The Chamber of Commerce Building is thinking of getting a fish pole long enough to reach over the intervening buildings and drop a line into the lake. That is a good deal as we would approach the business of a fishing man from the heights of theory with the pole of speculation. By the time he gets the bait the worm is dried up. He asked his brethren to face the fact that but few workingmen are seen in the church, they preferring to meet outside and discuss questions of the day, and that the great moral questions are crystallizing outside the Christian church. The great monopolies, he said, are in the hands of Christians. He declared that the church must tackle the liquor traffic and at least gat it on Sunday. He needed an idea for a party, but would die for principle. He said that the candidates of both great political parties in the coming national election would be satisfactory to the organized liquor traffic, it having only to drop in its nickel and up comes its candidate. "If the liquor traffic is felled by Christianity, you needn't talk of the needs of the workingman."

Dr. Gifford's address caused a lively discussion, many of his brethren thinking his remarks too caustic and severe. Other pastors—thoughtful and observant men—were found to have evidence in their own experience to confirm the words of the speaker. Rev. Mr. Zimmerman had become satisfied that the workingman believed that the church was allied with trusts, monopolies, and the present industrial system. The workingman is nearly right," he said. "In the face of a man who is at the head of a binding-twine trust, a reaper trust, or, perhaps, a liquor trust, the minister is dumb."

We believe that there is a larger side to the picture here presented than we cannot doubt that Dr. Gifford spoke out of a heart saddened and made desperate by the indifference and guilt which he had seen in quarters where better things were to be expected.

Among the labs connected with the evangelistic services in Barry, Ill., we ask permission to shorten our editorial notes this week. The work here will probably be closed soon and we hope to review some interesting features in the next issue of the Recorder.

L. C. Randolph.

MORGAN PARK, III.

TOBACCO AND REFINEMENT.

No clear-sighted thinker with faith in the onward march of civilization, writes a lady, can for a moment believe that tobacco smoking will become universal among men. Why? Because, notwithstanding its present popularity, it is essentially a filthy and an objectionable habit, and is, therefore, an aim to be discouraged among thoughtful men. Chewing tobacco was once, and not so very long ago, a very prevalent habit with many of the better-class of social rank, but to-day it is a rare thing to find a cultivated man under fifty addicted to the disgusting practice. It is becoming as unfashionable as obstinacy and must be regarded as snuff taking. And it is only a matter of time when smoking, which belongs to the same train of evils, will meet with a like fate.—Germanium Guide.

THE WITNESS OF HISTORY FOR THEOLOGICAL EDUCATION.

BY R. B. WILLIAMS, D. D.

A liberal education is a full development of all the powers of the mind, the moral as well as the intellectual. With this conception in mind we may better understand the historical results of higher education.

Intellectual culture reached very high development in Greece and Rome; still, if we except a few highly endowed minds, like Plato and Seneca, their education was greatly deficient in its power to lift men into unselfish, pure, social life. Their best conceptions of piety were mingled with thoughts of cruelty and lust. This was the best that a mere intellectual education could possibly produce. Of itself it was utterly powerless to lead the moral world into communion with the holy and merciful God, yet this Greecian and Roman culture was an invaluable preparation for the moral culture of Israel now being planted in every city of the Empire.

With these three ancient cultures and the advent of Christianity in the midst, the Roman Empire is broken into fragments and passes into the Dark Ages. A thousand years later the nations of Europe emerge from the darkness of the Middle Ages, having organized several universities intensely eminently devoted to the revival of ancient learning. The church soon recognized the preparatory power of this university training, and sought its help in extending the kingdom of Christ. As a result, thought was emancipated and activity quickened in every sphere. The Western Continent was discovered, the printing press invented, and social life everywhere inspired with new impulses. This revival of ancient learning became the intellectual agency which broke ecclesiastical bondage and made possible the great Reformation of the sixteenth century. Here note an interesting fact. When Constantinople was conquered by the Turks in 1453, many Greek scholars took refuge in Italy and established schools of ancient learning. They became, for a time, the teachers of Europe, and kindled a wonderful enthusiasm for the study of antiquity which finally became an intellectual intoxication. Under Leo X Rome became a center of ancient learning. But the Greek and Hebrew Scriptures were neglected and despised as unworthy of the regard of scholars. The consequence was that infidelity prevailed in the highest ranks of the church. Christianity was despised as a superstition, and immorality abounded in the most shameful forms. The heathenism of Athens was revived in Christian Rome, and the Vatican became the scene of treachery and dissolute indulgence.

But Germany gave a very different picture. The new learning was cultivated with as much zeal as beyond the Alps, but it was utilized in the interest of Christianity. The Greek and Hebrew Scriptures were studied in the same critical manner as were the Gospels in Greece and Rome. Critical editions of the Old and New Testaments were published by able scholars,
and thus the means were supplied for correcting
the errors brought into the church by pa-
dred fathers. Scriptures were allowed to
change in the German universities with pagan
philosophy and literature, and at once proved
to be the Word and power of God to move
the world in the great Reformation. Luther,
Martin Zwingli, and Calvin, never could have
become leaders in the Protestant Reformation
without a deep and critical study of the
Scriptures as an important part of their uni-
versity education. Germany owes much of her
noble nationality among the empires of Europe
to the profound biblical scholarship of her
modern universities. Italy, with her treasures
of ancient learning and long neglect of sacred
literature, bears no worthy comparison with
Germany.

It is evident that ancient learning had great
power in awakening thought and mental
life, it is also evident that the great
leaders of moral and religious thought have
been men of biblical culture in the original,
biblical literature. We believe that history gives
nothing to this statement.

If, now, we turn our inquiry on this subject
to the early years of the present century we
shall observe the most remarkable movement
for evangelizing the world that has ever been
recorded. It was at the same time an outgrowth
of liberal education. On October 2, 1795, the
first Baptist Missionary Society was founded
in England largely by the exertions of Wil-
liam Carey. To-day every inhabitant of India
is his debtor. While Carey was an intense
Christian he was also a profound student in Lat-
in, Greek, and Hebrew. In this scholarship
he became leaders in the original-bib-
lical literature, and that knowing the time it is high
and necessary to turn God's revelation in nature
and his word to the world, he was prepared to
execute the commission as a

The schools which are chiefly engaged in this
grand work are denominational. There is a natural
characteristic about a denominational
college or theological school for which it is im-
possible to find a natural substitute. Hence it is
a historic fact that loyalty to home life is gen-
erally secured in true home culture. In this
fact resides the fundamental and moral neces-
sity of raising the generation of Christian
leaders which have made the most complete
provisions for collegiate and theological educa-
tion, and sustained them by their own patron-
age, have at the same time made the most
and rapid growth. Such is the witness of history.
We believe that the greatest importance of the most
thorough education.

As Seventh-day Baptists our forefathers in
this country were men and women of culture;
some of them having enjoyed educational ad-
vantages in England. Hence they were inter-
rogated in the early movements to establish insti-
tutions of learning. Here, when the Baptist
people of New England proposed to establish a
college some of the Seventh-day Baptists of
Rhode Island identified themselves with the
movement, and for several years were members
of the Board of Brown University. One of them, Samuel Ward, having drafted
the original charter, and afterwards, as Governor of the State, gave to it his signature. Half a cen-
tury later it became evident to the leading men
of our denomination that an institution of lib-
eral education for our own young people was an
imperative necessity. In 1830 a large academic
building was completed and furnished at a cost
of $20,000. The school was opened with much
enthusiasm and with bright prospects. Since that
time several academies have been chartered and
furnished for a series of years. Two of these
institutions have arisen to the rank of
Alfred University and William Carey, and to this number is now added Salem College.
It is estimated that colleges and
colleges have a steady important institution to
more than twenty-five thousand students. These
students have gone out to fill useful and honor-
able positions. Large numbers have become
successful teachers, many are pastors and mis-
sionaries; others are writers and editors. Thou-
sands of those who have been chartered and
furnished for a series of years. Two of these
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MINUTES OF THE WESTERN ASSOCIATION.

The Fifty-seventh Annual Session of the
Seventh-day Baptist Western Association was
convened by the call of the church at Little
Geneva, N. Y., June 16, 1892, at 10.15 A.M.
After the call to order by the moderator, and
appropriate remarks by the same, Rev. A. E.
Main offered prayer. The congregation sang,
"I Need Thee Every Hour" and a prayer and
praise service was conducted by the moderator.
After singing the anthem, "Praise the Lord,
"by the choir, and reading Ps. 10: 3 by Rev. G.
W. Burdick, and prayer by Rev. J. L. Huff,
man, Prof. L. C. Rogers, of Alfred University, in
the introductory sermon from Rom.
In the call to prayer, before we must have fully
engaged denominational schools, with con-
secred faculties, united in the most thorough
training of loyal young men and women
With these conditions fulfilled we may confidently
expect the blessing of God upon our educational
work, and reason for that upon our denomina-
tional work and life.
other visiting brethren, and that they be in­
vited to participate in our deliberations:

The delegates to the North-Western Associa­
tion for 1891 presented his report as follows:

Your delegate to the North-Western and South-West­
ern Associations would respectfully report that he at­
ended their meetings as follows: The North-Western, June 25th, to North Loup, Neb. The South-Western at Dalravo, Mo., July 23 to 2d.

Your delegate received a cordial welcome, was ac­
signed a place on the programme, and was invited to participate in the deliberations. These duties he en­
dorsed as a duty due to the Churches. I will not take your time to speak of the gracious out­
pourings of the Holy Spirit upon the meeting at North Loup. That you have already heard.

I desire to speak in brief of the interest in the South­
west. I am glad to report that God's blessing was not con­
fined to North Loup, but that it was also manifested at the Delaware Church. The meetings were largely de­
volucional, and I trust that a lasting impression for good

The appreciation of your efforts and interest in

is telling to us a delegate often expressed, and also regrets that they were unable to do the same by you.

Your delegate has been impressed with the thought that these letters should be sent from these Associations should spend more weeks on the South-Western field in mis­
sionary labor; and that the financial advantage of such a course must be apparent to all.

Thanking the Association for the privilege granted

me, I submit herewith the following financial state­
ment:

Cash received from Treasurer.

$75.00

" paid out.

$10.00

" returned to Treasurer

$33.00

Respectfully,

J. T. Davis.

The delegate to the Eastern and Central Asso­
ciations also presented his report as follows:

To the Western Association:

The delegate appointed to represent you at the South­
Eastern, Eastern and Central Associations would report as follows:

He was unable to attend the South-Eastern Associa­
tion, being detained by the final departure and funeral services of our sister and mother in Israel, Mrs. Jno. Clarke, of Alfred Centre, N. Y. He forwarded a letter to that Association explaining the circumstances of de­
vention, and enclosed the circular letter of this Associa­
tion, stating the general condition of our churches and expressing our fraternal regards.

He attended the Eastern Association, held at Asha­
burn, N. H., and was cordially invited and invited to participate in their deliberations. This meeting was one of lively interest and characterized by perfect har­
mony and a very good spirit.

The denominational interests were discussed and discussed with much anima­
tion and helpfulness. Two or three recent converts to the Sabbath were in attendance and added to the inter­
est of the occasion.

