The Sabbath Recorder.

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FIFTH-DAY, JUNE 15, 1893.

THE SABBATH RECORDER.

REV. L. E. LIVERNOS.

E. C. HANDFORD

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Prof. Edwin Shaw, Milton, Wis., Young People's Work.

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Jno. P. MORRIS, Business Manager, Alfred Centre, N. Y.

Before

It seems much a little way to me.
Across to these strange country, the Beyond.
And yet not strange—forg it has grown to be
The home of those of whom I am so fond.
They make it seem familiar and most dear
As journeying friends bring distant countries near.

Oh, how I often think, but for our veiled eyes,
I cannot make it seem
So near enough to touch my hand.

I never stand about a bier, and see
The seal of death set on some well-loved face,
And see the gleaming strand;
I think I see the gleaming strand;
And yet not strange—for it has grown to be
The home of those of whom I am so fond.

It is but
I know I feel that those who've gone from here
Are near enough to touch my hand.

The most of those who are owing
Look the matter up to the beginning of the present year.

And among the beautiful tributes to the memory of the late Bishop Brooks nothing sweeter has been said than that a little five year old daughter of one of his parishioners, who exclaimed, on being told that the Bishop had gone to heaven, "O mamma, how happy the angels must be!"

PERMIT us to call the attention of our Sabbath-school officers to the fact that quite a number of Sabbath-schools are owing for their Helping Hand. The office needs the money. Some schools are more than two years behind. The need of those is the greatest. Please make your remittances.

There are too many pastorless churches.
There are too few able pastors ready to occupy these needy fields of labor. There is no danger of overstocking the market with able, well-qualified, devout pastors. God will surely provide the fields of labor as fast as the men and women are prepared to enter upon the work. It is bad policy if they are not trained up to the beginning of the present year. Please make your remittances at once and make your remittances.

A L E T T E R from Bro. J. H. Wallich, Liegnitz, Germany, states that he has been notified to meet the officers of the Prussian Association to examine concerning his faith and practices respecting the keeping of the Sabbath or the Sunday. For this hearing he was set for June 9th, what the result will be we cannot foretell. This brother is passing through sore trials for his faith, and we hope he may have the true martyr spirit. "Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven."

PASTORS, teachers, brethren and sisters generally, will you read, under the head of "Correspondence," this week, an article written by an intelligent and apparently candid person, making some singular revelations of neglected duties? Ought it be that such an institution to Christian Sabbath-keeping families exists among us? It ought not to be possible for such complaints to be well grounded in any of our societies. Look around and see if there are not, in any of our churches, similar cases. If they are found, it must be quick to invite them to a Christian church home and all the privileges of Christian labor by faithfully complying with the governing terms for such church connection and work. No wonder our literature does not find many new reader in the vicinity where this person resides.

THE EASTERN ASSOCIATION.

In the afternoon of Sixth-day, after a brief service, the Tract's Society's Hour, conducted by the Editor of the Sabbath Recorder, occupied the most of the time to adjournment. The conductor spoke of the important work undertaken by the Society in its publishing interests, and the great need of correct information respecting its doings and necessities. He urged the people to loyal support of the Recorder and all other publications.

THE EVANGEL AND SABBATH OUTLOOK.

Mr. F. E. Peterson was then introduced to the Association, and asked to speak of the new paper of which he is one of the editors, especially setting forth the aim and purpose of the Evangel, which is his special work. He spoke briefly way concerning its proposed work in bringing the gospel to the unconverted; in building up Christian character; and in furnishing suggestions for practical work in Christian Endeavor, Sabbath-school, and general lines of religious activity.

Dr. A. H. Lewis then spoke particularly concerning the continuation of Sabbath Reform in the new paper, bringing important matter before the public weekly instead of monthly as hitherto. He spoke of the marvelous changes in the attitude of the world and the church on this question since the publication of the Outlook was undertaken twelve years ago. He urged all friends of the cause to use their best efforts to extend the circulation and reading of this paper, promising crisp, fresh items and arguments, with interesting letters from many who are studying this theme.

