attention was gained at once, and many of the most hardened ones were moved to tears, and during her subsequent visits became penitent and were hopefully converted. Some for whom she was able to secure pardon left the prison to live honorable lives; while some of those sentenced to execution died with the feeling of sins forgiven, and a hope in the Saviour.

Before undertaking the work of prison reform, Mrs. Fry had secured permission of the prison authorities to attempt it. They felt, however, that she would not be able to effect any improvements where they had failed. She established classes, provided work, taught the Scriptures, etc. When the authorities called at the prison some time after, they were surprised beyond measure at the order, quietness and cleanliness of the women.

She also established a school for the many children who were imprisoned with their parents. She did a great work for the improvement of the refuges to which the women convicts were sent, by providing adequate shelter and protection, and by establishing industries there. She believed in the gospel of work, as it taught self-respect and independence, and gave less time and opportunity for evil-doing. Besides visiting nearly if not all of the prisons of her own country, she went into other countries on the same noble mission. She was brought before kings and queens, the rich and the poor, went into the homes of sickness and sorrow, and wherever she went a blessing followed, and still she was most distrustful of her own powers. One fact is prominent throughout her biography, that her heart was almost entirely emptied of self and filled with Christ, which explains the nearly phenomenal success which attended all her efforts. Near the close of her busy life she remarked to her daughter: "I can say one thing; since my heart was touched by the love of God, I have never wakened from sleep, in sickness or in health, without my first waking thought being how I might best serve my Master." When some one referred to the sacrifices she had made in order to carry on her work, she said, "Call them not sacrifices—they have been my delight." Her family consisted of eleven children. Her domestic cares were many. Her health was always delicate, yet through all she showed a loving, winsome spirit, and lived to the age of 65 years, to serve her Master whom she loved. Her friends at her death felt that the words of Matt. 25: 34-36 must have been said by the Master of such as she: "Come ye blessed of my Father, inherit the kingdom prepared from the foundation of the world. For I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me."

PULSE eaten in the fear of God is better food than all the king's dainties. We cannot eat at the world's table and still show heavenly comeliness in our countenances.

THE dark thread of trouble, if we keep our hands off the shuttle, blends perfectly with the white and the gold.

*Paper read before the Woman's Evangelical Society, of Alfred, N. Y.

SERMON.*

BY REV. BOOTHE C. DAVIS.

TEXT, Isaiah 6: 8. "And I heard the voice of the Lord saying, whom shall I send, and who will go for us? Then I said: here am I, send me."

Among the men who have profoundly influenced the world through a divine call to respond to the needs of their own time, no one stands out clearer or sublimer than Isaiah. He was a statesman as well as a prophet. He lived not in the remote villages of Judah like Micah, or wandered over hill and dale like Elijah and Amos; but in the center of political life and activity performed a service for his people which only a prophet of the rarest gifts could perform.

If in modern times men need an example of one who stood "in advance of his age," "before his time;" heroic and pure and strong—they can find such an example in Isaiah. He was a statesman, a reformer, a philosopher, a preacher and a prophet; but above all a "Man of God,"—called with a holy calling and consecrated soul and body to the service of God and humanity. A man who gave himself and every power of his being to humanity in the endeavor to produce a condition; "When the eyes of them that see shall not be dim; when the ears of them that hear shall hearken; when the vile person shall no more be called liberal, nor a churl said to be bountiful; when the liberal shall devise liberal things, and by liberal things shall stand; when Ephraim shall not envy Judah, and Judah shall not vex Ephraim; when thine eyes shall behold the King in his beauty and behold a far-stretching land."

It is because the world needs such men to-day, and because Isaiah's call to such a ministry is one of the most notable in all history, that I have chosen these words descriptive of his call, and ask you to consider with me "The call to the ministry as exemplified in the call of Isaiah." In this study it will be well to consider:

I. The conditions of a call.

1. The first condition to a call to the Christian ministry is clear-cut well-defined, religious experience.

Isaiah's religious experience is no mere accidental phenomenon; it is the revelation of the underlying principle of the ministry of God. His was an age of great irreligion. It was "the year when King Uzziah died." That great king whose reign was second only to Solomon's, of whom the chronicler tells us, "that God helped him and made him to prosper, and his name was spread far abroad, and he was marvelously helped till he was strong," and, yet, whose reign closed under the darkest cloud of banishment from the house and the people of God, "When the Lord smote the king so that he was a leper unto the day of his death, and dwelt in a several house, and he was cut off from the house of the Lord."

In his presumption and in his worldly and irreverent temper, he had entered the holy place, and attempted with his own hands to burn incense upon the altar of God. As the king sank into a leper's grave, the vision of the divine majesty rose before the prophet's eyes.

"I saw the Lord high and lifted up," and heard the cheraphic choir sing, "Holy, holy, holy is the Lord of Hosts; the whole earth is full of his glory."

That which Israel had failed to teach its sons of God's holiness and glory must be revealed in a supernatural way, before the choicest son could be made a minister of God. The three great faculties of man's nature, by which he can be religiously touched and exercised, must have the divine enlightenment, his conscience, his affections and his reason. As this is done with the revelation of the Holy One, we can understand the prophet's recoil from the low moral temper of his generation. "Woe is me, for I am undone," is produced by no rhetorical recitation. It was no scholastic definition of the Deity, which the seraphim are giving. This revelation of the holiness of God was the burning consciousness of a soul that its own life and environment had never discerned the truth, and shaken off its own mental slovenliness and dull moral sense, and pride of self-sufficiency. To worshipers who trampled the courts of the Lord with careless feet, and looked upon the temple with brazen faces, the cry of the seraphs, as they veiled their faces and their feet, brought a new sense of the sublimity of the Divine presence and his burning wrath toward all sin.

Until such a consciousness of Deity is awakened in the soul, and an intense longing to be cleansed from its own sin, and the contamination of a sinful environment, is engendered, nothing can happen which can be called a "call," or a "consecration" to a holy ministry; until callousness in worship, carelessness in life and the temper which employs the forms of religion, for self-gratification or personal emolument. Until conventionalism and commercialism are consumed; until precedent and ritual and formality fall away, the soul cannot kindle with the living flame that brightens with the touch of the Divine with a human spirit. Forms must melt away and the soul behold with open face the Eternal, himself. This, I say, is prerequisite to any call to a Divine ministry. It is not confined to the pulpit. It means as much for the pew as for the pulpit. He who meets God in the prayer-circle; who works for him on the street, or in the shop; who does anything that God can inspire and bless, must have entered into the holy place of the conscious personal presence and cleansing of the Eternal and Holy One.

2. There are many subordinate conditions to the call to the Gospel ministry that I would be glad to discuss if time permitted. I can only mention them in passing, as to deal with the *content* of the call itself is the burden of my thought this evening. God never calls a man to do the impossible. Physical or mental infirmity may, and often does, make a real hindering cause; when the religious experience has been complete and full. Other peculiar conditions may enter in here, and there, which it is useless to try to enumerate.

II. But now let us notice the *content* of a call to the Gospel ministry, and determine, if we can in the light of the text, just what constitutes a call. Isaiah we have found to have had a consciousness of regeneration—of cleansing from sin. As a purified and redeemed man, we hear him saying: "I heard the voice of the Lord saying, whom shall I send, and who will go for us? Then I said, here am I, send me."

1. The first element in this call is the divine presentation of a need for a messenger. It is

no drafting of a subject into service; it is no coercion of a slave; it is no appeal to the emotions, either to fear or to favor. It is the rational presentation to an intelligent mind of a present need and a present opportunity; it is saying, "here is a field for work;" it is needy. The laborer is to be Jehovah's servant. Who is the man for the place? Who can see the need? Who can respond to the opportunity of the times? Who is ready to become a servant of the Most High?