The Central Association, held at Leonardville, N. Y., was also an occasion of much interest. Most of the churches were represented, some of them quite largely. Your delegate received the same cordial reception ac­
corded to him in the Eastern Association. The deliber­
ations and discussions were characterized with unanim­
ity of sentiment and feeling. In each of these Associa­
tions an hour was set apart for the special presentation of our brother's last letter. The brotherly love and interest of the three Associations, Woman's Board, and Young People's Society. The discussions and papers brought out in these ex­
ercises manifested marked ability and growing interest in our denominational work.

These Associations have sent as delegates to your body, representative men from whom we may hope to hear fuller reports of the present condition of their As­

sociations.

The expenses of your delegate chargeable to the Asso­
ciation were $25.

Respectfully submitted.

J. P. Mosher.

The Committee on Obituaries presented its report which was referred back for fuller ac­
counts concerning names omitted, with instruc­
tions to file the same with the clerk for publica­
tion in the Minutes. The following is the completed report:

To the Seventh-day Baptist Western Association:

Your Committee on Obituaries would respectfully

state that the letter herewith sent by your Committee in this meeting show the total number of deaths occurring in the membership of the churches to be 30. Of these, two—one minister and one deacon—hold official rela­
tions with their respective churches and so require par­
ticular mention in this report.

The Rev. Washburn Carpenter Tisdere was born at Shiloh, N. J., Oct. 3, 1848, and died at Dunellen, N. J., April 21, 1922, aged 43 years, 6 months and 21 days. Born Tisdere's last public labor was with the First Alfred Church in this Association, and with that church he held his membership at the time of his death. He was baptized and became a member of the church at New Market, N. J., at the age of 23 years, and his early Christian experience was enjoyed under most favorable circumstances. He was, for some years, a student at Alfred University and Ambrose College, grad­

uating from the latter institution in 1870. Later he took a three years' course at Union Theological Semi­

nary, graduating with the class of 1877. He was or­
dained to the work of the ministry in May 1877, at New Market, N. J., L. A. Platts preaching the ordination sermon. The first of June following he took the pastor­
tal care of the church at Farina, Ill., serving in, that church, First Hopkinson, and First Alfred, embrac­
ing a period of about 12 years. Before entering upon his ministerial work, he attended Andover Academy, (Wisc) and Union Academy, at Shiloh, N. J. While at Farina he taught some in the district school, and during the latter part of his stay in Alfred he had charge of the Latid department in Alfred University.

In all his work as a minister and as a teacher, he was
known as an earnest, honest, sincere, pure-minded, noble Christian man. All shame and prestige were an especial abomination to him. 

He gave up both preaching and teaching on account of old age, which was fast standing but which were beginning to assume more a threatening character. He sought health in Florida, in a change of climate. Here for one year he wrote editorial paragraphs for the Republican, which were characterized by the same spirit that marred all his work. His last work of this kind was published in the issue of April 7th, and on the 24th he had passed into rest. He leaves a devoted wife, daughter of Dea. Henry Glaspay, of Fairbanks, and two children who mourn his early departure.

II. Deacon George W. Stillman, of Hebron, Pa., departed this life August 1, 1901, aged 76 years. Your Committee report from which to write a history of the life of this devoted Christian man. He united with the Hebron Church in 1842. Nineteen years later, in 1861, with Brother W. H. Hynd, who survives him, he was ordained to the office of deacon, which office he filled with great fidelity and great acceptance to the church. He was from the first of his connection with the church, solicitous for its prosperity and usefulness. One of his greatest anxieties was to see a house of worship built and owned by the church, which desire he lived to see fulfilled. He was greatly beloved by all who knew him. He was a man among many mourning friends who will always be better for having known and loved him. His now widowed companion was for many years, the deaconess, Miss Greenman, who shared with him most completely the labors of his office and to-day sits chief among those who now mourn his departure.

Prof. Gordon Evans, of Alfred entered into rest Aug. 12, 1901, having just passed his 71st birth-day. Though not an officer in any of our churches his connection with us and our educational work seems to require this mention. In early life he had charge of Deluyer Institute, where, that institution stood well up in the front ranks in the educational work of our church. He was a scholar of no mean attainments, and several years ago published a valuable work on the Chemistry of Agriculture. 

Prof. Evans was a member of the First Alfred Church, and maintained an upright Christian walk till the end. The house of three of our brethren in the ministry have been broken up by the visit of the death angel during the year. The wife of Ed. L. M. Cottrell died Aug. 27, 1901, in the 70th year of her age. Dec. 28, 1901, the wife of Ed. John T. Davis followed, aged about 50 years, and the wife of Eld. Joshua Clowers died May 21, 1902. All of these deaths were a loss of piety and of devotion to the cause of the Master, whose memory is precious. Mrs. Clark had been during her active life a preacher of considerable note. She frequently filled the pulpit in his absence, and at times had regular appointments in various localities.

Perhaps also mention should here be made of the death of Mrs. Clara P. DeB. Livermore, daughter of our China Missionary, who departed this life at Niles, N. Y., on her sixteenth birth-day, July 4, 1901. Your Committee commend all who have been made mourning by the death of beloved ones, to the sympathy and prayers of the brotherhood.

Mr. Potter made more faithful, more devout by the memory of those who have gone from us to the home beyond.

Rev. W. L. Burdick be Treasurer.

Rev. S. R. Wheeler, and Rev. T. R. Williams make the interesting remarks respecting the Seneca's Mission in New York City, as conducted by Mrs. J. G. Burdick and co-workers.

Minutes of the day's proceedings were read and approved.

After prayer by Rev. E. L. Livermore, the Association was adjourned.

EVENING SESSION.

Open ed by service of song conducted by Dr. C. O. Babcock. Rev. J. T. Davis read the 3d chapter of Philippians. The choir sang the anthem, "O Lord rebuke me not," and M. H. Kelly offered prayer, after which Rev.

A. E. Main preached a practical gospel discourse from Phil. 3: 7 "But what things were gain to me, those same I counted loss for Christ." II. Paul's estimate of Christ. II. Some practical suggestions.

Prayer and dismission by Eld. Main.

SIXTH-DAY-MORNING SESSION.

After call to order by Moderator, and prayer by Dr. C. D. Potter, the Committee on Resolutions reported the following:

Your Committee on Resolutions beg leave to report as follows:

Resolved, That the blessing of God upon the churches of this Association during the past year calls for our grateful acknowledgment and renewed consecration to the service of the Master.

Resolved, That the decrease of our church membership during the past year by death solemnly reminds us of the uncertainty of life's tenure, and that whatever our hands find to do for the Master should be faithfully attended to.

Resolved, That Alfred University, though now our central denominational school, has still, as in the past, special claims upon this Association for patronage and support.

Resolved, That we recommend that delegates to the South-Eastern and South-Western Associations go to the sessions of these bodies with a view of spending some time, if practicable, in missionary labors on these fields.

Resolved, That we again commit ourselves to the principles of world-wide missionary, evangelistic, and Sabbath Reform work by means of the living preacher, believing this to be the only way for the redemption of man and the spread of truth.

Resolved, That we recommend to the Conference and Societies that, while full minutes should be printed and preserved, and that in the history, all regular reports, as far as practicable, be presented in printed form to avoid public reading, or by summaries or abstracts, in order to have the largest possible amount of time for religious exercises.

WARMER, Loyalty to God is essential to heirship of his kingdom. WARMER, Disobedience to the fourth commandment is so universally essential to heirship in the kingdom of God.

Resolved, That it is the duty of Seventh-day Baptists to present the claims of the Sabbath to the people upon all proper occasions, and that we should teach this great truth by example as well as by precept.

Resolved, That the text is not only acceptable to the following report:

Moderator—G. Rogers.

Secretary—H. D. Clarke.

Assistant Secretary—W. L. Burdick.

Corresponding Secretary—D. R. Stillman.

Treasurer—E. E. Hamilton.

Delegate to North-Western Association—T. R. Willi- liams.

Delegate to South-Eastern, Eastern, and Central Asso- ciations—H. D. Clarke; Alternate, G. P. Kenyon.

Preacher of Introductory Session—M. B. Kelly; Alter­ nate, J. T. Davis.

Examiner—L. G. Rogers, "The Church of God."

Executive Committee—Officers of the Association, ex officio, and the following, representing the churches: First Alfred, Prof. H. O. Coon; Second Alfred, F. W. Hamilton; Andover, L. D. Langworthy; Friendship, D. Babcock; First Geneseo, Geo. W. Burdick; West Geneseo, J. H. Grandall; Hartville, J. Petiboons; Shingle House, G. P. Kenyon; First Hebron, L. E. Burdick; Hebron Centre, F. M. Greenman; Independence, H. D. Clarke; Horseheads, G. O. Stillman; Portville, B. A. Barber; Richburg, A. B. Cottrell; Siclo, A. A. Place; Wellsville, J. W. Coller.

J. CLARK,
B. P. PIERCE,
D. E. BABCOCK.

Rev. D. H. Davis led in a closing prayer and dismissed the audience.

EVENING SESSION.

The evening session was devoted to a prayer, praise and conference meeting, led by Rev. Joshua Clarke.

SABBATH-MORNING SESSION.

Services were opened with a voluntary follow­ed by an invocation by Pastor G. W. Burdick. The service and prayer were given by the choir, and the prayer of the morning was "Welcome, delightful morn." Rev. D. H. Davis led the congregation in prayer, and the choir sang "Arose my soul, arise." Rev. L. E. Liv-
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ermore preached from Gen. 9: 13, "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth." Theme, Christ as represented in the rainbow. Resolution from General and Missionary Societies amounted to $44.17.

After singing "O, could I speak the matchless worth," the congregation was dismissed.

Afternoon Session.

Conducted by the superintendent of Little Genese Sabbath-school, Mary E. Bowler.

Singing. "There is no love like Jesus.''

Prayer. Booths C. Davis.


Review of lessons 1-4, M. H. Kelly.

Review of lessons 5-7: A. T. Main.

Introductory remarks upon the study of the book of Daniel, showing occasion of writing it, and the two divisions of it, etc., Historical and Prophetical, T. L. Gardiner.


Lesson 8, A. E. Livermore.


Topic. —God's promises. Many young people and children, as well as the aged, engaged heartily in this service.

Evening Session.

Young people's hour, conducted by Miss M. Langworthy.

Prayer. "The Lord, have we sought and found." O. E. Burdick.


Singing.

Address, (Increased obligations of young people," H. D. Clarke.

Report of our home missionary, the Rev. J. L. Huffman.

General report from societies of Christian Endeavor, told by T. B. Burdick.

Seamen's Mission, Emerson Ayers.


Singing.

First-Day-Morning Session.

Rev. G. W. Burdick opened the session with prayer.

The minutes of previous sessions were read and approved.