Rev. Stephen Burdick spoke very forcibly of the Present Opportunities for work for Christ and his Sabbath. Other speakers volunteered a few remarks of interest. This entire session was listened to with marked attention, and evidently increasing interest.

After singing, "He Knows," Dr. Lewis conducted a devotional service, and the meeting was adjourned until evening with benediction by Bro. Daland.

In the evening the conference meeting, conducted by Rev. W. G. Daland, was of unusual interest. There seemed to be a very deep conviction of the great need of a religious awakening, and indeed, the good spirit seemed to be present in more than ordinary power.

At ten o'clock Sabbath morning Rev. R. P. S. C. E. service was led by Rev. W. C. Whiteford, pastor of the Berlin Church. Here, as elsewhere, the value of this great training school for Christian workers was apparent. Upon the Christian young people led by the divine spirit we rest our hopes for the future of the church and all truth. God bless the young people, and through them the church and the world.

At 10:30 Rev. Stephen Burdick, delegate from the North-Western Association, preached from the text, 2 Chron. 27: 6; "So Jotham became mighty, because he prepared his ways before the Lord his God." Then he spoke. "Divine power, its conditions and motives to its attain.
ment. This discourse was very earnest, and gave great emphasis to the necessity of endowment of power from on high as a prerequisite to the greatest success in the dissemination of the gospel. It made a deep impression on every heart, and many for such a divine power upon our preachers and people.

In the afternoon, previous to the assembling of the people for the Sabbath-school service, a large number gathered on the banks of a beauteous lake, under the joyful preface of James Green, to witness the baptism of one candidate by Pastor Whitford. There were several who seemed to be "almost persuaded" to take the same step. A very interesting Sabbath-school service was held, in which the truth of the matter was brought home to the heart of a young lady, who joined the church.

The principal feature of the afternoon meeting was the Woman's Hour. In the absence of the Associational Secretary, Mrs. Daland, the services were conducted by Mrs. W. C. Whitford, who read the Scriptures, after which a prayer by Rev. J. D. Seager, and a discourse by Rev. E. F. Petersen. Bro. Petersen's text was Mark 16:15, "Go ye into all the world and proclaim the glad tidings to every creature;" also Luke 24:47, "Tarry ye in the city of Jerusalem until ye be endued with power from on high." These "Divine Power needful for the spread of the gospel." This discourse was an earnest and impassioned appeal for a perfect consecration to the service of God that the needed power might be given us for the evangelization of the world. It was in beautiful harmony with the sermon in the morning which took substantially the same ground. The sermon was followed by a prayer and conference meeting led by L. Cottrell, and was full of the divine presence, many participating.

First-day morning the services were conducted by Rev. G. W. Davis, after a few minutes of business, and a devotional service led by Rev. E. Livermore, a very earnest sermon was preached by L. R. Swinney, from Heb. 2:3, "How shall we escape if we neglect so great salvation?" The congregation united in singing, "Salvation Army," a beautiful sound, and the following resolution was taken from the Sabbath-schools, discussed and unanimously passed.

Believing that the best interests of our Sabbath-schools would be better served by the introduction of some improved methods of Bible study, therefore Resolved, That we respectfully request the General Conference, at its next convocation, to carefully investigate this matter, and if it is found best, that the denominational Sabbath-school Executive Board be appointed with special instructions, to provide for such improvements as may, in their judgment, promote the practical knowledge of the Word of God.

The principal feature of the afternoon meeting was the Woman's Hour. In the absence of the Associational Secretary, Mrs. Daland, the services were conducted by Mrs. W. C. Whitford, who read the Scriptures, after which a prayer was offered by bretherm D. B. Green to missionary pastors, prepared by Mrs. R. E. Pope, was read by Mrs. Harvey Denison.


5. Remarks on the New Missionary Mission were made by L. D. Seager, J. R. Swinney and J. G. Burdick. This service was closed by singing, "Incline thine ear," and benediction.