To sum it all up in a single thought, the first element of a divine call is a reverent, intelligent mind, candidly weighing the opportunities for Christian work, and seeing that some soul must be brave enough, and consecrated enough, to *volunteer* as a worker in the field.

2. The second element in the call of God is a voluntary decision to enter the open door. "I heard the voice of the Lord saying, whom shall I send, and who will go for us? Then I said, here am I, send me."

The world has no use for mechanics and artisans who must be driven by the lash of necessity to their daily toil. Teachers who are such merely from the force of circumstances; but the successful teachers and laborers and tradesmen are those who from choice follow their vocations. How much more does God want men in his ministry who are no mere *drift-wood*,—men who have independence and strength of character to weigh all the fields before them, and then seeing God's open door, choose to enter it and be his messenger, as a free agent acting out a self-determining manhood.

There are men in the pulpit to-day who think they are coerced into it by the unescapable compulsions of Providence. They are not free men, they are slaves and simply hiding from an imaginary ghost of Providence.

It is true Paul said at one point in his ministry, "Woe is me if I preach not the gospel." But it was a quarter of a century after he had made the great choice of his life; and he goes on in the succeeding verses of the same chapter to say: "For though I was free from all men, I brought myself under bondage to all, that I might gain the more." The man who is the hero for God is the man who in the candor of his own mind voluntarily decides to enter the open door which God has placed before him, and invited him to consider.

Then the world is full of weak men who are failing of their privilege and their duty because they are hiding themselves away in selfish choices behind the flimsy excuse that they are not called of God to a better mission.

Young men of to-day, where is your title to a seat outside the hard struggle to purify society and save the souls of men from the very littleness of their own selfishness and sin? In these days of dust and distraction, so full of party cries; with so many side issues of doctrine and duty pressing upon you; or when so many attractions of other services are leading men—and men of the best gifts—to push aside the ministry of God and serve the world and self, I beg you, pause and ask yourself whether you are a *man* and worthy of the privilege of a free choice of God's work.

Isaiah got no "call" in the cheap and conventional sense of that word—no compulsion that "he must go"; no articulate voice describing him as the sort of man needed for that work; no such "call" as sluggish and

* Preached at the ordination of Rev. Samuel H. Davis, Westerly, R. I., April 30, 1897.

craven spirits so often demand when they wish to hide themselves away from responsibilities, or escape the strenuous effort required in deciding for a profession their conscience invites them to choose. *Isaiah* got no such call. He passed through the fundamental religious experiences of forgiveness and cleansing, which are in every case indispensable premises of a life with God. Then *Isaiah* was left to himself, to stand alone and decide. God showed him the work, but he himself must say what he should about it.

Sad as are the failures of the weak souls who enter the ministry under the illusion that they are responding to an irresistible command; sad as are the premature stoppages, the spent force, the aimlessness and heartlessness which scandalize so many pulpits in these perilous days; still sadder to me is the waste—the unpardonable waste—of the rarest talents of our choicest young men, who hide behind this phantom of a call to duty, that shall be *irresistible*, and squander their talents, their gifts, alas, sometimes their souls, in pursuits of wealth or worldly gain, while the high calling of God is left *without* volunteers, who should be the heroes of its glory.

Why, no one believes God compels any man to be a Christian, and yet we expect him to compel these same free moral agents to enter the work of the Christian ministry. Brethren of the church of Christ, if our churches are sterile in their failure to produce a Christian ministry of great intellectual and spiritual power, I beg you to see if we have not here uncovered the fountain of sterile waters.

Take away the freedom of the consecrated soul to look out upon the field of God's possibilities and choose the highest and the best, and you have removed the underlying principle of great endeavor, of lofty and loving service. The divinest calling under heaven is to be the messenger of God to men.

But if in patriotism *voluntary* service of country is glorious; if in morality and religion *voluntary* virtue is the only virtue, *voluntary* obedience the only obedience, and *voluntary* love the only love, how pre-eminently is it true in the sacred ministry of God that *voluntary* service is the only *service*, and that *voluntary* ministry is the only ministry?

The emphasis that I would thus have you place upon these elements in the *content* of a call of God to the Christian ministry is inspired by the consciousness of a personal experience in which these truths were wrought out in the white heat of a spiritual struggle. The popular notion that the "divine call" is a "Thou shalt" cost me such a struggle to rise to a privilege and a service of love, when no "Thou shalt" seemed possible for me, that I am to-day convinced that there are thousands of honest, noble-souled young men who are, perhaps, by nature more conscientious than I have been, cheated out of the privilege of the ministry of God by the ghost which says, "You have had no call from God. For you to enter the ministry would be presumption."

3. The third element of a call is the *commission*. But that commission cannot come until the need for the work has been felt, the offer of the self has been made and the offer accepted. *Isaiah* said, "Here am I, send me." Then the Lord said, "Go, and tell this

people." God accepts the offer by thrusting the work upon us.

These three things constitute the only genuine call, depending, of course, upon the requisite conditions: A vivid consciousness of the need for workers, a voluntary offer of the self for the work, and the presentation of work to be done—a commission given.

The man who does not have opportunity for work, who can find nothing to do, may well doubt whether he has not deceived himself into thinking he has had a call.

The man who has the work thrust upon him may hardly doubt that, unconsciously perhaps, he has had the call and has accepted it.

In conclusion I wish to discuss briefly some of the ways in which men hear the voice of the Lord. I doubt not there are many ways in which the voice of God comes to a human soul, but there are four ways of supreme importance, and ways which I especially wish to mention.

1. The first is through consecrated parents. No more beautiful illustration can be given than that which is found in the story of *Elkanah* and *Hannah*, when they consecrated the child *Samuel* to the ministry of the Lord. Taking offerings of thanksgiving to the house of the Lord, and presenting the child, they said: "For this child I prayed, and the Lord hath given me my petition which I asked of him; therefore also I have lent him to the Lord; so long as he liveth he shall be lent to the Lord."

Brethren and sisters of the Western church, much that goes to make up the call of God to him whom you have chosen to be your pastor dates back to the lending to the Lord of the child *Samuel* by consecrated and saintly parents; parents whose prayers consecrated him to God when their lips pressed the first kiss upon his cheek; parents who led him to the baptismal waters when a little child of seven years, and there gave him to the church of Jesus Christ as a life-long worker; parents whose prayers have followed him through these nearly thirty years as their baby boy; and who to-night in feeble bodies, with whitened locks and stiffened limbs, kneel by the old family hearthstone and pray for the Holy Spirit to hover over this consecration hour.

Parents, if your children hear from the family altar every day prayers for God's blessing to rest upon his church and the ministers of the cross everywhere, you need not be surprised if your boy some day responds to the divine call to do valiant service in the great fields of Christian and philanthropic endeavor. If they do not have such inspiration from you they are robbed of one of the avenues through which the voice of God can speak to human souls.

2. A second way in which the divine voice comes to men is through the Word of God. This depends much, to be sure, upon the way the Word is revered in the home, and the way in which a life is led to consider that Word. But read, revered and loved, it speaks mightily for the consecration of the whole being to the divinest missions of life.

Warnings against evil, examples of godly and heroic lives, and the revelation of the infinite love of God, all draw men to render unto God the things that are his.

3. But besides these agencies, the Holy Spirit speaks face to face with men, as when *Isaiah* "saw the Lord high and lifted up,"

and heard the voice of the Lord speaking to him and revealing his own cleansing and the need for the cleansing of others.

The soul that has had a clear, unmistakable religious experience may expect to have further visions of God's will and work. A peculiar and blessed provision of the guidance of the Holy Spirit is that it reveals only the present duty. It is "Go forward in today's duties and the Holy Spirit shall teach you *in that hour* what things ye ought to say." "Trust in the Lord and do good, and verily thou shalt be fed."