The Committee on Finance reported the following, which was adopted:

The Committee on Finance would respectfully report that they have examined the Treasurer's report, comparing it with the vouchers and have found it correct. They estimate the amount necessary to meet the expenses of the Association for the current year to be $108.64, which they have appointed among the churches of the Association according to their resident members as found in the latest official report as follows:

First-Day-Morning Session: 35.12
Second Alfred: 30.32
Avon: 10.92
Friendship: 9.44
First Geneese: 5.32
Walter: 3.82
Hartville: 3.88
Hollenbeck: 3.32
Hartville: 3.20
Hollensville: 1.92
Independence: 1.48
Fowlerville: 4.04
Richburg: 5.60
Wellsville: 3.24
Seto: 4.28
Singe House: 1.28

The report of the Committee of the State of Religion was adopted as follows:

Your Committee on the State of Religion in the churches of this Association would submit the following report as received from the leaders of the churches to this meeting:

Sixteen churches send reports. These report a membership of 1,050; additions during the year: 25; deaths: 20; dismissed by letter: 15; baptisms: 37; received on profession of faith: 10; rejected from fellowship: 15; making a net gain of 19. Four churches are without members, but Sabbath-schools are sustained in all and with one exception all have social worship. By the grace of God and the efforts of the Reverend J. P. S. G. C. several of our churches have enjoyed revivals under the labors of Elder Huffman for which efforts they deserve commendation. We have accepted the fact that our churches are further organized, to well directed effort in our spiritual up-building. The churches usually report harmony and the Sabbath-school in good working condition.

The State of Religion as expressed in the letters compared with other reports is favorable.

Mrs. M. R. Williams, Elder J. R. Willard.

After reports by S. R. Wheeler the report of the Committee on Education was adopted as follows:

Your Committee on Education would report that there is an increase in the intellectual and moral culture of our young people, and that our churches have come to recognize the fact that a sound education is a very important preparation on the part of our young people for their work in the church. Our University has brought into our social and religious acquaintance very many noble young people from distant parts of our denomination, and thus indirectly and directly both to the cause of education and to the extension of our missionary work. Many of our students have become very efficient workers in the advocacy of truth and the carrying forward of reforms. Alfred University has had a large share in training teachers for our other schools and in educating pastors for our churches and able missionaries for our foreign fields.

The Theological Class of the present year numbers eight, who, having been characterized by very earnest work both in study and in the practical service for which they are preparing as a life work.

Their services are being called for and they are eager to enter upon the work as soon as they are thoroughly prepared.

We would commend to the churches of this Association very especially the interests of Alfred University as both worthy and needy of their constant support.

Very respectfully submitted.

Thos. B. Williams, J. L. Huffman, Geo. W. Burdick.

The report of the Committee on Petitions was adopted as follows:

Your Committee on Petitions would respectfully report that the church of Friendship has invited the Association to hold its next annual session in that society, and we recommend that the next session be held with that church. No other petitions have been received.


Discussion of resolutions being resumed, the following were adopted: 1. That we recommend the Committee to purchase a suitable property for the fair. 2. That we recommend the Committee to purchase a suitable building for the fair. 3. That we recommend the Committee to purchase a suitable building for the fair. 4. That we recommend the Committee to purchase a suitable building for the fair. 5. That we recommend the Committee to purchase a suitable building for the fair.

The report of the Committee on Missions was presented by Dr. C. D. Potter, A. E. Main, and adopted. Special hour for preaching by a missionary from South-Eastern Association having arrived, the choir sang, "The God of Abram praise." Rev. L. E. Livermore read the 12th chapter of Romans and offered prayer. The choir sang, "I know that my Redeemer lives." Rev. T. L. Gardiner was dismissed from Jer. 1: 13, "What seest thou?" Jeremiah saw what God wanted him to see, and God said he had well seen. (1) What we see shows what we are. (2) A quality to be cultivated. (3) What we see depends on the medium through which we look. (4) Do not look high and sound the loudest of criticism—jealousy—sensitiveness. (5) What we see depends upon the stand-points we occupy.


At this time of the session, the Moderator being obliged to return to his home, Rev. G. W. Burdick was called to the chair.

By request of members of Committee on Resolutions two additional resolutions were reported with the understanding that the committee would not be responsible for them. The eighth and following resolution was thus introduced and after discussion by S. R. Wheeler, A. E. Main, L. E. Livermore, T. L. Gardiner, Silas Thomas, Samuel Wells, was adopted:

Resolved, That we view with encouragement the increased acquaintance of the church with the sick and the closing of lines of business of the supporter of the licensed and legalized traffic in intoxicating drinks that has proved unanswerable to the growing sentiment against the liquor license, and acknowledgment of many of its previous, prominent advocates, that the teaching of the Christian faith and its culture is still one of our previous declarations to legalize the liquor traffic by any kind of license is criminal and unpatriotic, and that Christian people especially should make every possible, lawful effort to remove this evil from the land.

Be it also:

Resolved, That we regard the use of and traffic in, tobacco as harmful in the extreme; and we call upon all well-meaning persons to discontinue and discourage its use; upon all merchants and grocers to refuse to deal in it, and for sale, and in making the bodies of men fit temples for the indwelling of the Holy Spirit.

Voted that the Secretary give orders on the Treasurer for the appropriation recommended by the Committee on Finance.

Voted that a committee of three be appointed to appoint an Associational Advisory Committee in harmony with the change of the constitution of the Seventh-day Baptist Missionary Society.

Resolved, That we recommend the Committee to purchase a suitable building for the fair.

The ninth resolution, after remarks by S. R. Wheeler, J. L. Huffman, A. E. Main, was adopted as follows:

Resolved, That we recommend that the General Conference, at its next session, appoint a special committee, appointed by the General Association, to prepare the constitution of the Seventh-day Baptist, of the seventh-day Sabbath, upon every man, to be presented before the annual and general conferences, and the church bodies, in order that the opening of the seventh-day of the week (commonly called Saturday) may be bound by union of the different Christian denominations, leading eventually to the organic union of the church of Christ upon the earth, in harmony with the prayer of
our Lord, namely, that all Christians may be one, as he and the Father are one.

Rev. J. L. Huffman presented the claims of Salem College when several brethren subscribed freely to aid said institution.

TRACT HOUR.

Conducted by L. E. Livermore. Opening remarks were made by the conductor. Dr. C. D. Potter spoke of the progress and needs of the work.

S. W. Wheeler spoke of his experience and observation in the North-west.

Rev. G. M. Cotrell, of Kansas, being present, upon invitation gave some interesting remarks upon one or two phases of the Sabbath question.

Questions bearing upon the Sabbath and legislation, and upon the work of the Tract Society, were raised and answered by the conductor and A. E. Main.

The Corresponding Letter was read and approved.

A. E. Main gave an interesting account of the vacation labors of our theological students, and they were invited to the prayers and sympathies of God's people. S. W. Wheeler added remarks upon the same.

The following resolution was read and heartily adopted by the delegates from the churches:

Resolved, That the delegates and visitors from the different churches of this Association, in grateful acknowledgment for the generous entertainment given us by the church and society at Little Genesee, do return our deep thanks for the same, and pray that the bounty Father in heaven will graciously reward them, bless their united labors with their worthy pastor, and pour upon them his Holy Spirit.

The minutes were read, approved, and after prayer by Rev. A. E. Main the Association made its final adjournment to meet in 1893 as voted.

H. D. Clarke, Sec.

HISTORICAL & BIOGRAPHICAL.

HISTORY OF THE SALEM SEVENTH-DAY BAPTIST CHURCH, SALEM, W. VA.—No. 3.

BY THE REV. THEODORO L. GARDNER.

In the latter part of 1854, Eld. Peter Davis, becoming feeble with age, Eld. S. D. Davis accepted the work of assistant pastor. He did not, however, remain in the city long, as he returned to Lost Creek churches, etc., in the fall of 1855, and spent the winter there. He was succeeded by Lis Colburn, who was followed in the spring of 1856 by Rev. D. (To be continued.)

He proved to be a God-send to our good cause here. Many things had conspired to alienate this people from the main denomination in the North, and the brethren here had been constrained to seek an association, and the people rallied around him with a remarkable unanimity, holding him in very high esteem. He and our Brother S. D. Davis were hearty yoke-fellows in Christian work, and like David and Jonathan, their hearts were knit together in love. But it seems to have been ordered of God that his servant should soon rest from his labors. Dianne laid its relentless hand upon him, and on the 6th of March, 1860, he fell asleep. His remains were laid to rest at Lost Creek, where the churches united in a suitable monument to mark his grave. He was 59 years of age, and had been 29 years in the ministry.

It was upon recommendation of Eld. Clawson that Jacob Davis was licensed to preach the gospel in November, 1859. Brother Davis's inactivity in preaching, the funds left by the deceased, and the impression that the people that the call was unusually cordial and urgent. The union of the two churches for pastor could not be carried out, owing to Eld. Clawson's sickness and death, and Salem asked Eld. Davis to labor with them so he could find opportunity.

About this time quite a stir was made by a strange doctrine that the communion service was no longer binding as a church ordinance, but that it had been fulfilled and had passed away, as held by the venerable and still acknowledged brother, A. T. Potter. This resulted in an omission of communion for a few times, but the idea did not prevail and the church soon set themselves right upon this question. At the same time the church excused the pastor from officiating against his conscience, and appointed S. D. Davis to visit them quarterly to administer the ordinance. After a year or so, on account of the infirmities of age, and in view of his opposition to the communion, Eld. Peter Davis was relieved of the pastoral care of the church. He had been the pastor 14 years, and was the first person to preach and officiate by authority of the church some 43 years.

The church passed a resolution expressing its high esteem of this good brother, declaring their intention ever to retain him as an Elder in the church, and presented him with a copy thereof.

In August, 1865, Jacob Davis was ordained by Eld. S. D. Davis, and the following May the latter resigned his charge as administrator, and Jacob was made pastor, with Eld. S. D. Davis as assistant. The latter's efforts were taken in a union of Salem and Lost Creek to keep these two brothers more of their time in mission work among the outposts of the churches. Eld. S. D. Davis was to have $100, and Jacob $150, and they were to divide the work so as to keep the church going. Therefore, divide the work as they thought best. The first annual report rendered by these brethren says: "Backsliders returned to duty, saints rejoiced with exceeding great joy, 53 baptisms, of which 44 joined the church." In May next, 1866, Dr. William J. Gordon, of Shelbyville, Tenn., appeared and asked for baptism and union with the church. He had been anxiously seeking a church keeping the commandments of God regarding the Sabbath and upon hearing of this he told his wife that he would visit Salem, inquorato at first, and see if the people met his approbation as regards practices and doctrine. This he did, speaking to the people, and he had not been told, and he made himself known, and joined the church, being baptized by Eld. S. D. Davis. This led to the sending of these two pastors by Lost Creek and Salem upon a mission to Tennessee, with very cheering results.

In order to raise necessary funds for a portion of his work, Licentiate Lewis F. Rudolph was given charge of the preaching stations at Meat House and Long Run, which charge he relinquished in 1869.