This entire hour was of great interest in discussing the various phases of Woman's Work in connection with our societies and the church. There was a high tone of loyalty to God and his truth, and an earnest desire to do all in the line of their work. The Sabbath Recorder has been a special care to the various aid societies in this Association. Though the immediate results in increased subscriptions were not as much as all of our loyal people desire, still there has been a gain in this direction, and we think that there will be a gain in enlisting so many noble women in this work. This enlistment does not appear to be for "three months," as in the case of the first troops called into the service of our late Civil War, but for "three years or the war," as in the subsequent enlistments. We believe that we have evidently taken the work in hand, and we may safely look for practical results in greater loyalty, deeper piety, and more faithful material support for the Recorder, and all allied interests.

A heavy thunder storm occurred about the time for the closing of the afternoon meeting, but before time for the evening gathering the skies were clear, the roads comparatively dry and the air purified, so that the house was well filled for the evening meeting.

A sermon by Dr. A. H. Lewis had been announced. This was preceded by an organ recital by W. C. Daland, and a brief session of the Y. P. S. C. E., led by W. C. Whitford. Reports were read from the various societies of the Association indicating a good state of life and growth.

The choir and congregation then united in singing, "Nearer My God To Thee," and prayer was offered by the Pastor of the M. E. Church of Berlin, Rev. Mr. Bisdel, and Dr. Lewis announced his subject, "The General announcement of a Message to the Young People."

Themselves, "Special Work for Special Times and Persons," Text, Esther 4:14, "For thou art holier than thou, and holier than I," and the general announcement of a "Message to the Young People." They were most impressive and full of the deep truths of the Word.

Several important announcements were made. The problem of the organizations of the churches was urged to organize this home society, and in view of the weighty interests of the church in the opening of the first session.

The Sabbath Recorder was the organ of the association, and was read with great interest.

CENRAL ASSOCIATION.

Adams Centre is a pleasant place, and God has given us pleasant weather for our meetings. It is the glad month of June and the rain on Tuesday has thrown the fairest robes on grass and grain and garden, and now the cool, clear days help us to enjoy the hospitality of this good people and enter into the deeper joys of prayer and praise.

The attendance from the distant churches is not large, but the home attendance fills the large audience room with interest and with love for Christ.

Important changes have been made in the church in the interior decorations and in changing the choir from the front of the church to the right of the pulpit, and also in fitting up the lower rooms so that nearly one hundred can be seated at lunches, instead of going, as heretofore, to the distant hall.

In the officers of the Association we can but notice the promptness and dispatch of the Moderator, Bro. Albert Whitford, the care and accuracy of the secretaries, G. W. Davis and Miss Cora Williams, the report of the treasurer, Miss Elizabeth Hibbard, that every dollar was collected and every debt paid before the opening of the first session.

Surely the laity are doing their part wisely and well. The resolutions took strong ground on missionary, tract and temperance work, while the Sabbath-school department received special attention and other churches were urged to organize this home work in order to gather in our own families and keep them in touch with the Bible, the Sabbath and the cause of Christ. It was also urged that the women in every community, rather than three to four, should enter into the "Home Cards," and this is the best way to get the co-operation and help of this large class in most of our churches.

The Woman's Hour, conducted by Mrs. A.
"It was not canvas at which we were looking, but flesh and blood. The tears almost overcame me. What would we have done in John Huss's place? How pitifully small and trivial by comparison are the trials which we must bear for Christ's sake! A little ridicule, a little discomfort, and along with them a thousand blessings. Read the story of John Huss. Spend an hour before that matchless painting, and come away, as did we, better Christians, more ready to do your work earnestly, uncomplainingly, faithfully, and gladly.

Upon the existing laws of Illinois the victim of a railroad accident may collect from the railroad company as large an amount of "damages" as a jury of his peers shall fix upon. In case of death the company's liability is limited to $8,000. A strong effort has just been made to have that limit removed, the movement receiving the almost unanimous support of the press and public sentiment. The bill introduced in the Legislature was defeated. Forty-eight members were either absent or declined to vote. The sixty-one members who defeated the bill were, according to the analysis of the Chicago Daily, mainly, members "with railroad passes in their pockets."