It is a blessed thing, I say, to be guided *to-day*, to be led in the exact way, and yet sometimes, unconsciously, that prepares in the largest way for the final work to which God opens the door. What could be more in accord with the progressive revelation of the Holy Spirit than that he who from his own love for the young men of our land who are held by the fetters of strong drink has given the first ten years of his active life to their rescue, and at whose hands and by whose personal influence tens of thousands have pledged themselves to lives of sobriety and total abstinence; what, I say, could be more natural than that one who has given himself at twenty to such a great reform should at thirty respond to the call of God as given through his brethren, and enter the larger field—the great open door of the ministry of Jesus Christ to all sin-darkened hearts?

4. But I must still mention another way in which the call of God reaches the souls of his servants. It is through the voice of the brotherhood, through the Christian church. "And as they ministered and fasted, the Holy Ghost said, Separate me *Barnabas* and *Saul* for the work whereunto I have called them." The Holy Ghost said to the church at *Antioch*, *Call two men* (of their brethren) *whom* the Holy Ghost designated to the church as suitable men and called of God to the ministry.

To this you may add the Scripture which says, "How shall they hear without a preacher, and how shall they preach except they be sent," and you have the clear Scriptural doctrine that the call of God may come through the church of God. This is not to say that a call must come in any one of these four ways alone. I believe they are often all combined, and especially do I believe this is so in the case of him whom we consecrate to-night. No one of them may have been so distinct to his consciousness as the call from his brethren, but I believe we can all see the evidences of the presence of all these ways in the call as we view it to-night.

Brethren and sisters, you who are permitted to be the voice of God to a human soul have a great privilege and with it a great responsibility. May the Infinite Ruler above unite all your hearts in his love and his service, and make this event one that shall bring great blessings to many lives, and eternal joys in the world to come. Amen.

"The Lord hath need of thee another year,
Worker beloved;
There are spots in his vineyard yet untilled,
There are hearts, aching, longing, yet unfilled;
There are spirits well-nigh crushed, almost killed,
Waiting for thee."

"Be not weary in well-doing,"—because the world's need never ceases, and because you work in the "strength of the Lord."

If the "steps are ordered of the Lord" here, we may be sure some day of "walking with him in white" over there.

Young People's Work

By EDWIN SHAW, Milton, Wis.,

PRESIDENT'S LETTER.

Dear Young People:

What the world is losing. It has never come to me before with such force as since I came to Berlin, and to the home of Brother and Sister Seeley, the great joy in a new-found truth of God. Since I came here, people have said to me, they seem to be so happy in keeping the Sabbath; notwithstanding the seeming sacrifice and loss from a worldly standpoint, they count it all gain. If Christians knew this joy awaiting them, more would dare to embrace this truth. I wish we could more successfully present this view of this question to the world; help them to feel and know what they are losing; then finding one treasure leads to further search for others, on the same grounds. We have not yet found them all. We have found enough to lead us to sell, if need be, all our other possessions and buy this field. Many of us are not looking in the right locality for the pearl of great price. Many of us do not know it when we see it. Many of us foolishly part with it when we have it. People are in the midst of spring's work—a busy time—but pray the Lord to move on the hearts of those out of Christ, and turn them to him.

E. B. SAUNDERS.

BERLIN, N. Y.

THE TENTH LEGION.

Below is another letter from a member of the *Tenth Legion*. I now have fifteen names on the roll, 80 per cent of whom live in Rhode Island and New York:

Dear Brother:—It is not for lack of interest that I have neglected to send you my name to be enrolled in the Tenth Legion. This phase of service has long lain near my heart. When I was a little girl, I made a firm resolution that whenever I should become a wage-earner, the Lord should have the first tenth of my income. I have been greatly blessed in this, not only in the delight of giving, but I believe also in maintaining my financial standing. After having practiced giving the tenth for a number of years, there came a time of business depression when my income was reduced just one tenth. This happened about the first of October. I turned the matter over in my mind and decided that the necessary cutting down of expenditures should *not* be in my gifts to the Lord. You may judge of the happiness which I realized as a clear manifestation of God's acceptance of the sacrifice, when from a totally unexpected quarter came the opportunity to earn just \$10 more than the reduction just made in my income. On the fourteenth of December I was asked to begin the new work, and it has continued thus far.

I believe that every business man and woman should recognize the Lord as a silent partner, and should allow him one-tenth of the income as his right.

Yours cordially,

SPARKLES.

President Francis E. Clark, who has been journeying around the world, is now in Liverpool, attending the English National Christian Endeavor Convention. Dr. Clark arrives in New York, on the *Britannic*, June 18, and a hearty welcome meeting in Carnegie Music Hall is being arranged by the New York City Christian Endeavorers.

The program for the San Francisco Convention has been published, and is the most attractive, in many ways, ever prepared by the United Society.

All railroads are making extensive preparation for handling an unusual amount of transcontinental business in July, on account

of the very low railroad rates granted for the Christian Endeavor Convention.

It is reported that by the time of the Convention in San Francisco the Secretary's Annual Report will show fully 50,000 Christian Endeavor Societies in the world, with a membership of nearly three millions.

Every Christian Endeavor Society that has given money for missions to its own denominational Missionary Board, is entitled to a place upon the Missionary Roll of Honor, which will be unrolled at the San Francisco Convention. Societies entitled to a place on the Roll of Honor should report to Secretary Baer at once.

A Baptist Christian Endeavor Society in Scotland has a committee that makes it its work to go from house to house and read sermons to the sick and aged, prevented from attending public worship.

Ireland now reports 150 Christian Endeavor Societies, Ulster County having 112 societies.

In each of the two State Prisons of Kentucky will be found a Christian Endeavor Society; total membership, 225.

So far three delegates from India and two from Australia are on the way to the San Francisco Convention.

The Mayor-elect, of Colorado Springs, Colo., attributes his election to the Christian-citizenship work of Christian Endeavorers. Kalamazoo, Mich., and Toledo, O., have also similar practical testimonies to make.

There were over two thousand delegates registered at the recent Scottish Christian Endeavor Convention.

At its annual business meeting, the Christian Endeavor Society in the First Presbyterian church, Syracuse, N. Y., reported \$264.26 given to beneficences. The Visiting Committee made 288 calls. The Flower Committee distributed 120 plants and bouquets, accompanying them with personal messages. While the active membership of the Society is less than ten per cent of the church-membership, the average attendance in the mid-week prayer-meeting was thirty-five per cent Christian Endeavor.

A Christian Endeavor Society has been formed at the headquarters of Ballington Booth's American Volunteers.

A new Christian Endeavor Society has been organized in Rome, but there is nothing papal about it.

Some enterprising Junior Christian Endeavorers at Hutchinson, Kan., are raising potatoes in rented lots and chickens at home, to help out on finances for their church.

There are now 4,482 Christian Endeavor Societies in Great Britain.

One of the members of the First Congregational Society at Ottawa, Ill., who conducts a business of her own, succeeded in converting one of her employees. He in turn labored with two of his friends, and the three, together with their wives, were recently taken into the church.

"Bring your flannels," is the heading of an editorial in *The California Christian Advocate*. The practical editor remarks that travelers usually carry their shawls and overcoats, and that they will be needed mornings and evenings, but the emphasis ought to be put on the *flannels*. The difference between the mid-day and four P. M. is so

great in San Francisco, that the body must be protected by underwear much heavier than is needed in the summer in the East, and so he urges that we put in our trunks or valises our last winter's flannels. This kind advice should be heeded by all planning to attend the San Francisco Convention, and, if followed, will prevent many colds.