About this time the church began to consider with renewed interest the ever vexing question of church finances. The question of offering upon the Sabbath of our substance unto the Lord was regarded favorably by some, while others strenuously opposed it. Many brethren had not yet learned that liberality for God's cause is counted in the Bible among the Christian graces, and that they are commanded to "abound in this grace also." Therefore, some thought it right to cultivate all of the other graces upon the Sabbath in God's house, but all in vain. To this was appended as a desecration of the Sabbath, even though it is classed with faith, and love, and knowledge, and utterance, and diligence, in the Bible; and enjoined equally with them. An effort was made for years to raise funds for church purposes by tithing the assessment list. One more effort to have weekly offerings was made, and the committee reported adversely, so the tax plan prevailed and collectors were appointed in the different neighborhoods. Three years later, however, found the church deader than in 1866, with Eld. Jacob pastor at Lost Creek only. Eld. S. D. Davis expressed a willingness to serve the church as much as his health would permit, provided he could be relieved of the outpost preaching. The following year, Eld. Jacob was again employed as pastor, at $150.

The church again lost many members this year, 1870, by the organization of Ritchie Church, and the setting off of the Greenbrier Church. The latter was composed of forty-six members. The pastor desired to have the church connected with Shen-si and tan, and the conference at Shannone decided to continue the appointments between the two places as hitherto, during the remainder of the year. Salem also conveyed the title he held by her to the church lot on Greenbrier to the new church; and on the day following the organization, according to previous arrangement by this church, Lewis F. Randolph, who had been licensed for four years, was ordained to the gospel ministry, becoming one of the forty-six constituent members.

(To be continued.)

NATIVE converts in Japan, with average wages of less than twenty-five cents a day, contributed last year $27,000 to mission work.

Mr. Hudson Taylor writes: "I have been traveling in China for many months, and have visited nine of the eighteen provinces. A conference of native Christians at Mr. Stanley Smith's place was in many respects the most remarkable meeting that I have seen in China. You could imagine how glad it made me in Shan-si and Shen-si to meet upwards of 600 native Christians; bearing in mind that but a very few years ago there was not a native Christian in either of these provinces, or a missionary attempting to win any."
A child had heard a lady speak in a Sunday-school on Africa and China. The facts interested her. The next week she came to her class, and as she did so said to her teacher, "I have something to tell you. You know the lady told us about little girls in Africa and China earning money for missions? Well I gave a concert and got fifty cents!" "Gave a concert! Where?" "In my parlor. I told my friends about it and charged ten cents for reserved seats. We had music and recitations, and then I talked to them about missions, and now I would like the money sent to Africa."

The right place for one to work is where she can work to the best advantage. That is not difficult to understand, of course. The incident frequently referred to by such as are interested in missionary work, concerning Andrew Milne, is in point. He wished to go with Morrison as a missionary, but was refused. Nothing daunted, and better yet in nothing hurt, he then offered to go as his servant and was accepted. From this position he rose to that of missionaryship, which Dr. Swinney trained them for her use, and it is stated that so expert do they become that they can be left in charge of hospitals having from fifty to one hundred beds. In Canton there was founded, in 1854, by the Rev. Peter Tait, a Christian college which is arranged for a preparatory, a collegiate, and a medical department under American professors, to educate native doctors. Last year this college had a class of eighteen students, five of whom were women, a fact which is especially interesting to us who are interested in women physicians. The possibility of establishing such a college is a living evidence of the estimation in which Christian doctors are held, by the Chinese.

Cities furnish the best fields for medical missions, since patients visit them in thousands, thousands being treated annually; but such constant demands by the sick soon make inroads mission work cannot keep up. Many missionaries, most of them being from China and under Chinese conditions, are in point. She says: "I was given a little gospel tract, whereby read is given a little gospel tract, whereby I was a great help to me in my work."

In Shanghai there is a large Episcopal hospital (St. Luke’s), and each patient who can read is given a little gospel tract, whereby much truth is not doubt spread. It is gratifying to feel that when our own little hospital in Shanghai is opened our doctor there has the benefit of the experience of others in similar lines to guide her in her arduous task. The first woman medical missionary, Dr. Combs, was sent out by the Women's Missionary Society of the Methodist Church in 1873 or 1874, and in 1889 sixteen medical women had been sent to China as missionaries, most of them being from the United States. The work which medical missionaries are doing in China is said to be best-seller and anti-ghost feeling, diminishing superstition, and continually demonstrating the value and force of the Christian religion. From this array of facts it would appear that our own medical mission was established in wisdom, and that selecting a woman to conduct the work was also wisely done.

The dispensary work under Dr. Swinney has prospered in a most gratifying manner, and now the long talked of and prayed over hospital is nearing completion, as I am advised by a letter from Dr. Swinney written only a month ago. She says: "I am happy to say that the hospital affairs are prospering and the building is to be finished and in good order ready for use by day of the last August. I hope sometime in September to open the work then, in real earnest."

From this we can interpret the Doctor's thought, that the hospital is to be opened but a period of preparing the ground and that the seed sown or real work is but now to begin, which harmonizes with the testimony of other missionaries, that the most lasting or the true evangelistic work is accomplished by means of the hospital.

The completion of this hospital, which is to become our women's hour at the Western Association.

BRIEF REPORT OF WOMAN'S HOUR AT THE WESTERN ASSOCIATION.

The exercises at the Western Association under the direction of Mrs. Mary E. Whitford were largely attended by a large congregation assembled on Sunday afternoon. The choir sang a beautiful anthem entitled, "When gathering clouds round about me." Mrs. D. C. Gardiner read a portion of scripture relative to the giving of the widow's mite, when a moment was spent in silent prayer, and then the choir sang the Lord's Prayer. Mrs. C. M. Lewis read a well prepared paper upon "A day of organized effort to evangelize the world. Sister Davis, with her usual earnestness, presented the question of Woman's work for the women of China, and though the audience was weary with long sitting and the extreme heat, yet a deep interest was manifested in her subject and close attention given her.

Dr. O. I. Erubrick, sang a solo entitled, "Light of our way," and Rev. D. H. Davis offered prayer and dismissed the audience.

The conductor made very feeling remarks at the commencement of the hour relative to the increase of interest in woman's work which active begets.

NO FASTER can hope for signal success who do not keep in heart-touch with the people.

The Sabbath Recorder.

WOMAN'S WORK.

"The friends of God are anchored, in the text; Where the waves of outward feeling Still not the quiet breast."

"He gives them a jewel, A secret pledge and sign; That He owns them and He loves them, His own peace, deep, divine."

The SABBATH RECORDER.

October 30, 1882.

OUR MEDICAL MISSION WORK.

By Dr. Phoebe J. K. Maitz.

(Concluded.)

In no country can medical mission work be pursued to so good advantage as in China, where hospitals can be conducted at a minimum expense. This is the case with regard to the Chinese people, and a good doctor in China is so much in demand that they may at all times be occupied in treating pressing cases. Native assistants are being trained by all important medical missions in China after the manner in which Dr. Swinney trained them for her use, and it is stated that so expert do they become that they can be left in charge of hospitals having from fifty to one hundred beds. In Canton there was founded, in 1854, by the Rev. Peter Tait, a Christian college which is arranged for a preparatory, a collegiate, and a medical department under American professors, to educate native doctors. Last year this college had a class of eighteen students, five of whom were women, a fact which is especially interesting to us who are interested in women physicians. The possibility of establishing such a college is a living evidence of the estimation in which Christian doctors are held, by the Chinese.

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The completion of this hospital, which is to become an adjunct of our little mission in Shanghai, seems to mark a most if not the most important epoch in its history. If through this hospital "more evangelistic work can be done in one year than in any other way in five or ten," can we not afford to spend more upon it annually and under no circumstances allow it to languish for want of any necessary things? Once opened, it cannot stand still, but must expand or retrograde. We think of Dr. Swinney and Dr. and Mrs. Carpenter and most of those who fostered the early work have sailed away to the shores where none return, may we not look at the medical mission in the light not of a new departure, but as a Pentecostal outpouring, an answer to the prayers of those faithful missionaries, a natural outgrowth of what Dr. and Mrs. Carpenter took the Shanghai work away back in the spring time of our life, and now when spring and summer have departed and the autumn tints of life are here, while Dr. and Mrs. Carpenter and most of those who fostered the early work have sailed away to the shores where none return, may we not look at the medical mission in the light not of a new departure, but as a Pentecostal outpouring, an answer to the prayers of those faithful missionaries, a natural outgrowth of what Dr. and Mrs. Carpenter took the Shanghai work away back in the spring time of our life, and now when spring and summer have departed and the autumn tints of life are here, while Dr. and Mrs. Carpenter and most of those who fostered the early work have sailed away to the shores where none return, may we not look at the medical mission in the light not of a new departure, but as a Pentecostal outpouring, an answer to the prayers of those faithful missionaries, a natural outgrowth of what Dr. and Mrs. Carpenter took the Shanghai work away back in the spring time of our life, and now when spring and summer have departed and the autumn tints of life are here, while Dr. and Mrs. Carpenter and most of those who fostered the early work have sailed away to the shores where none return.
THE SABBATH RECORDER

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CORRESPONDING EDITORS:
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MARY F. BALDWIN, Milton, Wis., Women's Work.
W. C. WESTPHAL, D. D., Milton, Wis., History and Biogrophy.

J. J. R. MONTGOMERY, Business Manager, Alfred Centre, N. Y.

The Rev. J. L. Huffman desires us to say that from this time until Conference his headquarters will be at Salem, W. Va., where his correspondents may address him.

On account of the Minutes of the Western Association and the reports of Commencement week at Alfred our make-up is a little disturbed this week. We hope to find our normal proportions again soon.

The First Alfred Church has called to its pastoral care Rev. B. D. Davis, who is summoned to the call, to begin labor the first of September next, with a sufficient leave of absence during the year to complete his last year's work in the Yale Theological Seminary.

Dr. Geo. F. Pentecost, the American evangelist, who went on a sort of independent mission to India five years ago, has returned to London, Eng., where, it is said, he has taken the pastoral care of a Presbyterian Church. The reason for this change of base, so far as we know, is not stated.

We are in receipt of the following note for which, for the sake of those whom it may concern, we make public: "Mrs. Carpenter is about to send the translation, by Mr. Carpenter, of Mr. Tract—"Sabbath Arguments"—to the ministers of each of the Seventh-day Baptist churches, and three for the members. All are written upon her. Unless they contain the sentence, 'This is the love of God that we keep his commandments, and his commandments are not grievous,' they are not sent by her, but are done by some one else. Many are sent to friends individually, as well as to relatives.

We have received a copy of the tract and regard it as an excellent one for English readers as well as for Chinese.

The nominating conventions of the two great political parties, recently held, practically opened the political campaign of 1892, by placing before the public the two names which headed their respective tickets in 1890. Let us sincerely hope that the inevitable campaign may be one of principles, and not of personalities. At its best a such a campaign is a trying one; let us by patience, forbearance, and statesman-like consideration of great principles keep it from descending to its worst. Let us also, as a Christian people engaged in a great struggle for the triumph of truth and righteousness, learn, by the diligence, perseverance and untiring energy of those who seek for earthly honors and emoluments, how to win the laurels that fade not away.

A CORRESPONDENT asks why pastors and others prefix the word Reverend to their names. Webster defines the word as meaning "entitled to respect mingled with fear and affection," and adds that it is a title of respect given to the clergy. We do not know when the term began to be used in this way, but suppose that it expressed the popular conception of the true clergyman. Certainly he should still be entitled to respect, and if the fear that men once had of those who held the sacred office of ambassadors for Christ has passed away, affection for them should remain. But the text (R. H. 5: 25) taught that husbands should love their wives and that wives should reverence their husbands. In some such sense as that in which the word is here used, ministers of the gospel should be held in reverence; and the prefix reverend appears to be used in recognition of that fact. We are no stickler for the continued use of the title, nor, on the other hand, do we see any impropriety in its use.