We do not wish to follow the example of the Irishman who, when asked his political principles, said he was "again the government." We are not agin the railroads just because they are railroads, but the popular proverb has it, "corporations have no souls." Of course if no souls, no conscience. We are duly grateful for the half fare permits which are graciously accorded to ministers of the gospel. We are not disposed to try to rob the railroads of any restitution which should rightfully acquire by so doing. But it is our impression that managers usually decide upon those policies of action which pay. They evidently consider passes given to law makers in the light of a good investment. Our representatives should not be placed under tacit obligations in this manner. The State can better afford to pay the railroad fare of its officials than it can afford to let some corporation do it.

As we write, the ink is scarcely dry on the papers which announce the decision of the Supreme Court granting an injunction closing the World's Fair gates on Sunday. Judges Woods and Jenkins favoring and Judge Grove dissenting. Attorney Edwin Walker, counsel for the directory, gave notice that an appeal would be taken and a supersedeas asked for. If the supersedeas be granted, the fair will remain open until the Court of Appeals passes on the case. It is the impression of the Western Editor, however, that the supersedeas will not be granted, and that the fight is over, since the Court of Appeals does not meet until October. The text of the opinion will be very interesting reading when they are given to the public, as principles of fundamental importance are involved and ably treated. One strong point was made against the directory. That was that they had not actually tendered to Congress the money which they pretended to have.

Once can but be grateful that this home of contention is at last placed out of reach, and that peace and harmony now promise to prevail. Several other serious disagreements among the officials have been amicably adjusted, various abuses have been rectified, the wings of extortion have been clipped, the railroad rates are prepared for cut rates, and the World's Fair now enters upon a season of prosperity such as few have dared to prophesy.

B. Prentice, had a prominent place and has a strong hold on all our hearts. A select reading by Mrs. W. D. Greenes, and a paper by Mr. Rebecca Wheeler was read by Mrs. A. T. Stillman, both attracting much interest. Reports from the different ladies' societies recounted how much they were doing and the good results obtained thereby.

The Soane's Mission in New York City under Mrs. J. G. Burdick was presented by Rev. L. D. Seager, and the writer who also offered prayer in its behalf, and then a collection of $10 taken on the spot.

The Missionary tour was made intensely practical by short addresses from L. D. Seager, W. C. Whitford, O. S. Mills, H. B. Lewis and Stephen Burdick, while L. R. Swinney said that it was the wish of our Medical Missionary to come home and rest rather than to visit the various churches. And now as Dr. A. E. Main has just arrived we expect to have stirring words from the wide field and of the plans of the Missionary Board. Through the courtesy of the railroad Mr. S. W. Maxon has secured one-third rates for return on the Rome and Watertown Railroad with its branches. The next session is to be held at Scott, and the officers are from our young people who will doubtless make it doubly interesting. And as we notice with what glee and grace all our young enter upon their work we can but thank God and take courage.

L. R. Swinney.

ADAMS CENTRE, Friday, 5 P. M.

[From L. C. Randolph.]

—The electric car on which I was riding the other day stopped without any apparent cause to make a halt and not been beyond that splendid new machinery was working all right, but the car wouldn't go. When we looked up we saw the cause. The wheel had run off of the overhead wire, and the circuit was broken. The only thing which can make a church or a church-member go is that unseen, but almighty power which is the current of power which comes from God. Fine churches, eloquent pastors, choirs, missionary societies, committees, and all our modern machinery, are good in their way, but they are absolutely powerless if the circuit is broken. The car needed wire, and the only thing to do when we become discouraged and weak is to get the wheel back to its place and draw power from on high.