In Yu-yiao, a city forty miles west of Ningpo, China, a place in the center of the dozen or more churches represented in the Union, the Ningpo Presbyterian Christian Endeavor Union held for two days its Second Annual Convention. The question of entertainment of the delegates, which might otherwise have proved an insurmountable obstacle, was overcome by the delegates coming in house-boats.

The Missouri Christian Endeavor Union has been using this year some very effective circulars. The latest contains a map of the state, showing the counties, and coloring red the counties that are organized—40 out of the 114 counties of the state, and accompanying this exhibit with an urgent plea for county organization.

OUR MIRROR.

On the 30th day of April, about fourteen young people of the First Seventh-day Baptist church of Chicago met and organized a Young People's Society of Christian Endeavor. The weekly prayer-meetings are held Sabbath afternoons at 4.15, in the LeMoyné Building, on Randolph Street, between State Street and Wabash Avenue. At present there are twenty-nine names enrolled on the membership list. Much interest is manifested, not only by the members of the society, but also by some of the older ones, who often attend the prayer-meetings.

This Christian Endeavor pledge is not a creed, but a vow—a promise. By taking this pledge we stand on the side of Christ.

No one has any right to sign this who has no conception of what the pledge involves.

If the Christian life is not a burden, then the pledge is not a burden. It requires that he who takes it must be an out and out somebody; the do-nothing won't work under this pledge.

The whole purpose of the movement is to get people to decide, or take a stand upon something. In our own strength we cannot do this. The objection is often made, "It is too strong." That one may fail to keep the pledge.

One is more likely to do the things he is pledged to do than to do them if one remains unpledged. Perfect obedience may not be possible, but the motive to serve God by doing faithfully the things promised must be in the heart. There is no failure in Christian work, the only failure is in not doing it, and without the pledge the life of the society would be short and no benefit to the church.

How to keep the pledge: Trusting in the Lord Jesus Christ for strength. The first word is trust, with it all things are possible.

It makes us realize, too, the fact that our trust is to be put, not in ourselves, but in the Master. It is trying to do in Christ's strength whatever he would like to have me do.—*Christian Endeavorer*.

A GREAT soul may dwell in a small body, but many a small soul finds it difficult to live in a great body.

Home News.

Pennsylvania.

SALEMVILLE.—The Lord be praised, and thankful, indeed, are we that the South-Eastern Association, this year, was held at Salemville. We are thankful to our Father in heaven for the enjoyment of those happy days with the brethren at this annual meeting. My heart was filled with joy when I could take the warm hand of those with whom I have long been corresponding, but had never seen; and with those of whom I have been reading through the RECORDER. You were all received with welcome hearts, and you have left an influence that will long be remembered. Especially were the Sabbath Reform and Educational questions of deep interest. The coming of the delegation was a happy meeting of friends; the Association a time of great interest. But the parting hour was somewhat like that when Jesus left the Apostles,—they stood gazing after him as he ascended to glory—a sad hour, good-bye! good-bye! good-bye! was the cry. You are all invited to come again, and if we are not permitted to meet again, as the last words we sang, never permitted to say another good-bye, may we meet in heaven, with God our Father, and Christ our Saviour, where we will never more need to say good-bye, but “Where congregations ne'er break up, and Sabbaths never end.”

A. D. WOLFE, Sec.

SABBATH-REFORM FROM THE STANDPOINT OF A TEACHER.*

BY F. L. GREENE.

As a supervisor of teachers, these questions, I find, need to be pressed home again and again, that there be no loss of time, energy, or efficiency in the work committed to my trust.

What do I wish to teach? Why do I wish to teach it? By what methods shall I best accomplish this my purpose?

We as a denomination are an educating force. If not, we ought to be. If not, what are we kept alive for? We have no time, energy, or efficiency to waste. We must rise to the occasion, for the occasion is here. The door of opportunity is open and no man can shut it.

Perhaps it will clarify the situation somewhat if we put these questions to ourselves as a people. What do we, as represented by the Tract Board, what do we have to teach? Why do we teach it? By what methods secure the most fruitful results? The Board realizes as no others can that this reform movement must begin at home. A teacher can not give instruction upon a subject not understood and thoroughly mastered by himself. No more can we move out in solid column to this work until we experimentally know it, and feel it, and breathe it, and live it; until we are educated up to that point, that standard, where it fills us as the light fills the horizon; and we not only know why we believe, but can give a clear reason for it to others, and are willing to back it up with hard cash.

He who would lead must first himself be led;
Who would be loved be capable of love
Beyond the utmost he receives; who claims
The rod of power must first have bowed his head,
And, being honored, honor what's above.

Every church in this denomination, “from

the center all round to the sea,” ought to be an evangelistic outpost connected with the central office of the Board by wire, and no breaks in the circuit. All the great cities of the country are connected by wire with the National Observatory at Washington so that, at the instant of high noon, there, the electric thrill is recorded East, and West, and North and South. In like manner, the Board wishes the people to have constant information of their trials, their plans, and their hopes, and they want to feel as constantly the pulse of the people.

Besides the self-education, what else? We need to teach the world the lesson of plain living and high thinking. We have *obedience* to teach by example; our faith also by our works, and the fuel for the engine of faith that Brother Saunders told us about yesterday, comes, under the stimulus of prayer and the blessed Word, from the *pocket* as well as from head and hand. We have true evangelism to teach—the carrying out of the good tidings. We generally say sending out; I say carrying it out—going out with it, every one. And what is Sabbath Reform but one important part of the good news as we believe it, a means to bring mankind closer to truth and the Author of all truth? We have to teach our faith in the doctrine that:

“Truth crushed to earth shall rise again;
The eternal years of God are hers.”

We have *patience* to teach. “They also serve who only stand and wait,” Or, as Paul puts it, “and having done all to *stand*.”

“O power to do; oh, baffled will!
O prayer and action, ye are one.
Who may not strive, may yet fulfil
The harder task of standing still.”

Why do we teach these things? Because we are Seventh-day Baptists in head and heart, and we cannot do anything else and live. God help us to do it.

By what means? By manning the ropes, and putting every shoulder to the wheel. Example is a powerful teacher. We want your prayers, every one. “He prayeth best who worketh best.” The teacher isn't half a teacher who has not begun with a prayer. We want Dr. Lewis at the central office all that is necessary, but we especially want him up and down the land looking into the eyes of the people, and speaking the living word to their hearts. We want him to stay long enough in one place not only to heat the iron hot, but to beat it into the shape of a reaping hook and a collection plate, and to set in motion just enough machinery to keep them both swinging on that field. And I tell you, if that electric connection is kept up with the central office, the Board will try to do its part of the work according to the dictates of experience and God's wisdom.

Almost every young teacher underestimates the capabilities of a child. We underestimate the strength that lies in us. This denomination is a young giant, if it but come to know it.

In ancient Sparta every man was required, at the call of the state, to present himself fully equipped for any campaign. Most of the cities of that time were heavily walled; Sparta's were not. A visiting stranger expressing surprise to the Spartan commander, the latter summoned his phalanxes and drew them up in serried array. “There,” said he, “are the walls of Sparta, and every man a brick.” I will not vouch for the modern touches to this story, but I do know that if we each one thoroughly equipped and presented himself for the war, our phalanxes, under the Leader whom we have, would be well nigh invincible.

THE BITTER LAMENT.

BY W. D. TICKNER.

The harvest is passed, the summer is ended; and we are not saved. Jer. 8: 20.

Procrastination has robbed many a man of health, wealth and even of life. “Time enough,” acted upon as a motto, will invariably bring a man to grief. In business, it is the man who is prompt to accept an offer that promises a large profit that succeeds, and accumulates a fortune.