NOTES FROM COMMENCEMENT AT ALFRED.

It is Commencement time among the colleges, and Baccalaureate Sermons and displays of senior wisdom are the order of the day. Well, it is an experience which comes but once in a lifetime; and, considering all that has gone before it in the way of hard work, and all that lies beyond it in the shape of bright, hopeful prospects, we do not wonder that such succeeding class looks upon its graduation as an event of a little more importance than that of any other.

The Commencement Exercises of Alfred University held last week, from Baccalaureate Sermon by President Allen on Sunday evening, to the exercises of the graduating class on Thursday evening, were pronounced by many the best which have been presented in many years. The following brief notes have been furnished mainly by Geo. G. Chapman, late of New Bedford, Mass., the editor being personally unable to attend many of the sessions.

The 50th Anniversary of Alfred University began on Sunday afternoon, the 19th inst., with President Allen's Baccalaureate Sermon, in the Chapel, before the Class and its friends. The theme was "All in God and God in All," the text, Acts 17: 28. The sermon was a masterly one, full of deep thought and embodied the President's theology.

The anniversary of the four literary societies began on Monday afternoon, the 20th inst., with the session of the Alleghanians, followed in the evening by the Athenaean. The prominent number in the programme was the reading of a paper on "Theology and Theory Practiced," followed by illustrations, by Madame Alberti, of New York. Her second and third numbers were renderings of "Nearer My God to Thee" and "Star Spangled Banner," in the debt due sign language accompanied by singing by Miss Davis, a deafmute. These performances were full of that beauty of motion and gesture which is characteristic of the Delarte practice, and the Madame easily proved herself a master in the art. The Orphilian Session took up Tuesday morning and the Alleghanians the afternoon. Their principal number was the lecture, "Through My Spectacles," by Mrs. Charlotte Dowse-Groves, a former preceptress and Latin teacher. It will be remembered that several years ago Mrs. Groves delivered a lecture before this Society entitled, "Practical Mathe-

matics." The programmes of the Orphilians and Alleghanians were almost wholly made up from local talent.

The Annual Concert on Tuesday evening was fully up to the standard of those of former years. The audience was a large one which greeted the artists: Miss Eleanor Ellsworth, soprano; Miss Nell G. Lemon, contralto; Mr. Mark C. Baker, tenor; Mr. Alfred Williams, basso; Miss Sophie Reynolds, reader, and Mr. Wardner Williams, accompanist. There were many encore requests during the year. The artists cheerfully responded, showing that the audience fully appreciated the high class of music. As in former years Mr. Williams invited the audience, those who cared to, to attend an informal reception at his rooms at the Ladies' Hall, to meet the singers.

Aside from the Annual Concert musical numbers were rendered through the week by the Commencement Chorus, the University Glee Club, Walter T. Bridges, Walter D. Davis, Miss Clara Stillman, Miss Martha Seymour, Miss Martha Stillman, Miss Eva Merritt, Miss Theadora Ehmans, Mr. W. L. Howell, Miss Clara L. Stillman, Mr. E. L. Lapp, Miss Susie M. Howell.

A meeting of no small importance, not mentioned in the programme, was held on Tuesday morning and afternoon, the Annual Meeting of the Trustees. At the morning session reports for the year closing were made by the Treasurer, the Librarian, and the Executive Committee, the latter having the management of the small business details during the year. At the afternoon meeting the Board re-organized by the election of officers, and laid out plans of work for the year to come. There are no flowers or diplomas for these men, but the institution and its patrons owe more to their patient toil than any will ever know, unless they should sometimes be trustees themselves.

Alumni day was not quite so largely attended as on some previous occasions, but it was full of interest. The P. B. McLennan, of Syracuse, president throughout. After his opening address brief addresses were made by the Rev. A. H. Lawes, D. D., class of '64; the Hon. Seymour Dexter, '65; John B. Davidson, '54; the Rev. Dr. B. Ford, D. D., '45; Sarah B. Chase, M. D., '85; the Rev. G. M. Pettrell, '78, and the Rev. Dr. Platta, on behalf of the Alfred people, welcomed the Alumni to Alfred's Halls and homes.

At the afternoon session the principal address was made by the Rev. Dr. S. R. Kalthrop, of Syracuse. The address was a strong plea for such an education as makes the most possible of every man and woman. Under the American idea there is no limitation of caste or birth, but only the limitation of personal capacity. The Hon. Seymour Dexter, of Elmira, is president for next year.

The Alumni Banquet was the great feature of Alumni Day, and about half past seven o'clock the guests sat down to well-spread tables in the dining-room of the Ladies' Hall. After the singing of "America" and Dr. P. B. McLennan, of Syracuse, announced the first speaker on the toast list, Prof. L. C. Rogers, his toast "Alfred University;" Rev. S. R. Calthrop, of Syracuse, "Our Guest;" Mrs. Charlotte Dowse-Groves, "The Ladies;" Hon. Seymour Dexter, "The
Alumni Association;" Prof. A. B. Kenyon, "The Dinner Committee;" Rev. Dr. A. H. Lewis, "Our Country;" Martin Sindall, "The Class of '92," and President Allen, "In Memoriam." The occasion was truly enjoyable and will long be remembered.

The Commencement Exercises began at 9 o'clock on Thursday morning, opening with an organ voluntary and chorus, "Gloria in Excelsis." The number of degrees conferred was twenty-eight, Ph. B. upon eleven, Ph. M. one, A. B. two, A. M. one, B. S. three, B. F. two, B. E. two, B. D. two, B. L. four.

At eight o'clock on Thursday evening the Class Exercises took place at the chapel in the presence of a large audience. The principal numbers were the salutatory by Henry C. Moore, the history by Alice M. Masson, poem by Angie M. Lewis, oration by Andrew J. Purdy, prophecy by Minnie A. Davis, and valedictory by B. Frank Langworthy, while Sophie Reynolds recited and John R. Fryer rendered an original composition on the piano and Edwin L. Lapp sang a solo.

The book programme was this season particularly neat, coming from the printing rooms of the Record. It was of white plate paper with white covers worked in royal purple ink and tied with gold colored silk, showing readily the University colors. This method of publishing the programmes yearly all under one cover is highly appreciated.

There were many old students back this time, and many surprises and handshakes seen manifesting the spirit of welcome and hearty good feeling amongst old classmates. There was one who had not been back in twenty-five years, bringing with him two sons, who will enter next year.

Many enjoyed the Lyceum reunions which were held at the respective society rooms at four o'clock on Thursday afternoon. Ringing speeches were made, old-time jokes, stories and reminiscences recalled. These reunions are fine opportunities for old members to keep up that interest among themselves which it is so hard to keep alive in any other manner.

Much credit for the Chapel decorations is due to the class of '93, who had complete charge of all the affairs. They acted as ushers at the Baccalaureate, the Commencement and the Class Exercises.

WASHINGTON LETTER.

From one Regular Correspondent.
WASHINGTON, D. C., June 24, 1892.

Knights of Labor and Politics. Powerfully, Hayes, Delvin, Wright and Davies, the Executive Board of the Knights of Labor a few days since breathed together across the table in room 102 of the National Hotel in this city. These gentlemen from out of town did not register their names. They disclaimed knowledge of any formal meeting. They just happened in and had an informal talk. Whether they discussed the future politics of President Polk, or the political ambitions of candidate Reid no one knows; not even prominent Knights of Labor or Alliance Congressmen here at the Capital.

Another little party, but having no connection with the other met recently about a private dining table at the Arlington, consisting of Dewey, Shepard, Attorney General Miller, Secretary Noble and Senator Hiscoc. These were not quite so mysterious but fully as secret as the Knights. Surely it did not take all these gentlemen to consider whether or not Mr. Dewey should succeed Mr. Blaine.

Unhappy Blaine is learning by sad experience that misfortunes fly in flocks. The recent death of his son Emmons makes a third loss of children within a year. His only surviving son and child has recently been divorced from his wife. It is for marrying this then immature son to a woman of greater age that Blaine sharply reproved Father Ducey. These heavy domestic afflictions may well make Mr. Blaine's political troubles seem of trifling moment to him and his wife. The latter is credited with a large influence in her husband's course. He is said to be of sound authorship as he is conspicuous for ability and that he will in this favorite pursuit find an agreeable substitute for annoying, untenable, and deceptive political labor.

An acested house with doors and blinds closed and barred, looks out upon the grove in Lafayette square at right angles to the front of the White House and State Department building. Cursed according to popular superstition. It was before the war a club house and from its steps the watchers for the handkerchief signal of Daniel Sickel's wife, so openly that the husband shot him. Dying he was carried into the house. The disgraced wife became insane and the husband, who lost a leg at Gettysburg, became the famous Gen. Sickles now prominent in Tammany's councils. In the same house Secretary Seward was lying having been severely injured while riding in his carriage, when the murderous Palace pushed past the sick man's attendants with a savage knife and stabbed him through his bed clothes hastily drawn over his head by the quick witted wife. This ill-fated house was selected as a residence by Mr. Blaine when appointed Secretary, though he owned a magnificent residence at Dupont Circle. The superstitious find here an explanation of his late misfortune.

Witty Dewey says of Washington, "There is no city on the globe where a man's sense of self-importance may or can receive more continuous recognition. Horse said that fame was possessed by the man at whom the people pointed the finger and said 'that's him.' When a high official moves abroad in Washington, whether in the excellence of his carriage or in a Doctor's' car, he is continually looking for those signs of recognition. All this is conducive of an abnormal tightness of the hat band. I presume there are more tight hat bands in Washington than in any other center of population in this country. But after all it is a delightful place." Dewey it is understood said he, "we don't hear such preaching nowadays; they get away up into the stars. What do we care about Neptune?" "And sir, as sure as you are living, I never heard such a sermon as the Elder Hull preached once on the occasion of a man in your town (by the way, he is still flourishing). Hull was then in Erie county. They had sent for him to come, but he did not get there until after another preacher had commenced services. Hull rode up on a full gallop and asked to be permitted to preach. The other preacher had taken food and are the dead who die in the Lord," etc. "Well sir," said the man, "if you ever heard a prayer that would lift you off your feet and strike you flat on the ground again, that was one; and the text, what do you suppose he took? 'Lead us not into temptation, but deliver us from evil,' and of all the sermons I ever heard from boyhood up till now, I never heard the like, nor ever expect to." "As the man was not, nor ever had been, a Sabbath-keeper, I must conclude Dr. Hull did very well indeed."

I offer these lines to call out the homely story of bygone days which I find by my own experience are very precious.

GEORGE C. BARDOOCH.

OPPORTUNITY FOR SABBATH-KEEPERS.

