NOT CHANGED BUT GLORIFIED.

BY P. T. P.

“The trumpet shall sound, and the dead shall be raised incorruptible; and we shall be changed.”

Not changed but glorified! Oh beautiful language—For those who weep, Mourning the loss of some dear face departed, Fallen asleep! Hushed into silence, never more to comfort The hands of men, Gone, like the sunshine of another country, Beyond our ken.

Oh, dearest dead, we saw thy white soul shining Like a face on the face, Bright with the beauty and celestial glory Of an immortal grace, What wonder that we stumble, faint with weeping, And sick with fears, Since thou hast left us—alone with sorrow, And blind with tears. Can it be possible no words shall welcome Our coming guest? How will it look, that face that we have cherished, When next we meet?

Will it be changed, so glorified and sanctified, That we shall know it not? Will there be nothing that shall say, “I love thee; And I have not forgot?” Oh faithless heart, the same loved face transfigured Shall meet thee there. Less sad, less wistful, in immortal beauty Divinely fair.

The mortal veil washed pure with many weepings, Is rent away, And the great soul that sat within its prison Flashes found the day.

In the city of Paradise, That other country, In Paradise, With the same face that we have loved and cherished, A face of grace.

Let us be patient, we who mourn, with weeping, Some vanished face, The Lord has taken, but to add more beauty And a diviner grace.

And we shall find once more, beyond earth’s sorrows, Beyond these skies, In the fair city of the “eternal life,” Those heavenly eyes.

With the same welcome shining through their sweetness That met us here; Eyes, from whose beauty God has banished weeping And wiped away the tears.

Think of us, dearest one, while o’er life’s waters We seek the land, Missing thy voice, thy touch, and the true helping Of thy pure hand.

Still through the storm and tempest, safely anchored Fast on the other side.

We find thy dear face looking through death’s shadows, Not changed but glorified.

We most humbly beg pardon of the Executive Board of the Eastern Association for omitting to publish the programme last week. Thecopy was received in time for insertion but in the confusion of mind and work incident to the experiences of the past three weeks we fear many duties have been neglected.
PREACHING TO COWBOYS.

The cowboys of the West have a reputation for daring and deeds of darkness that makes them a great terror to timid people. But they are human and those who are capable of reaching their confidence and enlisting their interest find many noble, manly traits of character. 

One of the most prominent of them was a cowman named Paul, whose life was sinless. He was the champion of the plains, the leader of the herd, and his word was law. He was a man of great strength, and his arm was as strong as a lion seeking whom he could destroy. But for our weapon—a sword. Not for less deemer; and so may the same promises to the same Redeemer.

In theological seminaries we study homiletics, or the art of composing and delivering sermons, would it not be well to have a chair of "Cowboy Homiletics" in our seminaries?

An eminent missionary of the West recently preached to the cowboys. We give a brief extract from his sermon as an example of effective preaching, or that which wins by being suited to the occasion:

"One of the most eminent men of the Scriptures was a cattle man; and in his employ were many herdsmen, or, as we would say here in Colorado, 'cowboys.' So none of you need be ashamed of your calling, but rather proud of it. Abraham made the business honorable in the cattle ranges of Palestine, by believing God and living a good life; and so may you make the business honorable in the cattle ranges of Colorado, and each one of you may forever bear with him the honor of being called the friend of God.

"Abraham was not a sinless man, neither are you. Abraham was not a faultless man, neither are you. The world has never seen but one faultless man, and that was the man Christ Jesus, and being the Son of God, as well as the only sinless man, he alone can be your Redeemer, Mediator, and Shepherd. As a sinful cattle man, Abraham looked forward through the promises of God, and his Redeemer lived the promise; so may you look backward through the same promises to the same Redeemer.

"If I were a cattle-man, or cowboy, spending most of my time in these mountain ranges, I would make room in my saddle for one more weapon—a sword. Not for a mountain—my revolver would do for him—but for our adversary, 'the devil,' and a lariat of the Redeemer's, so you may look forward and backwards through the same promises to the same Redeemer."

"I saw, the other day on the street, a man roping a calf, and I noticed one thing that impressed me very much. He did not put the rope on the calf's foot, but threw the loop down before the calf, which ran right into it, and it was an easy matter to pull upon the rope, and the calf was caught. That is just the way the devil does with his lariat, and he has many of them. He surrounds us with his lariat of drink, of smoking, of swearing, of gambling and many others. He knows which lariat will work best with each one of you, and use it. He does not put the lariat of drink upon you, but he throws it down before you, directly in your path, and if you are not like the calf that refused to pull up on you and you are helplessly caught. So he does with the lariat of temper, gambling or swearing.

"Now, boys, why don't you turn the tables on him and do the larieting yourselves? You can have the rope as well as he has, and God offers you a lariat that never fails—his promises. He says to believers, 'The God of peace shall bruise Satan under your feet shortly,' with this promise you can rope Satan every time. But you must first take the gift of eternal life through acceptance of Jesus as your Lord and Savior; and before you can use God's lariat in the warfare of life. Satan has no fear of God's lariat when in the hands of a spiritual corpse. A wayward steer has no fear of a dead cowboy however good his lariat may be. Life first, and service afterward, for anything. These are the promises of the record that God gave of his Son, and this is the record, that God hath given unto us eternal life, and this life is in his Son. Take eternal life, boys, and then take the sword of the Spirit and best back Satan; bind him with your lariat, and keep him as your prisoner. You have the rope, and be forever known as the friends of God."

[From L. C. Randolph.]
Perhaps it is true, as suggested by Frank Beard's cartoon in the last. *Rom's Horn*, that it is the arch fiend himself who is battling at the world's gate. Certain it is, we must take great pleasure in the bitter things which are said on both sides, and in the growing alienation between the working people and the religious people who propose to impose upon them their religious customs. We note in the *Golden Rule* this question from an enthusiastic Endeavorer, “Can't we have a red hot campaign all along the line against Sunday desecration?” In the earnest opinion of the Western Editor, we need not “set alight campaigns against Sunday day desecration;” but “red hot campaigns in favor of Jehovah's Sabbath and a Sabbath conscience.”

**WHAT SHALL WE SING?**

BY REV. W. O. DALLAS.

Speaking to the Psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.—St. Paul. Eph. 5:19; Col. 3:16.

The injunction of the Apostle is a sound and sensible one. But we do not follow it. How often do we sing Psalms? How often do we sing hymns as compared with other songs of religious nature? Let us restore the proper balance between these three media of our devotional sentiment when we voice it in song.

The singing of the Psalms, or Scriptural hymns, is well nigh limited to the Roman Catholic, Lutheran, and Episcopal churches; save that some branches of the Presbyterian Church use an old version of the Psalms in metre. Among us, though, the singing of Psalms is all but unknown. Of course they are employed into verse and sung as we sing hymns; but in the absence of the authorized version of the Bible, or in the older version of the English Prayer Book (which is the text of Coverdale's Bible of 1539) they can be chanted in several ways, which are by no means hard for a congregation to learn. It would pay us to reserve the ancient and accessible inspired vehicles of praise, at least using a few of the more familiar Psalms, and the hymns in the first and second chapters of the Gospel according to St. Luke.

The singing of real hymns, that is songs of praise to God, and dignified spiritual songs ought to be the regular practice in the house of God. But what shall we sing? What book shall we use, and what out of all that is printed and sold shall we select? This is an important question. The popular modern hymn and tune books are a decided advance upon the old way, or rather upon the way of natural song with no tune of tunes for the church; and many of the more recent books are far above those some time in use among our people. We ought to avail ourselves of the best at our hand. We cannot afford as Sabbath-day Baptists to issue a book for church use which would be both beautiful and costly an experiment. Then, too, the tastes and preferences of different congregations must be considered. So we shall have to choose from some of the books which are on the market. What shall we choose? Well, some prefer to use the so-called *Gospel Hymns*. Others choose to take some book used by our near neighbors, the Baptists. Others think we must stand by a book once issued under the approval and sanction of the General Conference, an abridgment of the *Domett*. Others still think we should get the best we can find, in poetry and in music, considering that if we have to omit “Sunday Hymns” from a Baptist book, it is but little more trouble to omit both “Sunday” and “Inscript Baptismal hymns from some other book. But if we select, as we are now printed, we shall find a great many more hymns and songs than we shall use, and the question up, What of all these shall we sing?