No one who seeks only the gratification for the present can hope to lay by a reserve for a time of need. It is equally true that he who is indifferent to the great offer of salvation, and who relies on the unbounded love and mercy of God to shelter him, when in distress, will have only himself to blame if, at last, when the offer is held out no longer, he finds that God's justice is as unbounded as his mercy, and that his anger is as great as his love. Now in love and pity he calls you to accept the offer of life through Christ. He pleads with you to turn from the service of your enemy to the service of him who so loved you that he even gave his life for you. Here is infinite love. The love that gave Jesus to die. If you demand more, you will never find it. If you slight such love and mercy, you will have no one but yourselves to blame, if when in distress you call he shall refuse to listen, for when *he* called *you* did not answer. Now he offers you the opportunity to lay up your treasure in heaven. The fault will all be yours if when the time is past, when the offer is withdrawn, you find yourself homeless, friendless, and an outcast. Why not be wise? Why not accept the offer now and be sure of it? Do you not desire a home and happiness when the vengeance of God will be visited upon those who will not accept of his love and mercy? God has as clearly portrayed his anger as he has his love. His anger is terrible and who can withstand it? His pardon is now extended to all who have broken his righteous laws, but if you will not accept his pardon, who but yourself will be to blame, if you pay the penalty which God says will surely be visited upon all who neglect so great salvation?

When the last warning has been sounded; when the last invitation has been given; when the harvest has been gathered, and when God shall declare that he that is unholy shall be unholy still, where will you find comfort if you have neglected to make preparation for this time, when the anger of an insulted God shall be poured out without mixture upon those who lightly esteemed his offer of life? Yes, where will you find shelter from the vengeance of him who called you, who offered you life, happiness, peace and rest to all eternity, but to whose offer you turned a deaf ear? Then you will call but he will not listen. You will mourn and weep. Then you will cry to rocks and mountains to hide you from the face of him that sitteth upon the throne; but no, you will be obliged to face the inevitable. Not an eye shall pity. Not a hand shall be stretched out to save, because, when mercy was offered, you would not accept; when Jesus called, Come unto me, you turned away. Now when infinite love no longer is offered you, when he whom you rejected now rejects you, you will see the great mistake, the fatal mistake. The harvest is past, the summer is ended; and we are not saved. Dear friend, now while mercy lingers, while the Saviour stands pleading for you, will you not come to him? Then in the day of his fierce anger ye may be hid from the tempest; then instead of remorse there shall dwell within you a calm assurance of acceptance with him, and instead of wailing because of the harvest being past and you not saved, you can with joy exclaim, “So this is our God, we have waited for him, and he will save us.”

Sabbath School.

INTERNATIONAL LESSONS, 1897.

SECOND QUARTER.

April 3.	Peter Working Miracles.....	Acts 9: 32-43
April 10.	Conversion of Cornelius.....	Acts 10: 30-44
April 17.	Gentiles Converted at Antioch.....	Acts 11: 19-26
April 24.	Peter Delivered from Prison.....	Acts 12: 5-17
May 1.	Paul begins his first missionary Journey.....	Acts 13: 1-13
May 8.	Paul Preaching to the Jews.....	Acts 13: 21-39
May 15.	Paul Preaching to the Gentiles.....	Acts 14: 16-22
May 22.	The Conference at Jerusalem.....	Acts 15: 1-6, 22-29
May 29.	Christian Faith Leads to Good Works.....	James 2: 14-23
June 5.	Sins of the Tongue.....	James 3: 1-13
June 12.	Paul's Advice to Timothy.....	2 Tim. 1: 1-7, 3: 14-17
June 19.	Personal Responsibility.....	Romans 14: 10-21
June 26.	Review.....	

LESSON XIII.—REVIEW.

For Sabbath-day, June 26, 1897.

REVIEW QUESTIONS.

I. Subject of first lesson? How long after Paul's conversion? Where is Lydda? Emperor of Rome at this time? What journey was Peter making at this time? What about Aeneas? About Tabitha? About Simon the Tanner? A chief lesson from this narrative?

II. Time and place? Why was the Roman capital of Judea at Caesarea? Who was Cornelius? Why did Jews hate and boycott all other races? Did Peter share this feeling? What was necessary to teach him better? What is a vision? What is it to be a respecter of persons? What is the true brotherhood of humanity?

III. What about Antioch? Between what countries was it the center of trade? How had the persecution of Stephen spread the gospel? What has a "good man" to do with adding people unto the Lord? Why were all not Jews called Gentiles?

IV. Place? Who is this Herod? Who was James and why beheaded? How came Peter in prison? How may his deliverance be taken as a prophecy of our deliverance? Why was Peter able to sleep on such a night? What about the power of prayer?

V. Golden Text? Who go? How? Why? What part did the church have in sending forth these missionaries? Where did they go? What part did the Holy Spirit take? What was ministering to the Lord and fasting? Meaning of "Separate me Barnabas"? etc. What about sorcery?

VI. Place? How does the service of Christians resemble that held in synagogues? How did the synagogue furnish a preaching place and congregation for the missionary? How did the synagogue influence the worship and organization of the early church? What doctrines did Paul emphasize in his sermon here? What did he quote from Psalms? Is forgiveness always possible? Are we to be judged by our opportunities?

VII. Trace Paul's journey up to this point. To what extremes did the people of Lystra go? What of the heathen view of Jupiter and Mercury? What persecution followed? How did the missionaries act in view of it?

VIII. How long had Paul been preaching at this time? What discussion arose between Jewish and Gentile Christians? Does the term here "law of Moses" include the Ten Commandments? Was there any dispute over the obligation to keep the moral law or any part of it? What was the decision of the council?

IX. Golden Text? Explain it. Who was this James? How does Paul set forth Christianity as a *spiritual* law of liberty; John explains it as love, and James asserts the necessity of moral rectitude? How does faith lead to good works and obedience to moral law?

X. Where did James principally labor? What does Josephus say of him? What is this lesson about? To whom is James speaking? How is the tongue a fire? Can we injure the innocent by our words? How can the tongue defile the whole body? How can the tongue be tamed? Is it ever a sin to listen to another's speech?

XI. Who was Timothy? How did Paul become acquainted with him? Who was his father? Where is Paul when writing to Timothy? Where was Timothy? What is the substance of this lesson? What is the "inspiration of God"? What is Scripture? Its object?

XII. What object does Paul have in writing this book? Where written? To whom? How was the church founded at Rome? Why does Coleridge call Romans "the most profound book in existence"? Lesson from this Scripture narrative? What is that "righteous judgment" which is lawful for us to exercise? What judgment is denied us? What of personal responsibility? What of our unconscious influence?

It is not our talents which brings us the favor of the Master, but the use to which they are put.—*Lutheran World.*

LETTER FROM LONDON.

LONDON, 30th May, 1897.

To the Editor of the SABBATH RECORDER:

The month just closing is one of the busiest in the religious world, as it is the month of the "May Meetings," so-called; that is, the most of the church societies and general religious and benevolent organizations hold their anniversaries in London this month, and these are known as the "May Meetings." I had the pleasure of attending the first one held, being the anniversary of the Barbican Mission to the Jews, and I may have the pleasure of attending almost the last, that of the Mildmay Mission on Tuesday of this week, June 1. I cannot, however, truthfully say that I have attended all between! The tone is one of rejoicing, self-laudation and mutual admiration. There is nothing like an English anniversary gathering for compliment and exaggerated praise. But there is no gain-saying the fact that it all means the progress of the Kingdom of heaven among men, and we are thankful that there is such an intense interest in good things.