Seeing the notice of a correspondent in a recent Recorder in regard to employing Sabbath-keepers I would like to say that I should be very glad to have two or three good hands all the time. I am willing to pay fair wages for good work. My business suffers often because I cannot get men to work on Sunday. We could build up quite a society of Sabbath-keepers here if we could get persons that knew how and were willing to do good farm and nursery work, at reasonable prices. Under the present rule and reign of the laboring communities cannot afford to pay big wages, but we look for better times when the people shall stand up and declare for "equal and exact justice for all men."

If this notice comes to any one who would like to try this country I shall be glad to give any information desired. Our is the only family in this neighborhood that keeps the Sabbath, but our neighbors are, many of them, quite friendly to us and to the Sabbath. If any of our people have a little money they wish to in certain places, I have the better place than here. Fruit-growing here is beginning to be the most paying of all farm crops. Write for particulars to H. B. WAYMAN.

PRINCETON, N. Y.

WHATEVER tends to make men good Chal's also makes them good citizens.
Young People's Work.

SINGING LESSON.

A nightingale made a mistake; She sang to few notes out of tune; Her heart was ready to break, And her voice fell into the light of the moon, And wrung her claws, poor thing; But was far too proud to speak.
She twisted her head under her wing, And she fancied herself to be a bird, A Turk, a man in arms with a brush, Cause mortuning up to the earth; Though feathers fell her face, She knew they had heard her song, She thought them snicker and moos; She thought this life was too long, And wished she could skip a year.
"O nightingale!" said a dove, "O nightingale! what's the use; You bird of beauty and love; Why behave so like a goose?" Don't skolly away from our sight, Like a common, contemptible fool; You bird of joy and delight, Why behave so like an owl?"

"Only think of all you have done: Your think of all you can do; A foolish is really fun. From such a bird as you? Left up your proud little crest; Open your manual mean; Other little ones to dethrone, You need only to speak;"

The nightingale shyly took Her head under wing again; And saying true began to sing; There was never a bird could pass: The night was divinely still; And the people stood on the grass To hear that powerful psalm:

The nightingale did care, Not only to the skies; Her song encircled there, As she said good-bye her eyes. The people that stood below The nightingale's life was little about; And thin story's a moral, I know, If you'll try and find it out! --Frovis Ingale.

In order to do our best work to-day and get the most happiness out of the time as we pass we must put away regret at the mistaken of the past, and look above the criticisms and sneers of our fellow to God and heaven.

Worry is waste. Frustric worry over what is past and cannot be recalled, what is done and cannot be undone, is more waste. It is a positive injury to our present powers. It is often simply our pride that makes us harbor such feelings and causes us to give up and do nothing unless we can everything.

Let us do our best every time in all ways, in our study, our work, and our Christian life. Let us forget the past except so far as it may help us to do better. Let us look up to God, not downward to our fellow mortals or upon the ruin we may have wrought in our own lives. Let us look forward to the end of life's journey and heaven, not backward over the crooked path we have made. Then God will bless us with a satisfied heart and a patient heart, and with our Saviour and friend to help us we shall achieve success.

DENOMINATIONALISM v. INDIVIDUALISM.

By Mr. Emerson W. Ayers.

We have for our consideration whether the denomination is of greater value than the individual.

A religious denomination is an organization of people who hold the same fundamental doctrines concerning God, and man's relation to him. We shall define denominationalism as that tendency to place the denomination to which we belong above all considerations of a personal character. Individualism, says Bishop Littlejohn, is the principle that makes every individual to overrate himself and undervalue everyone external to himself. The denomination represents the eternal destiny of human souls. It is that by which the principles of the religion of Christ are to be kept before the people in a way to commend it, and in a manner so the interests of the cause of Christ are of greater value than the gratification of one person's desire, so much out our personality to be sacrificed to the well-being of the denomination, in so far as the real work of the Master is represented by it.

No one disputes that when our fathers took their lives in their hands and went to save the nation they did what was right in merging their own interests in the one great cause of freedom, disregarding the many differences existing among them as to the best policy of the government. Here is a warfare of vastly more importance to the human race, and yet we are prone to think that when our own interests are fully met, then it will be time enough to attend to the needs of the denomination, that is, the whole cause of Christ, regarding the denomination as the agent through which the Lord's work is to be carried on. Loyalty to Christ and our loyalty to that of his agents whose doctrines are most in harmony with our conception of truth. If we, the instruments by which the work is done, allow ourselves to become unfit for use, the agent will be made powerless.

The work of the Lord can best be advanced by organized effort, and the greater the number of faithful workers, the sooner will the end be reached. By following out the inclinations leading toward personal position, we are taken away from the centers of denominational life, and so the work loses the help we might give.

In mechanics, no work can be accomplished at a great distance from the application of power without a corresponding loss of force. So, when individuals are at a distance from their associates, much of their labor is lost to the cause; and there goes with it a probability of being drawn away by worldly pursuits and alienated from God.

Our denomination represents, besides the principles common to all religions bodies, one great, vital truth, in the teaching of which we are almost alone. If that truth is to be promulgated in our day, we must put our shoulders to the wheel of progress, and push; and if it does not cast us over rough ground where the thorns pierce our feet, the Lord will be in sympathy with us. Helpingly to our Leader and denomination is the only way to bring success upon their efforts. We cannot afford to turn our support from the denomination to our selfish desires and conveniences. It is only through united effort that great things can be accomplished for the Master, and the amount of good that anyone of us may do by working with the denomination is of infinitely greater value than the rewards of following our own ways. Besides the loss to the cause, to him who takes himself away from vital work, who comes a stagnation in the life of that one, and the final result is usually spiritual ruin. Conflicting interests constantly draw the devotee to self away from all regard for holy living. He who works for and with the denomination has the inspiration of others of like faith to spur him on to more and better work; he is broadened in his estimate of other than his own interests; he grows in piety, charity, faith, and all the Christian graces, he becomes a philanthropist in the true sense of the word. The individualist loses all his worth; he is the cause of God's aid and man; becoming narrow-minded and pre-eminently selfish in all that he does; sees nothing but to criticize, except that which he imagines himself to have done.

"Look on this picture and then on that," and decide for yourselves which you wish to copy in your life. The one tends downward, the other upward and outward; the one to bigotry and death, the other to broad views and to life. The men and women who think of themselves of much importance in the work are the ones who are disturbing elements and block the wheels of progress, while those who are the most loyal to the denomination seem to be most in touch with the Holy Spirit and are ready to endorse and assist any worthy enterprises that has for its object the saving of souls.

We live in a fast age in which the prevailing ideas seems to be "every man for himself." This will do when it means to bring that self into a condition to better glorify God in the work he has committed to our care, for the sake of the eternal development of the cause of Christ. A common interpretation it means simply self, ignoring God. The one distinguishing feature of our denomina-
tion is a great stumbling-block to some, who say that God has required something at their hands which is impossible. No so. It is hard sometimes, but entirely possible. It will pay you, young friends, to purpose in your hearts that you will not defile your lives with floating remnants of peganism.

"Dare to be a Daniel, Dares to stand alone," if necessary, and your final reward will be golden sheaves to lay at the Master's feet. Since our denomination represents the kingdom of God in the world, any neglect on our part brings disgrace upon the cause. The denominationalist brings honor to the name of our Lord, the individualist, in a question between the broad principles of Christianity, and narrow-minded selfishness and egotism.

That all who bear the name of Seventh-Day Baptist may be on the right side of this question in their lives is the earnest wish and prayer of the writer.

THE ORIGIN OF SOME OF OUR NAMES.

A recent article in Blackwood's Magazine, by Sir Herbert Maxwell, presents in a very readable form the derivation of a number of English surnames. It will be new to many of our readers that Snooks was once known as Sevenoaks. Eliza, it is stated, is not a short form of Elizabeth, but is the equivalent of Alice. Marion, we know, is in line with Marie, Mary and Mary. Patronymics are much in use. The Saxons formed pet names by adding to the original name—often abbreviated—kim and cook, and the Normans introduced ed and of, and son. From Williams we have the pet names Will, Wilcox, Wilkin, Willet, Wily, William, Wills, Willcox. From Richard we get, William, Williamson, Willa, Wilson, Wilcox, Wilkins, Wilkinson, Willet, Willett, Willing, Wills, Wilt, Wills. From Gifford, Gilkins, Giffon and Gillott, Robert—through Robin, Dobb, Rob and Robkin—through Roberta, Roberts, Robins, Robin, Robins, Robyn, Dobbs, Dobson, Dobbs, Hobbs, Hobson, Robbs, Robins, Hopkins and Hopkinson. Important contributions are given to us of this kind.
ard, Rixson, Ritchie, Ritchison, Dick, Dixie, Dixon, Dickess, Dickhouse, Ritchins, Hitchin, Hitchko, Hitchin, Hitchen. The following has been given us Davidson, Dodson, Dodds, Davy, Davidson, Daw, Dawson, Dawkins and O'Dowd.

We may see in the derivations Hal, Hallet, Harry, Harriet, and Hawkins. From John we get Jack and Jenkins; from Simeon, Sinek and Sinke, together to form a Thatcher. Malthus got his name from malthouse, and the common family name of Bouchou would be more correctly spelled bouse. Macferson means mountain, and Victoria was the vicar's son. Wallace means a Welshman, and Bruce is a Norman name, Sinclair, Montgomery, Hay and Yarwood are names derived from lands in Normandy. Many English surnames end in ford, ham (house), tea, ton (farm) and by (bed). Those that are practicable names persons after their native place. Ayliesford, Grimston, Habersham and Ormsby are examples.

INTRODUCTION.-Ten days have intervened between the last lesson and this. Following the ascension the eleven returned to Jerusalem an "appeasement," possibly of some private house where it seems the apostles discused, and continued with the women in prayer and supplication. In the meantime Peter addressed the one hundred and twenty, giving an attention, calling attention to the fact and manner of Judas's death, that it was in fulfillment of Scripture, and that one must be appointed to fill his place. This was done by their casting lots for two—Justus and Matthias, the lot falling upon Matthias.

LESSON II.—THE DESCENT OF THE SPIRIT.

For Sabbath-day, July 9, 1892.