—As we passed along the south wall of the Illinois building the World's Columbian Exhibition suddenly vanished from our eyes. We stood transfixed in the fiftieth century and saw John Huss pinioned to the stake by his branny and brutal executioner. Rough fellows are piling the wood about his feet. Officials in royal robes look on in satisfaction. Over yonder stands a brother preacher with anxious, sympathetic, and pained mien. In this face the country within him is the upraised arm and clenched fist of some brute exulting in the scene. Perhaps that white-haired man bending forward in the intensity of his emotion is some near one of his. And the woman by his side must be the wife of John Huss, and that is her little girl in her arms. Brown-haired, barefooted, innocent-faced, the child holds out one tiny hand appealingly toward her father while the other clasps her mother. The woman's face is hidden, buried in the folds of the child. How much has John Huss—be they dead or not. He feels not the torch of his executioner. His steadfast eyes are lifted above them all, far, far away to "the hills from whence cometh his "help." It was not canvas at which we were looking, but flesh and blood. The tears almost overcame me. What would we have done in John Huss's place? How pitifully small and trivial by comparison are the trials which we must bear for Christ's sake! A little ridicule, a little discomfort, and along with them a thousand blessings. Read the story of John Huss. Spend an hour before that matchless painting, and come away, as did we, better Christians, more ready to do your work earnestly, uncomplainingly, faithfully, and gladly.

The Chautauqua Assembly has issued a Bulletin for Ministers, calling attention to various courses which are to be given at Chautauqua, and which will possess especial interest to the ministerial profession. The exercises will include lectures on philosophy, ethics, biblical study, homiletics, sociology, church work, missions, etc. A number of the lecturers and preachers may be mentioned Prof. Henry Drummond, of Glascow; Prof. George H. Palmer, of Harvard; Pres. J. W. Bashford, of Ohio Wesleyan; Prof. Herrick Johnson, of Chicago; Prof. J. S. Riggs, of Auburn Theological Seminary; Dr. W. H. Boole of New York; Bishop Alpheaus Wilson, of Baltimore; Rev. A. J. Palmer, of New York; Rev. Russell H. Cornell, of Philadelphia; Prof. A. J. Herbertson, of Edinburgh, Scotland; Rev. Philip S. Moxon, of Boston, and many others. A ministerial club will be organized at Chautauqua early in July and will hold daily sessions during the season. The general schedule of lectures, concerts, and entertainments is unusually attractive and quite in accord with the very great material changes and improvements which have been made at Chautauqua since last season.

SOUTH-EASTERN ASSOCIATION.

The South-Eastern Seventh-Day Baptist Association convened for its Twenty-second Annual Session with the Lost Creek Church, on Fifth-day, May 25, 1893, at 10 o'clock A. M.

The Introductory Sermon was preached by L. D. Seager, from Gen. 16: 16. Theme, The Benefit of Religious Gatherings.

The Association was called to order by the Moderator, and prayer was offered by J. T. Davis.

Letters were read from the following churches: Salem, Lost Creek, Middle Island, Greenbrier, Boonoake, Conningts and West Union.

Upon call for communications from Corresponding bodies, L. F. Randolph appeared from the South-Eastern Association; Rev. L. Seager from the Central, G. F. Kenyon from the Western, and Stephen Burdick from the North-Western. Corresponding letters were read and appropriate remarks made by each of these delegates respecting the work in his Association, and these letters were welcomed and invited to participate in all our deliberations.

It was ordered that the business sessions begin in the forenoon at 9 o'clock, and close at 12; and in the afternoon at 2 o'clock and close at 5.

The Moderator by instruction appointed the standing committees as follows:

1. Nominations—L. Huffman, Luther Briney, F. F. Randolph.
5. Finance—L. A. Bond, J. J. Lottier, Dr. S. D. Bond.

The report of the Executive Committee was read and adopted as follows:

1. Introductory Sermon. L. D. Seager.
4. Appointment of Standing Committees.
Resolved, That we look upon the broadening missionary fields as a favorable opportunity for Seventh-day Baptists to do in the Master's commission, “Go ye into all the world” etc., and we heartily approve the wise and faithful efforts of our Missionary Board, to occupy these fields, and we pledge to them our sympathy, prayers, and our money to carry forward this good work.