First as to the poetry, let us sing, as a rule, the old rather than the new, the sensible rather than the extravagant, other than than the jangling, the reverent rather than the merely sentimental. To-day is the day of multiplicity. The fittest will survive. But when there is so much before us, we must use our best judgment. In the newer books of a high grade there are many hymns which are newly in use, and regarded by many thoughtful persons, which are really older than many we now call old. I have heard a young person say warily, “Oh, don’t sing that old thing!” referring to a hymn in *Gospel Hymns No. 1* written twenty years ago, and which is by Reginald Heber, “Holy! Holy! Holy! Lord God Almighty,” which is I think the first hymn in *Gospel Hymns No. 3*, thinking it to be new, as it seems to be to those first heard its dignified words and rich music. Well, Heber died, if you take not, in 1836! The music by Dykes was written as early if not earlier than the first of the series of Gospel Hymns. Turning over the leaves of any of the best books, such as the “New Laudes Domini,” published by the Century Co., or “Carmina Sancorum,” published by A. S. Barnes & Co., one will be surprised at the large numbers of old and most beautiful hymns which appear new to any one who is used only to Watts for old hymns and Miss Crosby for new ones. It is a refreshing sign of the times that people are beginning to appreciate the good religious poetry that has been written, and to do away with what is old, and to imitate the modern, which is what is good and what is not. Why should bad rhymes, faulty metre, and barrenness of ideas mar our worship, when we can have correct rhymes, smooth and flowing rhythm, and verse rich in thought and rhyme, smooth and flowing rhythm, and verse rich in thought and rhyme, which it is difficult to call poetry, which are often sung by us, when we hardly know what we are singing, except that we are lifted by the inspiration of a good revival meeting, have under God's Providence been the means of good; just as many an earnest Christian evangelist, using very incorrect English, and language which is the furthest possible from being good in taste, has won scores of souls for Christ. But this should not lead us to cultivate a taste for miserable poetry, or to imitate the slang and bad grammar of the evangelist, supposing that these things are means of grace! As illustrations of what I mean I will give examples from such books as are well known. Hymn No. 71 in *Gospel Hymns No. 1*, by the Rev. John Newton, is a good one, correct in rhyme, and in its figures of speech, and in its grammar, an inspiration of a kind. It is, to be sure, a little old-fashioned; but what of that? The hymn following, No. 72, by Mrs. Lydia Baxter, is far inferior, incorrect in its rhyme, and in its figures of speech, and in comparison with the other is barren in ideas. Another hymn by Newton, No. 335 in the “New Laudes Domini,” is a beautiful one. It has been adapted (?) by Miss Marianne Nunn as No. 36 in *Gospel Hymns No. 1*, a hymn not at all necessary. The formal criticism of this adaptation I do not question, but the refrain by no means enhances the beauty of the piece. If we have two or three hymns excellent and expressive of a certain religious sentiment, every one written for the same purpose, lowers the value of the memory the good ones. One more illustration will suffice. Compare No. 1,166 in the “New Laudes Domini” by Dean Alford, with the lines by Dr. H. W. B. Low, No. 7 in “Gospel Hymns No. 1”, and see the difference between a good one and a very poor one. Let us use our brains to tell us whether those which are poor and sentimental religious sentiment from sickly sentimentality, as to music. Not so much needs to be said here. Music is growing better. Even in the popular books the standard of taste is being steadily raised. We ought to sing more and must have been caused, as the news among our people. We ought to avail our-
SABBATH REFORM.

HOW THE SUNDAY LAW EMBODIES THE UNION OF CHURCH AND STATE.

It is a fact, strange as it may seem, that every one of our State constitutions contains a more or less explicit inhibition on any preference by the laws for any religious dogmas, and any recognition by the State of any religious dogmas, and that in spite of all this the early Sunday laws came to sustain these State laws upon the express ground that the Christian religion was to be preferred above all others, and that these laws embodied a recognition by the State of the Christian religion as the right religion, and the repudiation by the State of all other religions as wrong religions. It was only after a number of years and repeated efforts that the courts were driven from this untenable position, and of late they have retreated to what is known as the holiness theory of these laws, claiming that they are "police regulations." This position, however, is, if anything, more untenable than the other. A holiday law enforced by the police, cannot be passed outside of Bodiam. Moreover nearly all Sunday laws contain a prohibition of play as well as work, so that under the holiday theory says to the citizen in the Sunday law, "You must be cheerful and enjoy yourself on Sunday, and if you do so I will not interfere with your right to attend to your regular occupation, and fine you if you you undertake to amuse yourself." The only parallel to this holiday theory of Saturday laws is the "Nicholas day," where Mr. Squares, finding one of his pupils depressed, moistens his right hand, takes a firm hold of his shoulder and says, "Mr. Squares, the holiness and contentment must be kept up. Moggie come here." The language of the Sunday law is, of course, one of their provisions conclusively that they are religious dogmas incorporated into the statutes, and nothing else whatever. Take the section under which Mr. Martin was fined for playing cards: you will find that this describes the day as "the Lord's day." Now this phrase embodies several propositions which belong solely to the domain of religion, and the use of this phrase involves a preference by the State in the matter of religion, and the enforcement of a law based upon this conception of the day, constrains the citizen in a matter of religion. For instance, these are all religious questions in the State law: whether there is or is not a Lord; second, whether there is or is not such a day as the "Lord's day;" third, whether any special code of conduct is demanded of them upon this day as distinguished from other days; fourth, the most important of all to my client, the plain religion question of the "Lord's day." All these things lie embodied in this section of our Sunday law and stamp it with the character of religious or immoral, as the case may be, to true believers, and with the character of by it. Surely the ultimate verdict of the American people will be that it is a cruel and wanton proceeding for the State not only to embody in its statutes, but also to use the police power to enforce an outward deference to that dogma by citizens who believe such deference to be sinful, and for the State to punish this when it is not demanded by any social consideration whatever.

NOT NECESSARY AS A POLICE MEASURE.

Allow me one word more. It is absolutely false that there is any difference whatever in the police conditions required on Sunday and the police conditions required on any other day. It is absolutely false as well as insulting to all persons to pretend that they do not discharge the duties of private and public devotion on other days than Sunday. Prayers in public meetings, revivals, church gatherings of every sort are constantly held on week days, and no one body claims that they are not quite satisfactory to those who hold the similar harmony to these that it is not demanded by any social consideration whatever.

MUST WE SIN?

It has been almost the universal opinion that to live without an Sabbath is impossible. Such a theory would seem to refute itself. Compulsive sin there cannot be; for a voluntary act against light and law. Regenerate men have no clout or excuse for sinning, for with the new birth the power of the Holy Spirit is always available, dwelling in us. It will not answer for us to say, "I am doing as well as I can," for, with the aid of the Holy Spirit I must do better than I can alone. If we sin we discard the power which God has given us, and come under the double condemnation of having broken the law of God, and also of having availed for us to say that our sins are the natural outcome of human nature, and we must go, into sin until we die. If this is true, regeneration and the Holy Spirit are a failure. If we must sin, where are the pure in heart who shall say, "Wrong is right and right is wrong." If they are, let us hear the evidence given in the Book of B.V. sanctification] no man shall see the Lord." The New Testament is full of this doctrine. God calls his people saints, holy ones, on earth as well as in heaven. If we must sin, how much may we sin, and what shall we draw the line? Do the doctrine of necessary open the door for the practice of sin, and its large toleration in the churches? Does it not break down the distinction between the church and the world? Is it not a relic of a dying Calvinism? However many may differ about dogmas, terms, extravagant claims, and uncharitable attitude of some teachers, let us never antago- nistic spirit, as we are liberal in the outward holiness, much less can we in heaven. Death has no sanctifying power, that is the only faith, which we may draw the line. Does he command an impossibility? We are not under any obligation to accept theories and philosophizing either. The Bible is the standard of interpretation, and prayerfully follow them, fearing no man. Old Free-will Baptist ministers, as well as Methodists, in my boyhood, preached it and lived it. It was in the very atmosphere of my parental home. I never dreamed that there was any other way to be a Christian. Our church fathers did not single out that one doctrine (sanctification) by name for a prominent specialty, but it ran like a thread through all the lives of the Christians. They laid no claims to peculiar sanctity or gathered about them followers who promoto- theocratic, or who prided themselves more holy than they, or with uncharitable pity. Yet, when some cymic or scoffer would sometimes challenge them to show him a Christian, they would open his face, roll up his sleeves, and looking him in the eye, say, "Look at me." Every Christian should be able to do this. Such a one is a man after God's own heart.—O. T. Moulton.
MISSIONS.

In a letter from L. D. Brook of Gillsville, N. C., we learn that there are three Sabbath-keepers there. A Presbyterian Elder said he did not blame them for keeping Saturday, because they had the best Bible argument in the world. The Recorder goes there by the kindness of the Rev. Geo. W. Hills; but they regret that Elder Clarke could not have visited them.

Rev. Joseph Bates writing from Bloomington, Ill., gives a sad picture of the moral and religious state of things. The saloon is running in full blast; and professing Christians support the license system. An Episcopal minister is so "high" that he almost seems to have reached Romanism in regard to the eucharist and the ministry. The card party and the dance, and other worldly things hinder the cause of true religion. Mr. Bates is scattering tracts and "passing around" his Recorder. As is common, men there, too, acknowledge the truth, but say that custom and civil law just hold them to Sunday-keeping.

FROM MISS VAN DER STEUR.

(Translaced by G. Velthuysen, Esq.)

Harles, Holland, April 3, 1893.

Dear Friends,—Just three months passed since I made you a small report, and I will not in any wise delay in preparing a new one, with a view on the destined time, for order is such a good thing. Because my report must always be concise, for the difficulty of the translation of it, I will touch merely the cardinal points. If there were another report, or if I had understood the Dutch language then I could give you a broad communication of all affairs, and for that aim send you my note books.