Harvest, and also, it is thought, to commemo rate the giving of the spirit on the day after their departure from Egypt. "All." All the followers of Jesus at Jerusalem, including the one hundred and twenty (1:10), possibly more. "One." One of the three who are to receive the "baptism." "Is one place." Whether in the private house (1:13), as some think, or in a room of the temple. It is not literally necessary, as it was a mountain wind from the east, or the electric wind through the air above them; but this was not literally necessary, since it was a wind, or like it in some respects, which has come. Yet this wind was a familiar embl of the Spirit (Rosenl.: 5:3, John 3:3: 20:22), which wind itself meant breath, wind, house—sitting. "Which would seem to indi cate that they were not mostly sitting than they were standing for prayer; for if they had been in the temple engaged in prayer on this day, the third hour, (v. 15), which was the time of prayer, they would not have been stand ing instead of sitting. v. 3. "Clove tongues, as of fire." This visible phenomenon immediately follows the audible. These tongues are symbolic of the various languages in which the disciples are to be empowered to speak, while the fiery appearance is also a symbol of the "fire," energy and power, of the Holy Spirit, which should light and guide them in their work. "Set upon each of them." Thus designating them as objects of the divine presence and indwelling. Fire had been burning in the presence of God's presence; thus at the burning bush (Ex. 3:2, 3): see Mt. Sinai (Ex. 16:32, 34). Likewise in the pillar of cloud and light and the red Sea at the Red Sea (Ex. 14:20, 21). v. 4. "Pilled with the Holy Ghost." The paro mations, now the Spirit has entered into the disciples, and audible and visible results will arise as from flow from within to without. The article "the" in the next verse indicates, according to some critics have tried to force the evidence of the supernaturality here by presenting various explanations; but there is no way of harmonizing the whole text without interpreting this in its natural sense, which is that these Jews of Galilee spake or preached in other languages. As the Spirit gave them utterance. v. 5. Here and now is no other provision of power and not previously endowed with power (1:8) to speak in unknown languages and dialects. v. 6. "Dwelling ... Jews ... of every nation and tongue. Probably to attend these two feasts, Passover and Pentecost, from all the different countries afterward mentioned. v. 6. "Voiced aloud." Either by verbal reports or by the loud noise that filled the house being heard without. "Multitude." Of devout Jews now in Jerusalem. "Con founded." Perplexed. Because ... heard in his own language. That is, every different language represented by the multitude was spoken by some one of the inspired disciples, so that each could hear in his native tongue. v. 7. "Astonished and wondered." "Galileans." Residents of Galilee, v. 8. "Heav ... in our own tongue." The miracle was not obtained by the leaders of the disciples speaking "Bora." Many of these Jews were born in foreign countries to which their ancestors had gone for com mercial or political reasons; in time of war, and they spoke the language or dialect of the country where they were born. v. 9. "Parthians." Residents of Parthia, which marks the northern portion of the modern Persia, situated south of the Caspian Sea. "Modea." Media is also in the vicinity of the Caspian Sea, having Parthia on the east. "Elamites." Neighbors of the Medes and probably residents of a part of the country now called Persia, east of the Tigris river. "Mesopotamians." Between the Tigris and Euphrates rivers. "Judea." The Jewish Aramaic language was spoken here as well as in Galilee, though probably a difference in the dialect. "Pon tus." joins the easterners on the south. "Cappadocia." joins Pontus on the south and extends further west. "Asia." A district at the west end of Asia Minor, on the Aegean. "Bithynia." A country of Asia Minor, northward of Pontus. "Pam phylia." A country on the Mediterranean Sea, between Cilicia and Lycaonia. "Egypt." In the north-east part and audi of Africa. Lybia and Arabia were by the general way, Africa. "Cyrene." On the Mediterranean coast in Africa, south from Creosce. "Strangers of Rome." Jews and Gentiles, among whom were included the Proselytes. Converts to the Jewish faith. v. 11. "Cretan." Natives of Crete, a large island in the Medi terranean, south of Crete, between Africa, and the Red Sea on the north. "Phrygia." A country lying between the Red Sea on the west and the Persian Gulf on the east. "Our tongue." These must have included at least the Persian, Greek, Latin and Hebrew languages, with still greater variety of dialects. "The wonderful works of God." Of prophecy and its fulfill ment, the crucifixion, resurrection, ascension, sin, and the inward faith in Christ. v. 12. Unaccountable from natural causes, hence we must ascribe it to the supernatural.

LEADING THOUGHT.—The Holy Ghost baptism is essen tial to the Christian worker as an endowment of power for service.

SUGGESTIONS FOR THOUGHT.—The Lord gave divine sanctifications at Pentecost. He still repeats the same in the different dispensations, as in the supernatural demonstrations at Sinai in giving the law; the Spirit in the form of a dove resting upon the Baptist; and the Spirit in the form of tongues at Pentecost. It was the feast of the first fruits chosen as the occasion for giving the first fruits of the Spirit baptism, that was to continue through the Christian Church. An assembly, and assembly for public worship are two important conditions for the Spirit's manifestation. There is a beautiful thought which is little less than a prophecy, that, like the gift of tongues at Pentecost, so the gospel shall be preached in every language under the sun, and every man shall hear the joyful sound. Men may marvel at the work of the Spirit, but they are not to assign to this cause that which is the result of the supernatural.

CHRISTIAN ENDEAVOR TOPIC.

For Sabbath-schools.

(For grace before meals.)


To have a true, infallible guide, one must become, by adoption, a child of God. One outside of the spiritual family cannot consent to the Holy Ghost. Now Paul says: "For as many as are led by the Spirit of God, they are the sons of God." Such are the beneficiaries of our Lord's words. "We know we are the Spirit of adoption." The Comforter that Jesus promised his disciples finally came and ever since has been influencing wise and holy men. It is absolutely true, Christ-like hearts. The best evidence of being a child of God is willingness to yield to the Spirit's influence and obey the law of God. And one very sure evidence of a want of true piety is rebellion against the Spirit's will or dictation. Remember that, the Spirit and Word agree. The influence of God's Spirit is in the direction to obedience to the righteousness of God. Jews yield to the Spirit, sinners resist it. We may not here say love the children of God are led by the Spirit while men are resisting it, but this is true; that all who are led are the sons of God. The Holy Spirit of God is the Christian's safe and sure guide. Following this guide, one is led to heaven. Whoever is lost has his own stubborn, rebellious heart to blame. The Guide waits to lead all safely on.

SCRIPTURE REFERENCE.

2. He anoints. 1 John 2:20, 27.
4. The period of regeneration. John 3:3-6, 1 Peter 1:2.
6. Imparts gifts. 1 Cor. 12:9-11.

THE SESSIONS OF THE ASSOCIATIONS for 1892 close with this date and we may ask, What have they done for our Sabbath-schools? The hour for the School at each place where an Association has been held has been profitably spent. Fine speeches were made on the topics assigned and the people were greatly entertained. But all this does not quite meet the wants of our schools. We fail it in some measure. It could as well be done at the Associations, if the Executive Committees would arrange for a two hours' consideration of the Sabbath-school interests, a sort of Institute or Convention, if you please. Suppose next year, each Association have a carefully prepared report. This in view, and the delegates from each Association to Sister Associations have parts assigned which they may repeat at each place visited. This way by suggestion.

So far as the mere organization is concerned, much good is being done. We should hope that the church, but the church is the head in this matter and the distinct organization is subordinate. There must be no rival interests in the church.

Some schools find it difficult to raise the
Commencement week began to-day with field-day exercises. Notwithstanding a shower in the forenoon which interrupted the games and made the grounds damp and slippery, the program passed off very pleasantly. Quite a number of our young people, many of whom we trust will return next fall to attend college.

FLORIDA AND MALARIA.

Some months ago Miss Cleveland surprised intelligent people accustomed to careful statement of the truth by assuring us that there is no malaria in her Florida, none except what people bring in with their own belongings.

Malarial sickness is caused by emanations from certain lands, especially when drying up, and by the same or similar poison in certain bad waters. The malaria steals forth from its native locations on the creeping night air and may be driven away. The malarial tracts, during its florid hours of power, glide along within a few feet of the earth breathing nervous depression into man and sometimes even beast; but two or three hours of bright morning sunshine destroys or dissipates them. A man can be kept free of lower air during its presence from one or two hours before sunset till two or three hours after sunrise.

Peninsular Florida is favored with almost daily sea and land breezes, sweeping off the deadly poison, and also many of its swamps, "bogs," and low hammocks are so constantly flooded as not to emit much of the poison. But woe to the young man who often bathes in its sluggish swamp-draining streams, and the people who try to live in an air that will make the throat smart as if one had been eating hazel nuts whole. Persons not hardened (acclimated) against the poison, and especially those liable to bilious diseases, should avoid regions damp enough for the Spanish moss to thrive, and should sleep up stairs, high as may be, and, if compelled to be out late or very early, will temporarily stimulate the nerves with coffee.

Florida is exceptionally healthful, so that though a remarkable per cent of its deaths are from malignant malarial fevers, yet its drug stores sell less "chills and fever" drugs than many of Illinois.

J. P. HUNTING, M. D.

HOME NEWS.

WISCONSIN.

Our season of excessively rainy weather still continues. Crops, with the exception of hay, are very backward, and farmers are rather disheartened. This immediate vicinity has been fortunate in escaping the injuries of wind that has been so general. Some young people will take advantage of the reduced traveling rates and attend the Y. P. S. C. E. Convention in New York. —Not long ago four of our young men, a quartette of good Christian singers, went out into the country four or five miles one Sunday evening to help conduct a gospel meeting. The result was good. This is only one instance, there are more places than one where they go, and there are more than four of them, and they are not all young men either. We thank God for our noble, earnest, devoted, working, Christian young people.

SCHOOLS OF ECONOMICS AND POLITICS.

BY PROF. RICHARD Y. KLY, Ph. D.

The purpose of schools of economics and politics in addition to general culture is to train men for numerous special pursuits. Journalists deal constantly in their professional duty with political, social, and moral questions; and inasmuch as they need instruction in these branches of learning will of course be evident to all. Journalists not infrequently after they have begun their career have become so dissatisfied with their preparation in their profession that they have interrupted their journalistic work to devote time to economics and politics, and other branches of human science. The training in such a school will not make a journalist of a man who has no aptitude for journalism, but it will prepare a man who has such an aptitude better for a useful and successful career. A journalist is only a man who is willing to testify. I do not remember yet to have met a journalist who, having interrupted his career to take a course in a school of this kind, has expressed regret at having done so.

Lawyers need this training, and their need is equally obvious to any one who understands what law is, and at the same time what the study of economics and politics implies. In some countries the importance of studying law for lawyers has been so keenly felt that they have been rendered compulsory. Political science is now considered by the annuals of Germany, which give what we may call the philosophy of law, one of the most necessary and the most serious studies in the curriculum of the law schools of Germany, and is required in some other countries as well. We hear talk in our own country on good grounds, for people, give actual legal facts; the underlying principles must be sought in economic philosophy.

The first requisite for training in these schools, because the two main ends of the studies which concern them are theology and sociology, and the latter is as important as the former, is to do with human nature, as well as with the relation of man to God. Schools of economics and politics ought to be, and ought to be called, not colleges, but academies. They ought to prepare for the civil service as West Point prepares for the army, and Annapolis for the navy, or as technical schools prepare for industrial life. This aim should be made especially prominent in these schools when connected with the State, and the students should enter in relation with the State boards of labor, of the offices of railway commissioners, insurance commissioners, with boards of control of charities, penal and police institutions; and all these different bureaus and offices should be, among other things, laboratories for such study.

It will be observed that training is just as essential for the public service, as for any other profession. There was a time when the schools prepared men without any distinct training for that pursuit, but now normal schools are an accepted institution. There was also a time when the schools and law schools were doubted, but it is now perceived that this doubt was the offspring of ignorance. Experience is showing more and more that a man must be trained in the civil service unless we have civil academies to train men for the complicated duties involved in these services. It is as absurd to task a servant to serve a city in the capacity of mayor as it is to serve a great corporation in the capacity of attorney. The duties of the former position require even better training if these duties are to be satisfactorily performed. Germany is far in advance of this country in the training of its young men for the practice of journalism, but it will prepare a better man.

J. P. HUNTING, M. D.

THE CHRISTIAN’S CEASELESS CONFLICT.

BY REV. THEODORE L. O'LEARY, D. D.