6. Resolved, That we place upon record our high appreciation of the long and faithful labors of Rev. A. L. Main as Corresponding Secretary of the Missionary Society.

The first resolution was adopted after remarks by J. L. Huffman.

The second resolution was discussed by L. R. Swiney, who explained the plan of the Home Department of Bible Study, and by P. F. Randolph, L. F. Randolph, J. L. Huffman and B. Burdick.

During the discussion of the resolution, visiting brethren and sisters were invited to participate in the deliberations of the Association.

The third resolution was discussed by J. T. Davis, S. Burdick, L. F. Randolph, J. L. Huffman, and adopted.

After singing, an essay by Mrs. Ivis VanHorn was read by M. H. VanHorn. The following report of Secretary upon Engrossing the Minutes of the Association was presented and referred to the Committee on Finance:

To the South-Eastern Baptist Association, May, 1883. As your instruction in 1882 and 1883, I have your minutes recorded. One session recorded by P. F. Randolph, no charges. 4 Sessions recorded by myself. 15 Record Books. By Mrs. H. H. Gardner. 15 charges. Express charges on book. Postage. $25.25.

The Committee on Petitions reported in favor of granting the request of the Roanoke Church, that the next session of the Association be held with them, and the report was adopted.

The motion waived last year that the Sabbath be observed on the Sixth-day before the last Fifth-day, was taken up, amended and passed, changing the time to Fifth-day before the last Sabbath but one in May, provided the other Associations concur. After various announcements, and exhibition by B. Burdick, the Association adjourned.

The Committee of the Sabbath School moved that the minute of Sixth-Day be taken up, and the minutes of the previous day were read and approved.

A. M. Devotional services were conducted by Moderator, and at 2:30 the Roll of Delegates was called and corrected. The minutes of the previous day were read and approved.

The committee on Nominations reported, and the nominations were confirmed as follows:

Your Committee of Nominations of officers would submit the following:

Recording Secretary—P. F. Ford.
Assistant Recording Secretary—Kate Davis.
Corresponding Secretary—Moses H. VanHorn.
Treasurer—Jesse G. Gardner.
Preacher of Introductory Sermon—T. L. Gardiner.
Alternate—Darwin Lippincott.
Delegate to Home Department—S. B. Bond.
Alternate—E. B. Martin.
Emissaries—Miss M. E. Muncy, Luther Brinsey and John Wolf.

J. L. Huffman, Moderator.
Luther Brinsey, Assistant Moderator.

The Tract Society’s Hour was led by J. T. Davis, who emphasized the fact that the work is ours. The hour in Plainfield was conducted by L. F. Randolph. After the Services closed with a hand-shaking collection taken at the desk by Bro. Swiney, the collection amounting to $20 24. It was for the Missionary and Tract Societies jointly.

The Woman’s hour, conducted by Mrs. Mollie Davis, was opened with reading a scripture lesson on missions, and with prayer by L. L. Swiney. As address, “Be ye ready,” was read
The Sabbath and the week were before Moses, and above Moses. They are part of the divine order; things whereby God is represented through his attribute of “duration,” the measured portion of which we call “time.” The week is a fixed, uniform, and unvaried multiple of time, and as such is both the work and the rest day on national life or national customs for its order or existence. This universal, divinely ordained week begins with what the pagan called “Sunday,” and ends with what they called “Saturday.” Keeping any day in the week “holy” does not affect its order in the week. If Brother Phelps, for any reason, deems it his duty to keep the First day holy, his conclusion and practice cannot affect his worthy representative, has recognized this distinction between the Sabbath, or the last day of the week, and Sunday, the first day of the week, in all its history. The Seventh-day and First-day are not matters of sentiment or arithmetic, nor of the order in which these days are put.