During the months of January, February, and March, I was very occupied. In these three months I often was in great embarrassment, but again and again the Lord has helped me out. The largest part of my labors during these months was among immoral or fickle girls. Sometimes I was nearly overwhelmed by all these unhappy people. Very seldom I go for seeking and finding them. I try to meet them, and then I often think of David, of whom we read, "And every one that was in distress, and every one that was in debt, and every one who was disquiet, gathered themselves to David, and he became their leader." Overcoming my notes it becomes almost impossible to write out all these smaller and greater meditations, which seized so much time. Really immoral women who came to me during said months were eight, and how much labor I had in their behalf, you cannot conceive. Every one of them say, "I am sorry because I did so, and I like sincerely to live an other life;" but the question is, Are they speaking the truth? Be sure with many of them it is because they know not what to do. One of them is a girl of eighteen. Her mother died some years ago. Her father, himself not a man of good character, has compelled her to go home at midnight. She is a Roman Catholic, indeed a gentle, kind girl, but very feeble of character. I resolved to try to find a place for her as a servant without our town, in order that she might be brought far from the company and influence of her friends and associates. Symptoms were given that made the impression as if she felt deeply ashamed and sad because of her ill conduct. I asked the Lord for help and counsel, for it is far from easy to find a good situation for such kind of people, a situation in a family that understands her wants in moral issues. But the Lord always answers my prayer. I had published in De Boodschapper some facts concerning poor and unhappy persons, and told how the Lord had answered my prayers for them. I praised in these communications the Lord, as being the God who answers the poor and needy. And if they, who do not love the Lord, did love the lost ones, and liked to bring again that was driven away, to bind up that which was broken, and whether they liked to ask the Lord to bless the efforts in that direction, and third to use to fill my applications in behalf of the girl. Somebody wrote to me: "We are well inclined to help you in this affair, if we are able to do so. Write some lines to us and tell us what we should be able to do." Well, the better way was to call on them, and so I did. I found them people without any fortune, but with hearts full of love and zeal to bring the lost ones to Jesus. Very soon we agreed that those friends, who are dwelling separated from all other people should take under their roof the girl, and they should try to enjoy a suitable impression. If all went well they would look out for a situation as maid-servant. And so it happened. Now the girl is servant and does indeed very well, whilst she always enjoys full liberty to look at her first helpers as if they were parents. It seems that she lives in the house very well and problems are not to her. She was averse to their property. I must render the Word of God. I remember her often in my prayers that she may find the Savior.

At present there is with this family a girl of a very different character, wild and impetuous, whose name is taken with both. She told me she could not longer go on in the old way; she wished to become "a good creature," kind and patient and friendly, and then, so she goes on, "I must gain my own livelihood, but nobody is pleased with the idea of taking me home, because I am so rough, so passionate, so proud. Can you break me of these tricks? I don't like to be longer so." That girl is twenty years of age; she is a slave of her pride. That pride does not consist in a desire for beautiful garments, but in the unwillingness of her heart to be known and despised for what she had to fulfill in her desires. I became acquainted with her in the first week that I labored in the house. With that time once I found her weeping and on bended knees. "Oh," she said to me, "now I must render myself to Christ, but Oh, I cannot do it; I am too proud."

The other six have got situations as servants. It happened with me a great difficulty, and sometimes the service was forsaken immediately; then I felt bound to look out for another. It happened that the mistress wrote to me asking me to call on her. Being there I felt happy when, after reasoning without end, I could move the girl to acknowledge her fault and to ask pardon; when she did so the lady was inclined to keep her.

All these girls are, of course, very poor. None of them has a stock of clothes. During these three months I constantly did my best to prepare clothes in their behalf. Often I thought of David's mistake. If I do not deceive myself wholly on this point, then with one of these girls there is raised a thirst for Jesus. Besides this, her behavior is without fault. She lost her mother when she was a little child. Her father compelled her to go begging along the streets. She was averse to such a life, ran away from her father and came to me.

All these things have cost me a great deal of money; but the Lord has helped me. In this town a Society of Ladies is helping me, wholly voluntary, but only in so far my labors relate to such poor women and girls, helping me in the secular wants. This concerning the fallen women; I cannot now give more particulars.

Now about other people whom I met with by visiting them in their homes. Of these also but few.

In the first week of January I gave my assistance to a family where the mother was very ill, revenues very meagre, and four little children. The same was the case in other families with three little children. This was about the middle of January and lasted some days more. To be and act there required a great deal of self-denial. People were not only poor, but so unclean. My first assistance was in the morning; cleaning the children; afterwards I sent them to school. These boys and girls were very happy to have me in the house, and I often remembered the love of God towards us, how our God and Savior bows down towards the sinner, and we are so often unwilling and rebellious, and suffer not to be cleansed from all our iniquities. I was obliged to let off from this work because illness came over me; probably I had overworked myself. But now the labors of those days have good consequences. The mother is recovered; the house is proper; the husband has left the strong drink, and the children call regularly on the Sunday-school.

Another family looked like very fashionable people; it was not so. There was a lover of strong drink, the wife too often from home; the children rendered to unfair treatment. Bad consequences, physically and morally. The second child must be taken up in a hospital because of injuries that will make it as long as sit lives a midget. The elder boy, thirteen years of age, I sought a place for and found it under the roof of a farmer in Gelderland. I got good tidings concerning his behavior, and I trust my protege stands under a good leading. His father at present does pretty well. He found a situation and is making a good drink. He does not like to become a member of the Temperance Society. His wife is much more orderly than she was before, and the children look less wild and wretched. I try to make them understand the love of Christ, but I don't believe that they comprehend my teaching. Oh! It is my strong desire that the Word of God may enter into the hearts of mankind. So often I learn that they listen to what I say, but they do not comprehend the sense of it; nevertheless I try to speak as only as possible.

Another family I visit is that of a widow with seven children, a widow, but now living in sin. The poor children are growing up without the least instruction. I got permission to take them to the Sunday-school, and I tried to find a place for them in the daily school. I hope they will be accepted within two weeks. The mother does not lend the least attention to my admonitions. She takes not the least care about God, about his Word, about the welfare of her children.

Another family was that of an unmarried mother of six children, the eldest fourteen years of age. All these children had to provide their own living by going as a beggar. At night they slept in their neighbours' garret. I told these circumstances to Bro. Thoma, the Midweek Missionary and fellow-member of our church.
and he (as I believe), consulting Bro. Velthuy-
se out and with him, opened the way for placing three of these children in a Chris-
tian institution (when these lines reach you the money must be sent to the family of her youngest child). It seems as if the woman has not the least idea of God, and it seems also that she is not at all able to understand what we tell her about God and salvation, sin and redemption. For the older girl, a girl, I took the care for myself, and I assured it caused much care. It was with great difficulty that I found a situation for her. The family was ready to accept her with the intention to take her over, but she refused. Before she left, she ran the risk of being sure that people were not kind to her, but she preferred "to be with mother." The whole family got clothes by means of my care, and inside, all kinds of objects. I had to give a great deal of my time for all those affairs, but Bro. Tazlana nor Bro. Velthuyse could do it.

It is indeed a very good thing that not only men but women, too, labor in the gospel. The same can be said for my mother. She went very often to the meeting of the people who were in great need of some money, and that she might be able to prove it. The money for this operation the God. To-morrow I hope to go out for collecting.

Not long ago I declared myself willing to take care of her. She fiuence. In my next report I hope to tell you some particulars about spiritual in the State. It is indeed a very good thing that not only men and women, too, labor in the gospel. The same can be said for my mother. She went very often to the meeting of the people who were in great need of some money, and that she might be able to prove it. The money for this operation the God. To-morrow I hope to go out for collecting.

Affliction.

By Ella Cornish

Dear Lord, I am weary of waiting. To thee I do cry for help, I try to be patient and cheerful, and while it end with a song, but while no sweet heart ache and tear drop fall, I hope for thee the grace of Milton. I have an invitation from the Lord provided for, and I have a large hope on good, on blessed success. The little girl concern whom I told you before, is still with me. I love the poor girl and wish she might know the Saviour and love him.

Long ago I called on a family living near my own; the father and mother and four children were very ill; they had no means of living, and the whole family were in great need. One says often: one cannot do such kind of visiting (viz., among poor people), without having some money, and that it is impossible to comfort people who are in great need. I turned the mind of the Lord provided for, and I have a large hope on good, on blessed success. The little girl concern whom I told you before, is still with me. I love the poor girl and wish she might know the Saviour and love him.

Many years I have beenodosing with the poor, the sick, and the poor and sick. I have been a helper, I have been a comforter, and it has been a great joy to me to do all this. I have been able to help them. I have been able to comfort them. I have been able to help them. I have been able to comfort them.

A Mirror.

A mirror may reveal but cannot remedy the irregularity and want of beauty of a face which looks into it. It may suggest to us many things belonging to expression which we may by thoughtful attention remedy. But if we turn away from it to consider the fact of it, we shall see ourselves unimproved, as we return again and again. The word of God is a mirror which will show your faults, and help you to be better, and so to be better. It is a mirror which will show your faults, and help you to be better, and so to be better.

"Ah me! he is not my God," she answered. "I don't know him." I spoke a long time with her and returned home. I laid the great need of this people before the Lord. Next morning, as I went out, I looked at the mirror. I found that God did not ask for it, but God gave it me. Two days later f. 250. I brought the money to the woman, and now a way is opened to provide in some way for the wants of this family. It seems as if this answer to prayer has given the woman the astonishment knowledge that God listens to prayer, and so she became very desirous to be conformed to the image of God. At present I have much to do in my next sur-
roundings; some particulars of our struggle I attempt to give in my following report:

Temperance work is very discouraging; no co-operation from others save the society of our Harlowenb Society, and have thus some business for it. Not long ago I gathered some money for it by well-to-do people, for we had a deficit. This effort succeeded above expectation. As for the rest it is a labor that requires a great deal of perseverance and faith, and that of presence, so far as our eyes can see. I think here of the words: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." The same is the case with our labor as Salvationists. I keep a large share in the work of our Tract Society, "Berea." Now often we hear people say, "Your tracts are true," but they don't like to go the path of truth, and just that I would see.