With the coming of the pleasanter weather the attendance of members and others at our chapel has been increasing, and there are several signs of a greater spirit of devotion on the part of the members of the church. Our prayer-meetings have continued regularly, and next Sabbath we intend organizing a Bible class in connection with the Sabbath service, although this will not be held every Sabbath. It is also planned to have an occasional lecture free to the public under the auspices of our church on various subjects connected with reforms more or less associated with religion.

The Trustees of Joseph Davis' Charity have almost completed their new scheme for presentation to the Court of Chancery, according to which there is to be built a new chapel in no respect for our use, but in connection with some General Baptist church. It is quite possible that the Trustees, if their scheme is approved by the Court, may not exactly cut us off with a shilling, but that they may allow us under the scheme a certain small sum per annum, in lieu of all our former rights, the said sum to be paid to us to use as we please for our church expenses, such as the rental of a place of meeting, etc., instead of paying the rent of a place for us as at present. At our last church meeting we voted to start a permanent fund with a view to securing ultimately a permanent place of worship of our own. This fund, though small it must be for a long time, will nevertheless be set aside and kept for this purpose. The ground on which the Court of Chancery will approve the scheme of the Trustees is that we are practically defunct and that the property ought to go to the "next of kin." But the recent action of the church assuredly is not the action of a defunct body. May God grant us a renewed and useful life.

Pray for us, and remember us in your Associational meetings this summer. May God be with you and guide you in all your meetings, that your deliberations may be according to his will.

Faithfully yours,
WILLIAM C. DALLAND.

"TRUTH" was one of the words often on the lips of Jesus. The gospel is a message to the intellect, as well as to the heart. It appeals to the reason as well as to the affections or the conscience. It throws light upon the problems of existence.

Popular Science.

BY H. H. BAKER.

Security of Elevators.

Since buildings are being erected of from three to thirty stories high, elevators have become a necessity to transport the tenants easily and quickly to the apartments they occupy, and, therefore, much scientific study has been had to prevent accidents, and have them do their work with perfect safety. The danger attending them is the breaking, or giving away of some part of the machinery, or the parting of the ropes, any of which would render the car liable to drop suddenly, with all on board, to the bottom of the shaft.

As a security against such a fall, various devices have been invented and put into operation, until now it is claimed there is no danger. Notwithstanding all this, every now and then we hear of an elevator falling, attended not only with great damage, but with fatal results. This shows that perfect security to life and property has not yet been attained, and, therefore, efforts should continue to be made, plans devised and put in operation, until perfect security is reached.

A new device has been put to practical use, in connection with the elevators in the new building for the Congressional Library in Washington. This device consists in addition to all safety appliances already in use, the digging of a well, about fifteen feet deep; this well is so encased on the sides, at the top, as to come within the sixteenth of an inch of the sides of the elevator, the space to grow gradually larger, until an inch and a half is reached between the elevator and the shaft at the bottom.

This well acts as a veritable air-cushion, for when the elevator drops, either from the roof, or at any place on the way, it drives a quantity of air before it, and on entering the well the air becomes compressed, and consequently a powerful resistance is on hand, and the descent is gradually checked, thus made to settle slowly and nearly stop, before reaching the bottom. The experiment of dropping the elevator from the whole distance gave satisfactory evidence of its perfect safety.

A New Process of Welding Iron.

A paper was read before the American Street Railway Association at St. Louis, by Superintendent W. K. Bowen, of Chicago, on the value of cast-iron welding of railway rails. He made the statement that of 17,000 cast welded joints, only 154 failed, and those broke, owing to flaws in the metal. Tests have been made which demonstrate that the joint thus welded is actually stronger than the rail in any of its parts.

To accomplish this welding process, the ends of the rails to be joined are filed or scraped, so as to present a bright and clean surface; then a cast-iron mold, made to fit tightly, is placed around the joint; the melted metal is then poured in, when the outer part of the casting, being cooled by the mold, first becomes chilled and forms a crust, which encases the molten metal; the metal therefore in cooling contracts on the outside, thus forcing the melted metal against the rails and into all interstices so perfectly, that when cold a more perfect and solid joint is formed, than could be made by any other known process.

The above process indicates that in very many other instances, where a number of pieces were to be welded, the ends could readily be made bright and clean by friction and duplicate molds fitted when the welding could be done speedily, and at a very small expense.

BLIND.

BY JENNY TERRILL RUPRECHT.

O Healer of the blind, thy dear hands place
Upon my sightless eyes, that I may see.
Now let me feel thy healing touch of grace
And look into my Lord's benignant face,
And by that look be led to follow thee.

Jesus, thou Son of David, hear my plea;
A stricken Bartimæus pass not by,
But from sin's cruel blindness set me free,
And bid me nearer, nearer come to thee,
Where sight is love—and love shall satisfy.

N. Y. Observer.

LIFE'S LITTLE DAYS.

One secret of a sweet and happy Christian life is learning to live by the day. It is the long stretches that tire us. We think of life as a whole, running on for us. We cannot carry this load until we are threescore and ten. We cannot fight this battle continually for half a century. But really there are no long stretches. Life does not come to us all at one time; it comes only a day at a time. Even to-morrow is never ours till it becomes to-day, and we have nothing whatever to do with it but to pass down to it a fair and a good inheritance in to-day's work well done and to-day's life well lived.

It is a blessed secret, this of living by the day. Any one can carry his burden, however heavy, till nightfall. Any one can do his work, however hard, for one day. Any one can live sweetly, patiently, lovingly, purely, till the sun goes down. And this is all that life ever really means to us—just one little day. "Do to-day's duty; fight to-day's temptation, and do not weaken and distract yourself by looking forward to things you cannot see, and could not understand if you saw them." God gives us night to shut down the curtain of darkness on our little days. We cannot see beyond. Short horizons make life easier, and give us one of the blessed secrets of brave, true, holy living.—*British Weekly*.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven Catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally, in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.
Hall's Family Pills are the best.

Special Notices.

ALL persons contributing funds for the Mizpah Mission, 509 Hudson Street, New York, will please send the same to the Treasurer, Mrs. Emma Kenyon, 340 West 56th Street.

THE Sabbath-keepers in Utica, N. Y., will meet the last Sabbath in each month for public worship, at 2 P. M., at the residence of Dr. S. C. Maxson, 22 Grant St. Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend.

SOUTH-EASTERN ASSOCIATION, Salemville, Pa., May 20-23.

EASTERN ASSOCIATION, New Market, N. J., May 27-30.

CENTRAL ASSOCIATION, Brookfield, N. Y., June 3-6.

WESTERN ASSOCIATION, Alfred Station, N. Y., June 10-13.

NORTH-WESTERN ASSOCIATION, New Auburn, Minn. June 17-20.

THE Annual Conference of the Scandinavian Seventh-day Baptists of South Dakota will convene with the Big Springs Church, Big Springs, Union County, S. D., commencing Friday, July 2, 1897, and continuing three days. Persons coming by train please notify Peter Ring, Big Springs, S. D., who will meet them at Hawarden, Iowa, or Alcester, S. D. A cordial invitation is extended to all. In behalf of Committee,

JOSEPH SWENSON.

THE First Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. L. C. Randolph 6126 Ingleside Ave.

ALFRED WILLIAMS, Church Clerk.

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.

M. B. KELLY, Pastor.

SIXTY-FIRST ANNIVERSARY.

Alfred University, Alfred, N. Y.

Annual Sermon before the Christian Associations, Saturday morning, June 19.

Baccalaureate Sermon, Sunday evening, June 20.

Alfredian Lyceum, Public session, Monday afternoon, June 21.

Alleghanian Lyceum, Public session, Monday evening, June 21.

Athenæan Lyceum, Public session, Tuesday morning, June 22.

Orophilian Lyceum, Public session, Tuesday afternoon, June 22.