Paul was no perfectionist. He understood himself as well as the gospel quite too thoroughly to fall into such a delusion. He never眩specified any limit to any one's progress. When he said, "not as though I had already attained, either were already perfect," he describes the state of the apostle, not the state of the Christian. "So fight I," he exclaims, "not as one that beateth the air." It is no sham fight, but a desperate encounter. It is the bitterest of all contests, between Paul's new nature and the old Adam. Using the phraseology of the boxing match, he tells us,—in the ninth chapter of Ephesians,—to be "handsome," or "to have the bruisers and beats down his unruly carnal nature and gives it a "black eye." The experience of the great apostle gives the experirence of the strongest and most ardent Christians ever since his day. Spurgeon, when writing to a friend about his repeated attacks of disease,
and that accounts for the fact that, while God’s Church is growing richer at a rapid rate, so many grave weaknesses beset its operation or some ill effects. The story runs like a thread of gold through the book of the Acts of the Apostles—it is the record that no one sleeps, no man gains. If Paul had a daily battle with his old carnal nature, yet with divine help he gave that enemy “the black eye.” So does every Christian now when he grasps his “whole armor” and obeys his Captain of salvation. Christ’s people are never so exalted as when pride is down in the dust; they are never so rich as when they are shut up and never so full as when emptied of self; they never advance so nobly as when their ambitions of a worldly success; they never win such glorious crowns as those which are worn out of crosses borne for Christ Jesus.

Why has God ordained it that every Christian life must be conflict? Is it that Paul is a wretched failure to God? His conflict was just like ours, it was with such glorious crowns as those which are considered inevitable. Remember that revival will fail to be a blessing as well as a blessing if the young people do not come quickly, prayerfully, and faithfully forward.

2. Invite everybody far and wide, early and late. Invite those you think will come. Invite those you think won’t. Publish the tidings. Don’t expect any one else to do it for you. Do pray long and earnestly for some particular person, and then call for him and take him with you. Expect him to be saved.

3. Do personal work in the church. The attempt to save one or more of your young friends during the day, I have never known sweeter seasons than this, in which the presence of any American missionary society was the fruit of such a meeting behind a haystack.

5. Pray earnestly in secret. God has promised to answer prayer. Will the battle on your knees, and you will win the field.—C. W. Fletcher, in The Epworth Herald.

TALK AND CONVERSATION.

There is a great difference between the two. Youth’s Companion tells us there are many young people who are very poor conversationalists: Horace Greely once described a very famous literary woman of the last generation as “a great woman and a greater bore. Her talk was incessant.”

S. Blackie recently said of Carlyle, “I admired his genius. But how he would talk—talk, and give nobody a chance to put in a word! One night I actually shook him. His wife had been trying all the evening to say something. But then he was the smallest talker. I took hold of him and shook him, saying, ‘Let your wife speak, you monster!’ But it was of no use.”

John Stuart Mill was once dining with two brilliant French talkers who were given to monologue. One had possession of the table, and the other was watching him so intently to strike in, that Mill exclaimed aloud, “If he stops to breathe he’s gone!”

Men who have exerted the strongest influence for Christ in conversational excellence, are the wisest nor most eloquent, but those with the broadest sympathy and finest tact. An old supposition is deposed by Henry Clay being asked the secret of his magnetic power replied, “He knew you.” Emerson “made every man give him of his best.” Montaigne declared that “listening is the best half of conversation.”

“The honorable part of talk,” said Bacon, “is to give the occasion.”

Self-effacement is the final triumph of good teaching. And in to which they were true and it is of Christianity.—Christian Standard.

It is better to stand alone for the right than with the multitude for the wrong.

They are never alone that are accompanied with noble thoughts.
SABBATH REFORM.

PREVENTIVE EVIDENCE.

One of the popular books on the Sabbath is "The Lord's Day," by A. E. Waiffe, in which the author argues with good reason for the universal observance of the Sabbath, but claims that the day might with propriety be changed if any good reason can be found for the change. He says:

Was there any reason for such a change? If the apostles were guided by the Holy Spirit when they made it, we need not ask for their reason. But since the reality of the change is disputed, we may say that if good reasons for it can be discovered they furnish presumptive proof that it really took place under divine direction. One such reason can undoubtedly be found in the abuses which had gathered around the Jewish Sabbath. Christ would not have his church with such a Sabbath as the rabbi had made; and the easiest way to get rid of these abuses was to change the day. Page 190.

The author admits that the change of the day is disputed, and to remove the question from the minds of the readers, he remarks, "There are no remaining objections to be presented. As this is the best reason the author can find for the change, and probably as good as can be found by any one, it deserves a little consideration."

Because of the abuses heaped upon the Sabbath by the rabbis, in the opinion of Mr. Waiffe, it might have been conducted for Christian benefit. He assumes that the abuses could not be removed and hence the necessity for a change of the day. If the Holy Spirit saw that the best way to get rid of these abuses was to change the day, then he undoubtedly directed the apostles to make the change, but such an argument is unsound, and all their followers, for more than fifteen hundred years, continued to call the seventh-day of the week the Sabbath, and the most of them continued to observe it as such, it may be doubted whether the Holy Spirit as really saw the necessity of the change as does Mr. Waiffe.

The holy temple was originally a very beautiful building and a fit place for prayer and devotion. Now, to use the logic of Mr. Waiffe, if we can find any good reason why Christ or his apostles should tear down this temple and build another, it "would furnish presumptive proof that it really took place under divine direction," that the old Jewish temple was torn down and another built in its place. In the time of Christ this beautiful temple was subjected to many abuses. Some of the Jews made it a house of merchandise, a den of thieves and gamblers. There was therefore a necessity for a new temple, a building free from such abuses and appropriate for prayer. This necessity for a new temple affords presumptive evidence that a new temple had been built and the old discarded. Such logic does not belong to the school of Aristotel but it well illustrates the absurdity of that of Mr. Waiffe. Instead of condemning the temple and building another in its place, Christ drove out the thieves and overthrew the tables of the money-changers and made the temple once more a house of prayer. So likewise in regard to the abuses which the rabbis heaped upon the Sabbath. Every reader of the life of Christ very well knows that he did not observe the technicalities which the rabbis had heaped upon it, but instead he almost every week brought upon himself the charge of violating them, and went about doing all manner of good upon this day.

The abuses heaped upon Sunday have become a crying evil to many who desire to keep it as a Sabbath, and past history indicates that these abuses can never be removed. It becomes necessary, therefore, according to our author's reasoning, that those Christians who desire to keep the Sabbath holy, should again remove the Sabbath to some other day which is not so profaned with gambling, etc. If there was any seeming necessity for changing the day of the Sabbath during the time of the apostles, because of the abuses heaped upon it, there is certainly much more need for changing it now. But as the Jews are not now as particular in their observance of the seventh-day of the week as they were in the time of Christ, the Christians of the present time could hardly do better than return to the day originally commanded to be observed. If the reasons for the first change are good, those for this are much better.

But the weakness of such an argument for the change of the Sabbath from the seventh to the first day of the week is too pupils to be called an argument. It is but a vain effort to justify the continuance of a pagan custom in opposition to the commandments of God; an effort to graft upon Sunday an institution which the Sunders had long given up. Churches for twelve hundred years denied them all, any right to; an effort to give a reason for a change of the day of the Sabbath by the apostles, when everybody knows, or ought to know, that no change was ever made or claimed to have been made by them or any other people until the time of the Puritan Reformation in England. It is known by every one who reads the New Testament that the writers thereof always speak of the Sabbath as occurring on the day preceding the first day of the week, and never on Sunday. It is also well known that while the laws of the day confirmed the time of the Roman Empire to rest on the "venerable day of the sun," this law was not made for the benefit of Christians, but for the pagans; it was not made for the purpose of transferring the Sabbath to the first day, because those making these laws denied the Sabbath to all except the Jews. They had no thought of making Sunday a Sabbath-day and it was never so called by them, no, not even to this day.

If the Holy Spirit directed the apostles to make a change of the Sabbath they certainly failed to perform their duty. But the continuance of the apostolic churches, all those beyond the bounds of the Roman Empire, in the observance of the seventh day of the week, shows that the Sabbath almost to the present time, is conclusive proof that the Holy Spirit was not influenced by the presumptive evidence Mr. Waiffe gives us, and that he did not direct the apostles to make any transfer of the Sabbath from the seventh to the first day of the week.

Mr. Waiffe's reasoning is like that of a man trying to answer the question, "Why is it, when a golliot is filled to the brim with water, a pound of shot is put into it one by one, that the water will not overflow?" If a person can find any good reasons, to his own mind, why the water should not overflow, then these reasons furnish presumptive proof that such is the fact.

As Mr. Waiffe offers as good a reason for a change of the Sabbath as can probably be given, we are few of the teaching readers, who have not found it as convincing as they could wish that Mr. Waiffe himself is sorry he is not able to give a much better one. We sincerely sympathize with him in his struggle to rescue a Sabbath.

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Much apprehension is felt by the Chicago city health officers for the welfare of Chinamen owing to the thousands of gallons of sewage now pouring into the lake and polluting Chicago's water supply. River sewage is pouring in at the rate of 450,000 cubic feet per minute. The polluted area has reached the two mile tunnel ports and disease laden water in being pumped up from the water department was unable to check the outflow, except to advise users of oily water to boil every drop.

DIED
DIETARY notions are free of charge according to the following rule: and the rate of ten cents per line for each line.

HUNTER—In Chicago, May 30, 1892, of typhoid fever, Miss Eliza K. Hunter, aged nearly two years.

HUNTER—Eliza Lorsandia Hunter was born in 1829, and died May 29, 1892, aged 63 years, 5 months, and 10 days.

MARRIED
ROBINS—LAWRY—At the house of the bride's mother, thirty-eight years of age, Eliza A. Robins, daughter of John and Caroline Robins, of Fort Madison, Iowa, and Barnard E. Lawry, M. D., of Clear Lake, Iowa, May 8, 1892.

BROWN—CLARK—At the residence of the bride's parents, Mr. and Mrs. S. B. Brown, R. R. 1, N. Y., June 9, 1892, by the Rev. C. J. B. Hopkins, of the U. S. Army, Rev. of Fort Bliss, N. Y., and Miss Anna Emma Clark.

FARMS FOR SALE
The underwritten offers for sale his farm, situated at the head of Elm Valley, in the south-western part of the town of Alfred, Allegany Co., N. Y., containing 125 acres, with good buildings, and well watered from living springs. The farm is in a good state of cultivation, and has timber sufficient for all ordinary uses. The stock will be sold with the farm, if desired. Terms easy. For further particulars call on or address Charles Stillman, Alfred Centre, N. Y., or the owner, Dr. H. A. Place, Ceres, N. Y.

For Sale
The house and lot in Alfred Centre, N. Y., the property of the late Jennie A. Sharsman, is now offered for sale. The property is very desirable, the house being convenient for either a dwelling or boarding house and is built in a thorough workman-like manner. The lot contains upwards of one acre of land with a quantity of good fruit trees and smaller fruit. There is also a commodious barn on the lot. For further particulars, inquire of A. B. Sharsman, Alfred Centre, N. Y.

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