My Sunday-school is still in the same condition. I will regularly on the pupils' houses. I have every fortnight Sunday evening a meeting with girls from twelve to eighteen years of age. Their number is twenty-five or thirty. I know of indeed precious fruits on this labor. At present I am giving my time in behalf of very unhappy and neglected children who must be taken from home and brought under better in-
fluence. In my next report I hope to tell you more of this case. A great deal of money must be for them, viz., f. 430 per annum. I know the God whose is the poor and the fullness thereof, whose is the silver and the gold, is my God. To-morrow I hope to go out for collecting. Often I am instructed, but, I am not, my greater want is wisdom. Oh, so often do I ac-
cess my self for having done wrong in this as-
pert or in that, either wrong or unwise. So pray for me for wisdom.

The current expenses of the College have been chiefly paid from the income by tuitions. Still substantial gift has been provided for the past few years through an endowment fund, which has been secured from friends in the East as well as in the West. The amount of the fund at present is $35,743 34. Of this sum George H. Babcock, a noble benefactor, has contributed $20,000; and the alumni and some other friends, $10,000. Other generous gifts from similar sources have been contributed from the income by tuitions. The gifts have been expended in enlarging and improving the buildings and grounds. The estimated cash value of the sites, buildings, furniture, appa-
ratus, and cabinets, is $37,500. The contribu-
tion of $1,000 in 1871 has enabled the Trustees to establish "The Babcock Library," named after the donor, Rev. Daniel Babcock. It now contains nearly 4,000 well-selected volumes, and a room in the main College Hall has been set apart for its use. It is patronized without any changes by both the students of the College and other students. The rooms have been fitted up for the classes in Chemistry and Natural History. The chapel and the recitation rooms have been thoroughly repaired, and are warmed and ventilated on the best approved system. Valuable specimens have been collected for the cabinets in Botany, Mineralogy, Geology, Zoology, and Archaeology. These have been obtained principally from the region immediately surrounding the institution.

The College has occupied a foremost posi-
tion in contributing to the advancement of ed-
cation in the State. It has furnished thou-
sands of teachers for the common district schools, and hundreds as principals and assistants in the graded and high schools. In some years as many as eighteen of the latter class could be furnished. Among the graduates of the Faculty of the State University came from Milton. Formerly three of the normal conductors of Teachers' Institutes were gradu-
ates of the College. President Albert Salisbury of the Whitewater State Normal School, and President L. D. Harvey, of the Milwaukee State Normal School, belong to this number. Be-
side these graduates at least six others have
talent in some of the State Normal Schools. We do not refer to the many successful and distinguished instructors in the schools outside of Wisconsin, who were educated at Milton. Professor A. C. Spicer, a principal of the institution when it was an academy, originated the scheme of circulars on plans and specifications of school-houses for the country districts, village, and small cities, which work was published in an extra edition by the State, and advocated in his annual reports the method of raising a State tax for the support of the public schools, a measure which was subsequently adopted by the Legislature. Hon. J. B. Thayer, one of the first graduates of the institution in a regular college course, was elected State Superintendent, and entered upon the duties of that office in January, 1897, and continued in it four years. He revised and made efficient the State system of providing public libraries for the schools, and originated, in connection with the State University, a summer school for teachers. Prof. Anderson, the chairman of the Columbian Educational Exhibit of Wisconsin, states in this history of the State, that "Milton College is distinguished for the number of leading teachers and energetic pioneers of education sent into the public schools of Wisconsin during the past twenty years."

President Albert Salisbury, of the Whitewater State Normal School, makes in the Columbian History of Education the following statements regarding the work of President Whitford, at Milton College: "During his administration as State Superintendent, he gave much attention to the interests of the country schools, and progress was made toward the grading and systematizing of the work. He also took important steps toward the improvement of the rural schools. For some years past he has held the position of Corresponding Secretary of the Seventh-day Baptist Education Society. Mr. Whitford's service to the cause of education, both public and private, has run parallel with all the events of Wisconsin's history, and not the least of his services is found in his enthusiastic interest in the early history and development of the State. His 'History of Education in Wisconsin,' prepared for the Centennial Exposition, is a work of permanent value. But his greatest and most enduring work lies in the personal impress which he has left upon the thousands of young men and women who have passed under his head. His deep sympathetic nature, his high ideals, his untiring industry and unceasing enthusiasm, and his life of steadfast self-sacrifice, have made him a source of inspiration to all who have come within his circle as a teacher."

WOMAN'S WORK.

IF MOTHER WOULD LISTEN.

If mother would listen, dears,
She would freshen the faded gown;
She would come back on an hour's rest
And sometimes a trip across.
And it shouldn't be all for the children,
Love, and the cheer, and the play,
With the patient drop on the living mouth,
And the faltering voice at the end of the day.

True, mother has had her day, dears,
And you were her baby three,
And you are her baby three,
And you're a big baby now.

As busy as ever a best,
When should you go to sleep, dears,
And sent you all to school,
And left you out and did without
And lived by the golden rule.

And so your turn has come, dears,
Her hair is growing white,
And she used to do the faraway look
That peers beyond the night.
One of these days in the morning
Mother will not be here;
She'll walk away into silence,
The mother so true and dear.

Then what will you do in the daylight,
And what will you do in the night?
And Father, tired, lenonence, then,
Pray, what will you do for him?
If your mother is tired in the morning,
You must make her rest to-day—
Must find some work for her to do
And draw her into the play.

And if mother would listen, dears,
She'd let you do the trotting,
With buttons of royal velvet,
And ruffles as white as milk,
And she'd let you do the trotting,
And ruffles as white as milk,
And she'd let you do the trotting,
She'd send you all to school.

God and his will.

By Mrs. M. G. Bliss.

Christ said, "My meat is to do the will of him that sent me." God being holy and, as he has declared, unchangeable, his will whatever it might have been when Christ spoke the above words, must also be holy and unchangeable unto the end of time.

God, as a Supreme Being, is ruler over all, and he expects his subjects to submit to his divine will and righteous authority. Because he is holy, he declares that the unrepenting sinner shall suffer eternal punishment according to the law.

When sin entered the world, it was God's will to provide a way for man to escape from the penalty of the law, and through his abundant love and mercy he gave his only begotten Son as a sacrifice. While on the earth, the Lord Jesus taught his disciples the will of his Father concerning all things, for the spirit of the Father was upon him. As we attempt to portray in our minds how tenderly he looked upon the sinner, and how lovingly, in simple language, he taught the way of truth and life, and how he put forth the example of Christ in seeking to bring sinners into his kingdom, the pastors, teachers, and evangelists each have their work to do, and still there is a part for others. Women have done much to advance and evangelize the world, and upon the women of the Seventh-day Baptist denomination rests a special obligation to maintain allegiance to God, his Sabbath truth and the cause of missions. As the work and its requirements enlarge, our interest, zeal and efforts should increase. How wonderful it is to think of the ways in which our Lord Jesus used the women, and how truly is God providing opportunities for us to assist in carrying out his plans. Upon some of us is bestowed much more than is necessary to supply temporal comforts, and why, unless he expects a good portion of it to be used for the advancement of his kingdom. Others are less favored, but still have enough for all necessities and also to give into the Lord's treasury. Others still, cannot give as their hearts would prompt them, but they the means, and just such persons are needed to plead at the throne of grace that sinners may be brought to repentance.

Our heavenly Father bestows upon us many blessings and enjoyments. Is it our custom to accept them as a matter of course, or do we acknowledge them with a marked gratitude as we do favors from an earthly friend? As God's ambassadors, may we accept the tokens of his love with true thanksgiving, and we, who possess it, turn to the thank-offering box, that faithful little monitor, mark our blessings by dropping into it the coin, and lift a silent prayer for the divine favor that may carry the gospel to those unacquainted with its precious truths. We beseech for the little blue box a kindly consideration and the appreciation which it merits that it may be the medium of doing much good.

May we all feel more intensely the need of spreading the gospel, and the touch of God's uplifting hand directing us to seize upon our opportunities. May the spirit of the Great Teacher fill our hearts with love and compassion for the sinner, and help us to realize more completely an individual responsibility in the work, that we may render faithful service in prayer, giving and labor.

SERVICE.

By Mrs. J. W. Morton.

A few lines found in the Recorder suggested to me the subject of "Service" as the basis for the few thoughts I shall present in this paper.

That all are required to engage in some kind of service for the Master, none will deny. But language that service should be is not so plain. Both from the teaching of the Master himself, and from the history of the Church we are shown that it is the duty of his followers to be actively employed in such ways as shall develop the higher nature and lead out...
to the well-being of society and to the glory of God.

The first words that we hear from the Saviour’s lips are: “Know ye not that I must be about My Father’s business?” Like him, we should be constantly on the watch to minister, to the physical and spiritual needs of others. There is no place for selfishness, not even in the preparation for life’s duties, which all are required to make; but every Christian should aim to make the most of himself in order that he may do better service and consequently be more successful in living nobly and well. Moody says: “If a man tells me he has been saved by Christ, but has no desire for doing anything for his fellow men, it is not a true salvation; it has not the ring of heaven in it.” The full heart will take a wide view of the field of labor and interest, and will not be restricted to one home, one church or one country; for all the world needs to be lifted up to higher ground and holier purposes.