Annual Concert, Tuesday evening, June 22.

Stockholders' and Trustees' Meeting, Tuesday, June 22.

ALUMNI DAY, Wednesday, June 23.

Distinguished men are expected to deliver addresses. Among them we mention Prof. W. A. Rogers, of Colby University, Waterville, Me.; Hon. Horace B. Packer, of Wellsboro, Pa.; Judge N. M. Hubbard, of Iowa; Hon. Seymour Dexter, of Elmira; Judge P. B. McLennan, of Syracuse; Hon. M. M. Acker, of Hornellsville; and Hon. Weston Flint, of Washington, D. C.

The laying of the corner-stone of Babcock Hall of Physics will be a prominent feature of the day's exercises. The Annual Alumni Banquet will be served at 7 P. M. Commencement Exercises, 9 o'clock, Thursday morning, June 24.

Field-Day Exercises, Thursday afternoon, June 24.

Class Exercises, Thursday afternoon, June 24.

President's Reception, Thursday evening, June 24.

PROGRAM OF EXERCISES,

Commencement Week, Milton College, June 24-30, 1897.

Thursday, June 24.

Forenoon and Afternoon—Field Day on the Public Square.

Evening at 7.30—Public Session of the Orophilian Lyceum, having, among its exercises, an address by James Mills, M. D., of Janesville.

Friday, June 25.

Evening at 7.30—Annual Sermon before the Christian Association by Rev. Frank E. Peterson, of Dunellen, N. J.

Sunday, June 26.

Evening at 7.30—Public Session of the Philomathean Society, presenting, with other exercises, an address by Prof. Dighton W. Shaw, of New Auburn, Minn.

Sunday, June 27.

Evening at 7.30—Baccalaureate Sermon by Pres. W. C. Whitford.

Monday, June 28.

Forenoon and Afternoon—Examination of Classes. Evening at 7.30—Public Session of the Iduna Lyceum, with a program consisting, in part, of an address by Miss Clara L. Stillman, of Daytona, Fla., and select reading by Mrs. Clara E. D. Humphrey, of Whitewater, Wis.

Tuesday, June 29.

Forenoon and Afternoon—Examination of Classes. Evening at 7.30—Concert by the School of Music, under the direction of Dr. Jarius M. Stillman.

Wednesday, June 30.

Forenoon at 10.00—Commencement Exercises, with Orations by the Senior Class, in a large tent on the College Campus.

Afternoon at 2.30—Annual Meeting of the Alumni Association in the tent, with addresses by Rev. L. A. Platts, D. D., the President, of Milton, and Rev. A. H. Lewis, D. D., of Plainfield, N. J.

Afternoon at 4.00—Class-day Exercises of the Seniors in the tent.

Afternoon at 5.00—Alumni Banquet Supper in the College Chapel.

Evening at 8.00—Senior Concert by the Schuberts Quartet, of Chicago, Ill.

DELEGATES and all others intending to attend the session of the North-Western Association, please notify A. G. Crofoot, pastor of the New Auburn church. Teams will be at Sumter, our nearest railway station, to meet the delegates at 11 A. M. and 10 P. M., on Wednesday, June 16, 1897. Any one coming at any other time will please notify J. W. Crosby, Chairman of Railroad Committee, or stop at Glencoe and come to New Auburn by stage.

A. G. CROFOOT.

THE Mill Yard Seventh-day Baptist church holds regular Sabbath services in the Welsh Baptist chapel, Eldon St., London, E. C., a few steps from the Broad St. Station. Services at 3 o'clock in the afternoon. Pastor, the Rev. William C. Daland; address, 1, Maryland Road, Wood Green, London, N., England. Sabbath-keepers and others visiting London will be cordially welcomed.

THE NORTH-WESTERN ASSOCIATION will convene with the church at New Auburn, Minn., June 17-20, 1897.

PROGRAM.

Fifth-day—Morning.

10.00. Devotional Services led by Rev. S. H. Babcock.

10.30. Words of Welcome by the pastor of the New Auburn church.

10.45. Call to order by Rev. L. C. Randolph, the Moderator not being present.

11.00. Introductory Sermon by Rev. L. C. Randolph.

12.00. Adjournment.

Afternoon.

2.00. Communications from churches. Appointment of Standing Committees. Communications from Corresponding Bodies. Reports of Delegates to Sister Associations.

3.30. Devotional Service led by Rev. E. A. Witter.

3.45. Sabbath-school Hour conducted by Rev. L. A. Platts.

5.00. Adjournment.

Evening.

7.45. Praise Service led by Rev. James Hurley.

8.15. Sermon by Delegate from the Central Association.

Sixth-day—Morning.

9.30. Annual Reports and other business.

10.15. Missionary Service. The program to be arranged by Secretary O. U. Whitford.

12.00. Adjournment.

Afternoon.

2.00. Miscellaneous Business.

2.30. Sermon by the Delegate from the South-Eastern Association.

3.30. Woman's Hour.

5.00. Adjournment.

Evening.

7.45. Praise, Prayer and Conference Meeting led by Rev. D. B. Coon and C. C. Van Horn.

Sabbath—Morning.

10.00. Sermon by the Delegate from the Western Association, followed by a collection for the Missionary and Tract Societies.

11.30. Sabbath-school conducted by the Superintendent of the New Auburn Sabbath-school.

Afternoon.

3.00. Chalk Talk, illustrating Junior Endeavor work by Rev. H. D. Clarke.

4.00. Sermon by Rev. F. E. Peterson, Delegate from the Eastern Association.

Evening.

7.45. Praise Service conducted by Theo. Hurley.

8.15. Sermon by Rev. L. A. Platts, D. D.

First-day—Morning.

9.30. Business.

10.00. Y. P. S. C. E. Hour.

11.00. Sermon by Rev. A. H. Lewis, D. D., followed by collection for Missionary and Tract Societies.

12.00. Adjournment.

Afternoon.

2.00. Business.

2.30. Tract Society Hour. The program to be arranged by Secretary A. H. Lewis.

Evening.

7.45. Praise Service conducted by Rev. L. C. Randolph.

8.15. Sermon by Rev. O. U. Whitford.

Delegates are requested to come via Chicago, Milwaukee and St. Paul Railway to Sumpter. Train leaves St. Paul 8.20 A. M., Minneapolis 9.00 A. M., reaching Sumpter 11.17 A. M. An evening train leaves St. Paul 7.05, reaching Sumpter 10.02 P. M. Take morning train if possible.

MARRIAGES.

BENTLY-VARS.—June 2, 1897, at the Seventh-day Baptist parsonage, by Rev. George Seeley, Mr. Arlie Bently and Miss Emma Vars, all of Berlin, New York.

ROE-SATTERLEE.—At State Bridge, N. Y., June 2, 1897, by Rev. T. W. Orme, Mr. Nathan Roe, of Buffalo, and Miss Nellie Satterlee, of State Bridge.

DEATHS.

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.

MAIN.—In Ashaway, R. I., Hattie, daughter of Mr. and Mrs. Geo. S. Champlin, and wife of Daniel Carr Main, born October 26, 1874, and died June 5, 1897.

A young, gentle, sweet spirit has gone on before to the better land and to the higher life. A. E. M.

MAXSON.—In the village of Potter Hill, R. I., May 21, 1897, Miss Rebecca Maxson, aged 97 years.

Sister Maxson was baptized and became a member of the First Hopkinton Seventh-day Baptist church Dec. 21, 1822, and therefore had entered upon her 75th year of service as a member of the church of Christ. Her mind was clear till nearly the close of her life and her faith seemed strong in the Lord. G. J. C.

CRANDALL.—In Tomaquag Valley, R. I., May 22, 1897, Frank H. Crandall, in the 29th year of his age.