Spurgeon said: “First thoughts are best in the service of God; second thoughts often come limping and doubting.” I think this is so. I have often felt impelled to act in some direction when, it may be, the tempers would suggest that is should be considered longer; or some selfish thought would present itself, and delay led to inactivity; and the influence that might have reached other minds and molded other hearts was lost. If we would have the approval, “Well done, good and faithful servant!” we should improve our opportunities “straightway.” This demands self-denial; but is it not true that this brings the greatest good? Christ did not redeem and save poor souls by sitting in majesty on his heavenly throne, but by hanging on the cross.

Since there are a variety of gifts, so there is a variety of service. God distributes his gifts to his children, and no one is sufficient of himself for all service. To each is given his work. As there is great variety in the stones of a temple, like these stones, each Christian has his place and work in the temple of service, and the least one is as responsible as any other, for what has been entrusted to him. Each one must do what he is best fitted to do, but none are excused from duty. Every community presents opportunities for service of every kind that the heart may find in desire to work the instructions in his word. The sick are to be ministered unto; the sorrowing to be comforted; the poor and needy to be helped and encouraged. The sinner needs to be shown the way of life. It may be by a word fitly spoken, a kind and performed in a Christian spirit of love and unselfishness; or he may be reached by the public preaching of the word, or by the prayer of a devout heart.

The lamps of the fold are to be watched and tended, that none may stray away, but all may be nurtured and increased in the Master’s vineyard; and many, more, can be done by using the special gifts bestowed upon us. But there are many duties that belong to all alike. As members of the church of Christ, we are required to be constant at all times, on its appointments, and true to our covenant made together; to love one another, and to shine as lights in the world, that others may see our good works and glorify our Father who is in heaven.

May it be our aim, to send this light to all who may be in darkness. It may be only our owne mite that we can give, but little that we can do; but if with those go the earnest prayer and the sweet influence of loving hearts, it will have blessing.

THE CHRISTIAN WAY.

A Sermon preaAnd by W. C. Whitford Miller College, Milton, Wis., Sunday evening, June 20, 1892.

Mark 14. “Sorrow is the way which leadeth unto life.”

The ideas and precepts of Christ were considered by his followers as obvious and practical, not as speculative and abstract. They were found to be adapted chiefly to control the hearts and consciences of men and to determine their actions and pursuits. They were not so much to be studied as to be lived. It was not strange that they formed in the first place such a distinct and peculiar idea of God in the hearts of both Jewish and heathen, a peculiar and distinct character, different from that of others in its purpose and manifestation, and still so unique and enduring that especially those who held it in decision called its outcome “that a designation of thinking and doing. When Paul was filled with enmity against the disciples of the Lord, he journeyed to Damascus to find and apprehend “any of this way whether they were men or women.”

1. Truly, the main constituents of religion are belief and behavior, and the relation between them is closely inherent. The first is a directing power, the second its legitimate effect. When either exists the other can be discovered. We cannot think differently; for as a latent force becomes conscious results.

To assert that a cause is not efficient, is to declare that it is not a cause. It is equally absurd to suppose that any event occurs without some pre-existing condition. A stream of water may stray away, but every stream of water, once from its inmost soul, is of no weight but indifference as weIght in action. Its work is not as often found by us, as the effect of such an action is always the source of action. They are baneful in their influence upon philosophy, religion, and man, being by itself and in accord with thoughts spoken; written, or thought;

II. Truly, the main constituents of religion are faith and works. To assert that words do not make religious devotion; any more than the jingling of the coin pays the merchant for the goods purchased. Indeed, the letter killeth when no spirit acts through it, or when it is a spurious expression of the spirit. Our bodies patricise and dissolve earlier, when the spirit is absent. But this fact does not prove that these incense- ments of our souls must be discarded. When an effect or an outgrowth sustains a vital relation to a formative power, it cannot safely be overlooked or truthfully classed with insignificant events. The human mind is so constituted that it observes and comprehends a fact, a principle, or a force, not in the subject-matter thereof, but in the manifestations. Our attention is naturally directed to the appearances more than to the inner reality. People are judged by their manifestations, rather than by the phases of their minds or the actual traits of their characters; civil law regards chiefly the overt act, not the reasons for committing it; the diamond as mere carbon is worth only its weight in common coal, but in the form of the crystal, it is an unaccounted wealth; a literary work is made immortal, not so much on account of the thought it presents, as on account of the impressive style in which it is written; and religion is better known through its institutions, observances, and creeds than through the life and works of its professors, than through its doctrines, sentiments, and instructions. Inspiration deals more with commands and rules for conduct than with tenets and teachings.

3. The second error consists in claiming that a causal energy, while requiring an observable manifestation of itself, does not rigidly determine any praxis. The true manifestation. Freedom of operation is not really attributed to this energy, but indifference as to what course of action it should pursue. The idea is advanced that there is no single method inherently and best fitted to the unfolding or evolution of a force, truth, or principle. We can assign to it, within the limits of possibility, any method of issue we choose. This theory is the same as holding that there is no law in the universe, the established mode of action in nature or morals. For example, prayer is regarded as essential to the relations of dependence upon God; but it is altogether immaterial what forms the expression takes. It may consist in simple reflection, in useful labor, in an elevation of feeling, in a utterance of meaningless tones, or in giving words to sincere desires of the heart. Christ is needed by sinful and dying men; but he is of no account.
whether he were a mere human being who was inspired, or the real son of God with no previous existence, or the second person in the Holy Trinity from eternity. The institution of the Sabbath is indispensable to the religious culture of any people. The Greek period has the word to be set apart for its sacred use, and any mode of its observance can be accepted, such as daily labor in the fields, traveling for mere pleasure, enjoying public amusements, spending the hours in idleness and sleep, performing deeds of charity and necessity, praying, going to church, or reflecting upon the creative and redemptive work of God. It is no matter how you exhibit your love for the Saviour, whether secretly insinuating your soul to his guidance or openly surrendering yourself to perform his will. Nor, lastly, there may be variations in the manner of showing one's views, traits of character, and religious powers, according as may differ the conditions in which his mental endowments are developed; but these variations must take place within the legitimate boundaries and confines of the final manifestation of these endowments, just as in the vegetable and animal world all the varieties of any species must invariably possess, besides peculiar features, all the distinctive ones of that species. There may be additional gifts, but all must be derived from the same spirit, not from a separate or hostile source. There are differences of ministrations, but they aresuperindented by our Almighty Ruler, not by Satanic powers or blind chance.

4. But we are not permitted to be guided by our opinions or our prejudices in determining the moment at which a new endowment of creative or active energy in the universe must exhibit. These modes are established and unchangeable in the very constitution of things. God has impressed upon every distinct force, whether physical, vital, rational, or moral, a given form, or mode of manifestation, throughout which it must operate when in action, and thus have complete freedom of development. The paradox is true, that the liberty of the human will is necessitated; this will cannot act otherwise than under the law of liberty. There is a mastery even in our final decisions which are expressed in our consciences, by a stone; because it has not the mineral ingredients of the latter. A maple cannot produce a pine cone; it must bear its own winged seed. Men do not gather grapes of thorns, or figs of thistles. No known process of evolution can change a horse into a elephant, or a monkey into a man. The life force cannot continuously overleap the confines of any species, though these species are closely allied in most points. No chicanery can convert a falsehood into a true, a slander into a compliment, or stealing into a highway. Profane swearing is not actual prayer, though both are uttered by the same tongue. Knowledge is not guess work, nor weeping laughter, while the same person may indulge in all three. The soul disobeying God and blindness to the truths of the Bible, who frequent the broad way; and like them, he ranges at his pleasure in any direction in pursuit of such objects as allure his eye, accord with his fancy, or promise him desired gratification. He learns that there is only a single, straight-forward path which can conduct him directly to his eternal goal; and that there are hundreds of chances for him to wander from it, and never attain it by reason of his departure. Righteousness holds to but one end; wickedness entices away from it in countless directions. He is filled with magnetism, seeks the North Pole of the heavens; but deprived of this force it can be turned and made to settle toward any point of the horizon. Truth is ever a unit; error is ever multiform. In apprehending a subject in only one conception you can be correct; in a thousand you can make mistakes. The healthy man may be sickly when he is hungry and drink when he is thirsty; and, as we are willing to see the wheel when he curses us; and such as praying for spiritual good to be visited upon him, when he desperately needs and ought to have no such visitation. (To be continued.)
THE SABBATH RECORDER.

M. E. 8.

It is difficult to determine. According to the report at the last General Conference there were 66 pastors and 39 other ordained ministers. Making allowance for names counted twice, it would not be far from correct to say that there are about 90 ordained ministers. Of those about two-thirds are pastors.

How many persons are connected with our Sabbath-schools?

According to the last statistical report the number was 4,234. This is perhaps about four-fifths of the actual membership. Only 51 schools reported. There are about 90 in the denomination.

What will you do with a Society that does not have the pledge, a majority of the members being opposed to it?

A. G.

Wait patiently, work prayerfully, win presently.