The circumstances attending the death of Brother Crandall were very sad. He was starting to go with eggs to the market, and as he was going down quite a steep place near his home the horse became frightened and ran in among some large boulders and he was thrown from the wagon among them. He was soon found in an unconscious condition and continued so till death. He was hurt Tuesday and died Sabbath morning. Brother Crandall became a member of the First Hopkinton Seventh-day Baptist church April 8, 1882, and it is hoped that he has found rest and peace in the Lord Jesus Christ. He leaves a wife and child, father and mother, brother and sister, and many other friends to mourn his loss. G. J. C.

NO COUNTERFEIT INFIDELS.

"Did you ever see a counterfeit bank-note?"

"Yes."

"Why was it counterfeited?"

"Because the genuine note was worth counterfeiting."

"Did you ever see a scrap of brown paper counterfeited?"

"No."

"Why not?"

"Because it was not worth counterfeiting."

"Did you ever see a counterfeit Christian?"

"Yes."

"Why was he counterfeited?"

"Because he was worth counterfeiting."

"Was he to blame for the counterfeit?"

"Of course not."

"Did you ever see a counterfeit infidel?"

"Why, no."

"Why not?"

"Ahem!"

We pass the above catechism along.—Unidentified.

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MONETARY AFFAIRS.

There is still much complaint about the inactivity of business and the absence of visible improvement. Such complaints are severest at first hands, or among those who take the initiative. Money is plentiful and credit sound, while collections are often slow and enterprise dormant. Prices are low and unsettled either by tariff uncertainties or by the changes, economies and improvements enforced by progress and the struggle for survival of the fittest. A general lack of spirit prevails, owing chiefly to disappointed expectations, to delay with the tariff, and to renewed apathy among our legislators regarding currency reform and other pressing questions having an important bearing upon business affairs. Both the Bankruptcy bill and the Pooling bill are being neglected at Washington, in spite of urgent demands for attention. Hard times are just now pressing more heavily upon capital than upon labor, and the immediate prospect for betterment is not assuring now that the usual midsummer quiet is only a few weeks distant. Until the tariff is settled, manufacturers, merchants and importers alike will refuse to enter into important future transactions; so that any genuine expansion of business may be delayed until the fall trade begins. This, however, is the dark side of the picture, and there are favorable considerations that should not be overlooked. If business is smaller than a year ago, it is certainly being done under less apprehension, and the outlook with all its perplexities is vastly brighter than in the summer of 1896. Some of the uncertainties which still remain are magnified by worrying and pessimistic habits which have not yet been overcome; but our people are becoming used to hard knocks and less susceptible to scares. A few hopeful facts of consequence are certain. These are that the percentage of unemployed is not large and is steadily diminishing; that prices have fallen in a much larger degree than wages; that the retail trade is fair, and that the actual consumption of necessaries is not, as many suppose, decreasing. Crop news is somewhat better than a few weeks ago, and while the season is backward there is ample time for the improvement which is likely to follow with the coming of the warmer weather. The floods are gradually receding, and it is frequently overlooked that the retiring waters will leave rich alluvial deposits in partial compensation for other damage.—The Independent.

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THE DEVIL'S OWN DRINK.

The Hon. Elijah Morse, in a debate in Congress on the bill to regulate the sale of drugs in the District of Columbia, moved to amend the bill by adding after the words, "oxalic acid," "any prescription containing over 2 per cent of alcohol."

Mr. Richardson.—What per cent?

Mr. Morse.—Two per cent.

Mr. Richardson.—Would not that include cologne?

Mr. Morse.—Wait till you hear me, Mr. Chairman; chemistry ranks alcohol among the deadly poisons. This bill recites the names of poisons. Why should it not include alcohol? Alcohol is the fruitful source of pauperism, crime, insanity, disease and death. It is a matter susceptible of proof that in our country in consequence of the use of alcohol over 60,000 men annually go down to drunkard's graves. Five hundred ghastly suicides are annually committed in consequence of alcohol; 500 murders are annually committed; 100,000 men crowd our almshouses and swell our taxes, in consequence of alcohol. I do not see, therefore, any reason why the committee should not consent to my amendment.

Alcohol is a poisonous, dangerous drink. It is the devil's own drink. Of all the engines the devil ever invented to destroy the body and souls of men and the peace of families, alcohol beats them all. I believe not a few of the appalling suicides which have recently taken place under the very shadow of this capitol are directly traceable to the poison known as alcohol, in some one of its various forms. Surely, Mr. Chairman, alcohol is a poison, a deadly poison, a brain poison that turns man into a beast and a brute, a criminal, a murderer and a suicide. It should be labeled "Poison!" and its sale interdicted. It should certainly be included in this bill with these other poisons.

THE BEAUTY OF TEETH.

"Take one tooth away from fair Helen's mouth," says an old author, "and there had never been a siege of Troy and the divine Iliad had never been written." It is impossible to conceive of beauty in a woman without a set of regular, white, well-shaped teeth, and it is true that with every other feature of the

classic mold—beautiful eyes, well-formed lips, a skin of roses and lilies, a magnificent head of brown or golden tresses, the shoulders and bust of a Hebe and the limbs of a Diana—a woman stands or falls by the beauty or defects of her teeth. You may admire all her other features, you may dwell on her grace of contour and revel in the delicate lines of goddess-like form—let the pretty mouth open to disclose discolored, misshapen and, above all, decayed teeth, and your admiration is forgotten. The mental exclamation is always the same—what hideous teeth.

The other side of this picture is a much more agreeable one, and we must agree that a beautiful set of even, white teeth is of infinite charm. Many and many an otherwise commonplace face has been redeemed by a mouth full of brilliant white teeth. Monin, the distinguished hygienist, says: "There is nothing in the world so entrancing as a woman's smile when it displays two even rows of pearls. Perfect teeth are compact, regular, smooth and of pearly whiteness. The front teeth of the perfect set are moderately small. The fortunates who are possessed of such teeth are usually very good-tempered."

LITTLE SINS.

It is said that a man one day was strolling along in the country, and he noticed a magnificent golden eagle flying bravely upward. He watched it with delight and admiration, and as he did so he noticed that something was wrong with it. It seemed unable to go any higher. Soon it began to fall, and then it lay at his feet a lifeless mass.

What could be the matter? No human hand had harmed it. No sportsman's shot had reached it. He went and examined the bird, and what did he find? It had carried up with it a little weasel in its talons, and as it drew these near to it for flight, the little creature had wormed itself out of them and drank the life-blood from the eagle's breast.

How like this is all sin! It may appear a little thing, but it fastens upon the soul and works death and destruction.—Gospel News.

GETTING EVEN.

"Now you know the details of the affair," said the doctor to the lawyer, "what would you advise me to do about it?"

"Go back to your practice," replied the lawyer, promptly. "You have no case. Ten dollars, please."

"Now that I have told you the symptoms," said the lawyer to the doctor a few days later, "what would you advise me to do?"

"Go back to your practice," replied the physician, promptly. "You have nothing seriously wrong with you. Ten dollars, please."

Thus it happens that two men are calling each other robbers.

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The next morning there were seen coming up the road, side by side, the black-and-tan and his faithful companion, the bulldog from home. The two marched straight past the hotel where the family were staying and halted in front of the home of the black-and-tan's enemy. In some unknown manner the country bulldog was summoned, and immediately his city contemporary fell upon him. The struggle was severe and prolonged, but the issue was never in doubt. The country bulldog was completely conquered and retired in as good order as possible under the circumstances. The victor, once his task completed, wheeled about and without a stop retraced the sixteen miles home. The black-and-tan crawled into the hotel with every indication of complete satisfaction on his diminutive countenance.— Mail and Express.

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