Our Society is troubled about making out its reports. Some of the members are away at school part of the time and join other societies there, and so are often counted twice. What shall we do about it?

M. A. W.

Of course it is not right that members should be counted twice where it can be avoided. Some societies keep what is called an absent list. Members who are gone from the community longer than four weeks are placed upon this list and are not counted in making out reports. When they return they are restored to their former place without a vote of the society. Another plan is to give to each member who goes away a card of introduction to some other Society with a request that when he joins another place to take notice. When he retires, a rule a few letters written by the Secretary will easily determine who are members and who are not at any time.

What shall we do in reference to the attitude the United Society of Christian Endeavor has assumed towards the World's Fair?

M. T. P.

We are of the opinion that this is a very good time to keep still. Our battle is being fought by our opponents among themselves, and while it is quite a healthy conflict it is not the cause of any certain sense of satisfaction in knowing that the truth of God will in the end prevail.

SUNSHINE.*

What a wonderful effect the rays of the sunshine have upon the frozen world! The frost releases its light grasp upon the face of the landscape, and the snow and ice, having changed their form, but not their substance, go hurrying toward the sea. Sunshine is the great invigorator of the vegetable world. Plant life that has lain dormant through the winter is quickened and new activity.

As the action of the warmth-giving, invigorating sun upon the physical world, so is the effect of sunshine upon the lives and hearts of men. The tonic of joy is a balm to a multitude of ills, which disappear as darkness before the dawn. A large part of the ills of life exist only in name, and may be dispelled by the action of a sunny nature, in like manner as we see the melted snow hurrying down the valley to the sea. People often lament the lack of sunshine in life, when the fact is there is but little sunshine in their own hearts. If there is sunshine in the heart the sum total of the happiness in the world is augmented by so much.

Man has a social nature, consequently no man can lead a life of comfort and peace while in the pursuit for which he was created. A part of one's life belongs to himself, a part also to society. Such being the case it is his duty, if there is any sunshine in his heart, to let that light shine out into other lives, giving cheer and encouragement. A smiling face, a cheerful salutation, an encouraging word, will brighten the day of some one, and may turn the tide of life simply by bridging over, as it were, some dark abyss which lies just before.

ENDORSEMENT.

*Read before the Y. P. S. C. E. of Independence, N. Y.

OUR MIRROR.

PRESIDENT'S LETTER.

Dear Young People:—My leave of absence from business at home has expired, and I write this letter on my way home. The good work continues. At the Monday night meeting, my last one, I think at least eight new ones started. The young people have raised funds and sent for Bro. Shaw, of Chicago, to help carry on this work, he will take charge of it, and with the workers here he will be able to continue it until all are reached, or until I can return to help. At the close of the meeting I was driven to meet the train at Hornellsville. I find it loaded with people bound for the World's Fair. On Tuesday forenoon I aided much to the interest of the occasion by descending down from an upper berth, and taking my place among other dignitaries gathered from the several nations of earth. I was very glad indeed as I gazed over the edge of the berth that I was only a layman dressed in business garb, with no stock of dignity nearly exhausted as it was. These exercises were enjoyed more by others than by myself.

During the afternoon we pass through Lima, within about thirty miles of Jackson Centre. I did intend to stop off and spend several days with my people there, but could not afford the time. Through this level country fields are flooded and much of the ground has not been plowed. Our train, the Flyer, dare not fly much of the time. I leave behind me one of the brightest spots in my life, the three weeks' work among the hills. I have spent a week with the future of this work and workers; I think they have enlisted for life, will organize for work, put in a down town reading-room, hold services, prayer-meeting and whatever seems necessary to keep up a solid line of battle. I hope soon to be back on this field at work. Yours in the work of saving men.

E. B. SANDERS.

—The Welton Y. P. S. C. E. has been making some advance since the adoption of a new constitution and officers is more of an effort made to live up to the requirements of the constitution and to do more work for the Master. A few have taken the active membership pledge, and it is hoped that others will do so soon. The weekly Christian Endeavor prayer-meetings are interesting and beneficial to those who attend.

We feel encouraged in the growth of our work by a letter from J. L. Huffman, in which he speaks of a recent visit to our people in Webster and Braxtor counties, W. Va. He thinks that the Y. P. S. C. E. organized in Webster county will do good work, there being no church there. In that locality there are sixteen Sabbath-keepers, thirteen of whom are earnest Christian workers. He also writes that a Society of Christian Endeavor has been organized on Buckeye, with sixteen active members.

—Four of the members of the Endeavor Society at Milton Junction were baptized by their pastor last Sabbath. The weather was beautiful, and a very large number of people congregated on the beach of Clear Lake to witness the solemn rite by which they became members of the Church of Christ. We expect others to follow in this duty soon.

—Our hearts are full of gratitude to-day for the great work begun in our midst by Mr. E. B. Saunders, of Milton, Wis. His earnest words and work have been an inspiration to us, and a
powerful influence in the hearts and lives of men. The great need of the hour is that more of our young business men take up this line of work. God does not call all to the ministry, but he does call us to work as we have never worked before. Let us so consecrate our lives that at the close of this tabernacle work and by getting close to the hearts of men lift them up until they become a power for good instead of evil.

The Conference of the Young People's Society of Christian Endeavor of Allegheny county was held early in May. Mr. Wm. McNeill, of London, a young evangelist, who has been working with Mr. Murphy, and is soon to begin work with Mr. Moody, at Chicago. It is to be regretted that every Society of the Western Association was not represented at this Conference, as it seemed that no one present could return to the home Society without carrying something of the enthusiasm for work which pervaded the whole meeting.

The Need of Common Laborers.

It is quite a general impression among our young people that those who do not work for the ministry, do not need to prepare themselves for laborers in Christ's vineyard. If we were all to remain in localities where one of our strong churches was established, this would be nearer right; but for some reason which some one may not understand, the young men tend to be scattered. Perhaps this is in God's plan of seed sowing, as some have explained, but if it is the seed should be pretty pure and capable of laboring earnestly. We believe there is no argument so strong for the Sabbath school as an earnest worker for Christ. Words are sometimes powerful, but acts are much more powerful, if backed by the right person.

Christ's words are grand in themselves, but would impress us little without Christ back of them. Our denomination needs the best of representatives, and if we do not cause the good, we injure it; for let a person who has become nearly convinced that the seventh-day Sabbath is right, see a person who is odd and holds peculiar views, and announce himself as a Seventh-day Baptist, and lose much of his respect for the principle at once.

Then one of the first essentials for us, as young people, is good common sense; or, do not be odd. I believe in many instances, people who have peculiar beliefs, bring persecution upon themselves, almost justly, by putting up a sign-board, "I'm peculiar." We cannot, in my estimation, do the cause any good by harping it at all times and places. Possibly I carry it to the other extremes, and allow opportunities to slip by us.

Our work in this place has proved to me that we can further the interests of our denomination most, by joining hands in the work of saving souls with those about us of whatever denomination. People here all know that we know them, and that they have respect for our belief, although they have little respect for the principle at once.

I speak of this work because it is just such work as we can find all about us. It is just such work as every common laborer can do, if in earnest. When confronted by such labor, how much easier it is, if we were active workers in the home church, to be common laborers, we should let no opportunity pass whereby we may become skilled in the work. Hence the young men of this tabernacle, in their steadiness and labor in all our societies that we may do honor to our denomination and to our God, when cast among other people.

JOHNSON'S CREEK, WIS.

WHAT TO READ.

If you are down with the blues, read Psalm 27.

If there is a chilly sensation about the heart, read Rev. 3.

If you feel lonesome and unprotected, read Psalm 9.

If you find yourself losing confidence in men, read 1 Cor.8.3.

If people pelt you with hard words, read John 15.

If you are all out of sorts, read Hebrews 12.

WHAT ARE YOU DOING FOR JESUS?

What are you doing for Jesus? Your life is slipping away; Satan is stirring up his demons. You cannot choose but obey.

What of the promise you gave Him? Is you life as strong as it was in your solemn vow? Covenant made at the altar

To do his will, not your own?

Oft has its spirit been broken, We have you feeling like.

To set before your pleasures, Instead of work Earth.

What will you say at His coming, Meeting Him when face to face, For years of the world. Years spent abusing His grace?

Hasten, while daylight still lingers, Your voice of love to renew. Some humble work for the Master. May be left even for you.

SPRING SOUNDS.

Such a sunny, such a sunny, Such a sunny day in the trees; Such a silent singing, singing, singing, the birds of spring. Nestles are building, "is important, is important.

Such a tripping, such a skipping, Such a skipping over the stones; Such a rushing and a rushing, Such melody of tone; Brooks are hastening to the ocean, Where it mounds.

So much learning, so much earning, So much tracing mete and bound; So much telling, counting, spelling.

Till the dizzy head turns round; Patience, child, it is important; Such whirring and a stirring, Such a skipping, such a skipping.

The hands of the grinding is The hands of the grinding is, The hands of the grinding is,

Till the dizzy head turns round; Patience, child, it is important; Such whirring and a stirring, Such a skipping, such a skipping.

There were the words of an aged Christian who had unexpectedly been asked by his pastor to lead the special meeting for the evening. In commencing the services he stated that he had not expected to have to speak that evening, and so was unprepared to make remarks on the topic before them. "But," said he, "I have made up my mind that when I am asked to do anything, I do it. I don't attempt to say, if I have confidence in, if he thinks it is my duty, even if I do not feel prepared, I will try to do it. I've been here sometimes, and I've been there sometimes, when the prayer-meeting that night was needed. What better key-note could be found? What a difference would be found at once in our social meetings, and in every branch of church work, if only each professing Christian would say: 'I've done refusin'! Congregationalized.
THE SABBATH RECORDER.

[Vol. XLIX, No. 22.

CHRISTIAN ENDAVOR TOPIC.

Ours is an age of change. Our modern world is in a constant state of flux, with new ideas and technologies emerging every day. This is especially true in the realm of education, as schools are forced to adapt to meet the needs of a diverse and ever-changing student population.

First Alfred—The revival interest, of which mention was made in our last item, has grown to wonderful proportions. Many souls have been converted, backsliders have been awakened and lost souls have been reclaimed and brought in. On Friday evening, May 12th, five were baptized, and on Friday evening last, May 20th, twenty-nine others witnessed for Christ in this beautiful ordinance, and still others are to follow. Last week Geo. B. Shaw, from Chicago, came to aid Bro. Saunders in the work, and in a few days Bro. Saunders was called home on business, since which Bro. Shaw has had charge of the meetings, the preaching being done mostly by the ministers of which Bro. Shaw was a charter member of the church. Meetings are held every noon recess at Memorial Hall, at 7 o'clock at the same place, and 8 o'clock at the church. Besides these prayer meetings are held daily in five or six different parts of the city, and occasional meetings are held in the Terra Cotta works for the men there employed and other working men in the neighborhood. Among those converted and recently baptized are: The man and wife families and an unusually large proportion of young men.

—We should labor for results because they are valuable, though not valuable merely because labored for. A good result is the true end and that may not be depended upon because work caused for. It may be necessary sometimes to throw away a writing that has cost hours of hard study, for a new thought may reveal the fact that to throw it away will increase the value of the work.

—Many a winter lies away for a season a composition or reply to some opponent and then, upon re-reading it, consigns it to the flames. His next article will be the more valuable and the results better because of that waste, or rather rejection, of previous effort.

The school is truly for the old and middle aged as well as children, but it is for them in one sense that they may the better help and instruct the youth. There will be most of youth in that school where are seen most of the older ones. We read of the days of Eli that "the word of the Lord was precious in those days." It was so precious that a child Samuel was needed to share in it. Christ gave the youth a foremost place when he was teaching. In heaven the representatives of the children have the affection of the Father. No arrangement of Sabbath schools, no accommodations, should crowd the children into a corner. Give them as good seats as others. Have some part of the service for them, some part of the sermon, some part of the general reviews after class exercises. Remember the attention Jesus gave the children. It may be true that "children should be seen and not heard" and then again it may be a wicked falsehood. It depends upon circumstances and what results will follow.

HOME NEWS.

New York.

FIRST ALFRED.—The revival interest, of which mention was made in our last item, has grown to wonderful proportions. Many souls have been converted, backsliders have been awakened and lost souls have been reclaimed and brought in. On Friday evening, May 12th, five were baptized, and on Friday evening last, May 20th, twenty-nine others witnessed for Christ in this beautiful ordinance, and still others are to follow. Last week Geo. B. Shaw, from Chicago, came to aid Bro. Saunders in the work, and in a few days Bro. Saunders was called home on business, since which Bro. Shaw has had charge of the meetings, the preaching being done mostly by the ministers of which Bro. Shaw was a charter member of the church. Meetings are held every noon recess at Memorial Hall, at 7 o'clock at the same place, and 8 o'clock at the church. Besides these prayer meetings are held daily in five or six different parts of the city, and occasional meetings are held in the Terra Cotta works for the men there employed and other working men in the neighborhood. Among those converted and recently baptized are: The man and wife families and an unusually large proportion of young men.

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The District Convention of the Young People's Societies for Allegany County was held in Wellsville, last week, presided over by T. B. Wing, of Littlefield. Several loads of delegates from this society were in attendance, and Dr. Plata was one of the speakers in the afternoon. A good time is reported, albeit some of the delegates found it necessary to go to the hotels for meals although free entertainments had been announced. Come to Alfred next time where we have no hotel and see what we will do.

We are expecting our new pastor, B. C. Davis, next Sabbath, E. R. S.

Illinois.

CHICAGO.—This year all roads lead to the World's Fair, and as delegate of the Central and South-Eastern Association, I found myself examining the different routes that I could go to Chicago and then to Lost Creek, W. Va., cheaper than the direct regular fare, and so I have the pleasure of visiting the World's Fair, and especially of getting acquainted with our earnest young keepers of the faith.

Of the Columbia Exposition I can only say that it is great in plan, preparation and prospect. As Murat Halstead said last night in a great speech before the World's Press Congress, "They planned better than they knew." The World's Fair was a splendid success so that foreigners crossing either ocean might travel over our great land and get the proper perspective." The site chosen on this inland sea, "the largest body of fresh water on the globe," where land and lake and lagoon combine to give such variety of scenery, makes Jackson Park the wonder and joy of believers.

The buildings, unique and unparalleled as to size and number, form the fitting preparation to receive and display the material exhibits and register the high water mark of advancing civilization. But the material is not so great as the intellectual and moral, and while the display in all lines of human industry is simply marvelous I do believe that the World's Congress will tell far more in the World's progress.

I was fitting, too, that the Woman's Congress should be held first, for the mothers have first to do and most to do for the well being of the race. Their great meetings, crowded to the doors and overflowing in other halls, earnestly considered from a woman's stand-point the great economic, social, intellectual and moral problems that confront humanity to-day. Their counsels and prayers and pleadings for the suffering, the loved and the lost, will not soon be forgotten and will ring out through all the world.

The World's Press Congress this week is speaking out some grand words for truth and purity and right and righteousness, words that augur well for the future of this masterful agency, the public press.

Last Sabbath it was a great privilege to be present with our church here and look into the few words for Christ. How glad I am that in the large cities our cause is gaining and our people taking hold with new vigor. One feature which some regard as an innovation, but I think a return to the apostolic custom, was beautifully carried out. As soon as the benediction was pronounced they did not rush out of church as if they were glad to get away and be done with it, but stayed and shook hands and visited with one another and especially with all the strangers.

All roads lead to the World's Fair, and this
The Sabbath Recorder, June 1, 1893

THE SABBATH RECORDER.

The course of our modern society is that our young women are taught that the first, second, third, fourth, fifth, thousandth thing in their life is to get somebody to take care of them. Instead of that, the first lesson should be how, under God, they may take care of themselves. The simple fact is that the majority of them have to take care of themselves, and that, too, having the little, thousandth notions of their parents, wasted the years in which they ought to have learned how successfully to maintain themselves. It is inhuman and cruel for any father or mother to pass their daughters into womanhood having given them no facility for maintaining their living. 26 Cel said, "It is not these writings that I am proud of, but the fact that I have facilities in five occupations, in any of which I could make a living."

NORTH LOUISIANA.—We had a pleasant winter and the spring is coming so fast that the gardeners have found their interests. More or less plowing was done in each of the winter months, but most of the wheat sowing was left for March. Winter wheat and eye look finely, and spring wheat is putting up a healthy blade. Peas and potatoes are up, and the gardeners and the few bearing orchard trees around the town are beautiful with fruit blossoms. The little flowering almond in our yard is covered with rose and the lilacs are budding to bloom.

The church preserves its even tenor in sus­ taining its pastor, and our missionary committee did some good work during the winter months in outlying centers. The Sabbath-school's share of the church work is well sustained. Some considerable interest was awakened in some five minute speeches and papers on the following subjects as a part of the weekly review exercises for the last quarter:

1. Social life of the Jews in their 70 years' captivity.
2. Official and social life of Daniel in his captivity.
3. Exiled cities and country.
4. The Moses and Persians.
5. Under what circumstances in early Bible times were men drawn out in special prayers?

Ordination.

On Sunday, May 21st, at 10 A. M., a joint council of the Milton and Chicago Seventh-day Baptist churches was convened at Milton, for the examination and ordination to the gospel ministry of Mr. Willard D. Burdick, of the Milton Church, and of Mr. Theodore J. VanHorn, of the Chicago Church. Delegates representing all the churches in Southern Wisconsin and the Chicago Church were present, as follows: Milton, Mr. W. E. Windmiller, M. H. Babcock, O. U. Whitford, N. Wardner, F. O. Burdick, G. W. Hills, E. A. Witter, S. H. Babcock, William L. Burdick; Descons,—L. T. Rogers, Wm. B. West, A. Whitford; Laymen,—B. I. Jeffrey, C. B. Hall, C. E. Crandall. Rev. Wm. Walker, his Moss Mission Congregational Church, was invited to sit in the Council, as an honorary member.

The Council was called to order by Rev. E. M. Dunn, and prayer was offered by Rev. E. A. Witter. N. Wardner was appointed to preside and to conduct the examination, and C. E. Crandall was appointed Clerk. In accordance with a vote of the Council the two candidates were examined together. After the relation of their religious experience and call to the ministry, they were examined on the whole field of Christian doctrine, each in turn discussing a subject and the other modifying or concluding in the views stated. The examination continued throughout the forenoon and part of the afternoon. The second session was opened by prayer by Rev. O. U. Whitford, his Milton church. The Council voted unanimously that the examination be declared satisfactory, and that they proceed to the ordination of the candidates.

The following programme was then carried out:

Anthem by the choir.
Scripture reading, Rev. S. H. Babcock.
Prayer, Rev. W. L. Burdick.
Sermon, Rev. B. H. Babcock [next, John 20: 21].
Consecrating prayer, Rev. E. A. Witter, with laying on of hands by all the ministers present.
Charges read by Rev. O. U. Whitford.
Right hand of fellowship, Rev. M. H. Dunn.
Benediction, Rev. T. J. VanHorn.
C. E. Crandall, Clerk.

LITTLE WITCH.

I'd like to be a little witch and go up in the sky,
There I might fly away on magic no sail­ling by.
This is my broom, on which I'd ride as witches do, you know,
And to conduct the examination, and

Milton ministry of Mr. Willard D. Burdick, and we are saying

W. L. Burdick, A. Whitford; Laymen,—B. I. Jeffrey, C. B. Hall, C. E. Crandall. Rev. Wm. Walker, his Moss Mission Congregational Church, was invited to sit in the Council, as an honorary member.

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There I might fly away on magic no sail­ling by.
This is my broom, on which I'd ride as witches do, you know,

A LITTLE WITCH.

And they would behave, as through the air we'd float.
Of course a witch would have a cat—just notice his black paws.
It's getting blacker every day, and just as soft as silk.
Stop Sawyer, Tip; I hate to go down cellar for your milk.

M. B. Whitford

The church preserves its even tenor in sus­ taining its pastor, and our missionary committee did some good work during the winter months in outlying centers. The Sabbath-school's share of the church work is well sustained. Some considerable interest was awakened in some five minute speeches and papers on the following subjects as a part of the weekly review exercises for the last quarter:

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5. Under what circumstances in early Bible times were men drawn out in special prayers?

Ox ford. At the close of the examination the can­ not invariably causes tremendous discontent or sprints, which gives an excuse to the family doctor to call it by any name he likes." A good deal of comment has lately been made on the obvious increase of tipping among women. The least height of the agreeable stimulus that cham­ pagne gives to their spirits and conversation should beware lest they pass the Rosie and find themselves victims of a most ter­ rible disease.—N. Y. Tribune.

TEMPERANCE.

There are men who starve their children to help the brewer fatten his horses.—Row's Horn.

According to the last report of the commissioner of internal revenue there are 315,636 retail liquor dealers in the United States.

Poverty and drunkenness act and react on each other; both cause ignorance and diseases, parents of all vice and unhappiness.

Some people think there is nothing in a name, but the bar of the saloon, the bar of the court and the bar of the jail seem to be closely related.—Standard.

There is no need to be drunk to be under the influence of wine. The man who takes a little and will not give it up is as much controlled by it as if he was an habitual drunkard.—John Wanamaker.

A conversant saloon-keeper in addressing a boy's temperance society said he would rather enter a saloon under any pretext whatever. There was danger in it, for he had seen them come in with friends and buy from $5.50 and upwards would be induced to take lemonade or cider and something stronger inevitably followed.

John W. Hayes, secretary and treasurer of the Heights of Labor, says: "Any one who keeps a saloon is forbidden according to the law; as also any one whose family, any of them, make a living by the sale of intoxicating drinks. The question is now coming up whether they are to be in and find that they have no liquor at a picnic or ball, and we are saying 'no' to the whole of it.

France will be driven in self-preservation to fight the drink evil. The large increase in the number of places where intoxicating liquors are sold is attracting the attention of leading Frenchmen, and they admit that the outlook is alarming, unless measures be speedily taken to check this increase of saloons. There are now 450,000 establishments in France where liquor is sold, 27,000 of which are located in Paris. We speak of Chicago and her 1,000 saloons, yet she surpasses nearly four times that number. We have over 250,000 such places in the United States, but the French republic has nearly twice as many.

Do you know the difference between the Chinese woman who drinks too much and the American who does the same?" said a man of the world. "The Eng­ lish fish dance float, and is a good food for men; low 'among men, and she either does not care to conceal it or could not if she would; whereas to an Ameri­ can woman it invariably causes tremendous discontent or sprints, which gives an excuse to the family doctor to call it by any name he likes." A good deal of comment has lately been made on the obvious increase of tipping among women. The least height of the agreeable stimulus that champagne gives to their spirits and conversation should beware lest they pass the Rosie and find themselves victims of a most ter­ rible disease.—N. Y. Tribune.
PROGRAMME OF THE SEVENTH-DAY BAPTIST CENTRAL ASSOCIATION, to be held at Adams Centre, N.Y., June 8-11, 1893.

Friday Morning.

Saturday Morning.
Afternoon.
4 P.M. Woman's Board Hour. Adjournment.

Sunday Morning.
7.30 P.M. Praise Service. 8.15 P.M. Sermon by the Rev. G. J. Crandall, delegate from the Central Association.

Monday Morning.
7.30 A.M. Reading of minutes and correcting the list of delegates.
9.45 A.M. Tract Society Hour.
10.45 A.M. Missionary Board Hour.
11. A.M. Sermon by delegate from the South-Eastern Association followed by a collection for the Missionary and Tract Societies.
Afternoon.
2 P.M. Devotional Exercises.
4 P.M. Unfinished and Miscellaneous business.

Tuesday Morning.
7.45 P.M. Sermon by the Rev. J.A. Piatta, closing conference, conducted by the Rev. L. R. Swaney.

Fifth-Day Before the Fourth Sabbath, before the assembly of the People's Society of Christian Endeavor.

THE SEVENTY-DAY BAPTIST EXHIBIT at the World's Fair is located in the gallery of the Manufactures and Liberal Arts building, near the north-west corner, first and second floor. As the person in charge will be glad to give information concerning our exhibit, or the Fair in general. Parcels may be left for safe keeping.

THE next Semi-Annual Meeting of the Seventh-Day Baptist Churches of Minnesota will be held with the church at New Auburn, commencing Sixth-day before the second Sabbath in June, W. H. Ernst to preach the Introductory Sermon, O. U. Whitford, alternate. Essayists, Mrs. A. G. Croft, Miss M. F. Davis, Mrs. L. J. Davis, and Mrs. W. H. Olson. Works of this kind are expected to be here to preach the Introductory Discourse at 7 P.M. All lovers of the truth on the field are cordially invited to attend, and any from abroad will receive our hearty welcome.

EDWIN RICHARDSON, Clerk.
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THE SABBATH AND THE SUNDAY.
President Cleveland has appointed Robert T. Hough, of Ohio, Solicitor of Internal Revenue.

Fire destroyed 4,000 native homes in Manchuria, the capital of the Philippine islands, recently.

The Provincial Government of Hawaii has been in session at the North line of Wm. H. Blaine, of Lancaster University. Its 300 pages are full of just what its name implies—useful information—and we fully advise all our readers to send for a copy of it. It is a compendium of things worth knowing, things difficult to remember, and tables of reference of great value to everybody, and has never before been of such great fortune to possess in such compact shape. Our wonder is how it can be published so low a price is asked for it. It is handsomely bound in cloth, and will be sent to any address, prepaid, on receipt of 25 cents in postage stamps, by the publishers.

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352 & 378 Franklin St., Chicago, Ill.

For Sale.
A well-established Business College, in a growing city. Well equipped, good attendance, incomes from $5,000 to $7,500 per year, running expenses about $1,600, Seventy-seventh Baptist Church in the city, Preaching and Sabbath-school every Sabbath. A chance for a young man, desiring to go into business and keep the Sabbath. For further information address H. C. Ford, Hornellsville, N. Y.

Foreclosure Sale.
ALLEGAN COUNTY COURT.
MAGICAL LANTERNS.
The Seventeenth Baptist Education Society, President.


In pursuance of a judgment of the Allegan County Court of the State of New York, the subscriber, as Receiver appointed, will sell at public auction, at his office in Allegan, on the 11th day of June, 1893, the following described real estate.

All that Yacht or Barge styled in the Court of the State of New York, being a part of Great Lots 14 and 15 of section 6, in the Matto, being described as follows:

"Begin at a point in the Main Street, being also the southern boundary of Wilber, a point of number of William E. Burdick, and thence West one chain and twenty links; thence North one chain and twenty links; thence East one chain and twenty links; thence South one chain and twenty links; thence West one chain and twenty links; thence North one chain and twenty links, thence East one chain and twenty links, thence South one chain and twenty links; thence West one chain and twenty links, thence North one chain and twenty links, thence East one chain and twenty links, thence South one chain and twenty links, thence West one chain and twenty links, thence North one chain and twenty links, thence East one chain and twenty links, thence South one chain and twenty links, to the place of beginning, containing forty acres more or less; as described on January 17th, 1888, by H. L. Kings, Surveyor.

The subscriber will receive the best and highest and most advantageous bids for said premises, and the same will be sold to the highest bidder for cash, and the said premises will be conveyed by deed, in fee simple, to the purchaser.

No advertisements of objectionable character will be received.

Any communications, whether on business or for subscription, should be addressed to "P. R. B.," Attention, Allegan County, Allegan, N. Y.

ABERDEEN CENTRAL ALLEGAN CO., N. Y.

TERM OF SUBSCRIPTION.
For the year, in advance, each $3.00
Papers on foreign mail will be charged 25 cents additional, on account of postage.

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Aids digestion
keeps into the best baking
for every kind of bread
years. Try a bag next time
make the best bread.