If any man desires to “keep Sunday holy,” he raise no objection; but we do object to his making that an excuse for trampling on the God ordained Sabbath, the Seventh-day, and against his making the false claim that the Bible permits such substitution. We wish all men would keep all days holy than they do, beginning with God’s order and commandment by keeping the Sabbath as Christ did, not “Judicially,” in the narrowness of a false ritualism, but in the largeness of a Christ-ordained fulfillment under the law of love to God, and therefore of obedience to God.

No, Brother Phelps, Sunday is not the Seventh-day, and no nineteenth century sentiment or “juggling” with figures can touch the order of God, which is as old as the centuries. Please do not think of the Evangel and Sabbath Outlook as warlike or sanguinary. We simply insist that men abide obediently according to the facts and the order of things which God sets forth in Holy Scripture.

CHRISTIAN “SABBATH-KEEPERS.”

A correspondent of the Christian Advocate (New York), Methodist, asks: Is it customary for our ministers in high official positions to use the Sabbath in order to meet engagements?

The closing words of the Advocate are these: It is our belief that the habits of many ministers and leading Christians, camp-meeting preachers, and zealous promoters of Sabbath-breaking. To see a minister go from a depot, carpet bag in hand, while the church bells are ringing, or call a hack at the close of an evening sermon and drive to the depot, is practically an

oplate to the conscience of persons inclined to disregard the day.

Those who count it a great misfortune to have to travel on Sunday, and act accordingly, will very seldom in the course of their lives find it necessary to do so.

The Christian Advocate has an excellent and consistent record for fearlessly condemning religious (?) disregard of Sabbath, and popular belief and otherwise, that sort of treatment of Sunday by Christians reminds one of the satirist of John G. Saxe, in his poem, “The Devil of Names,” who declared that in Boston there was “A devil of names. Where those who love plays Can respectfully see them.”

Religious disregard for Sunday has been a large factor in its downfall.

PERSECUTION OF SABBATH-KEEPERS IN TENNESSEE.

The latest trials of Seventh-day Adventists under the Sunday law in Tennessee resulted in the most ignominious failure for the prosecution. Most of the indictments were quashed because of imperfect papers, and the case which was brought to trial was so weak that the prosecuting attorney confessed a verdict of not guilty to the judges at once entered. One case was continued until next term, but it has no grounds for an ending different from these last tried. Able counsel for the accused appeared voluntarily, and unless a new supply of prosecuting bigotry is brought to light, the prosecution of the Seventh-day Sabbath-keepers which has stained the history of justice in Tennessee will not be repeated. The spirit of religious persecution is not dead, but the light of these years withers it when public opinion is focused upon the religious people who clamor for stricter legislation against Sabbath-keepers had their way the Middle Ages would hasten back to smother the world. As it is, such efforts serve to hasten the final downfall of all such unchristian and bigoted persecutions.

Mental activity is better than mental fasting. An inquiring mind is worth more than a mind that is satisfied with its attainments. Hence it is that a preacher or a teacher who sends his hearers away with a purpose of acquiring more about the subject in which they have newly interested themselves, has done more for those hearers than if he had given them all the information on that subject which could be desired.—Sunday School Times.

THOUSANDS and tens of thousands have gone through the evidence which attests the resurrection of Christ, piece by piece, as carefully as ever a judge summed up on the most important case. I have myself done it many times over, not to persuade others, but to satisfy myself. I have been for many years to study the history of other times, and to examine and weigh the evidence of those who have written about them, and I know of no fact in the history of mankind which is proved by better and firmer evidence of every kind.

In spite of all that is unexplainable, there is enough in the Scriptures that is clear and certain to guide our steps. As a man who hesitates to climb a mountain peak, because the valley is enveloped in mist, and he can see only the path at his feet, discovers when he reaches the summit that the peak itself is in the glorious sunlight, so we may be sure that through the mysteries of the Bible is a clear, straight path to the sunlight above.—Rev. J. M. Buckley, D. D.

Do not try to lead anybody else to the fountain until you have first tasted its waters yourself. Be able to say, If God is my salvation, I will trust, and be not afraid; for the Lord Jehovah is my strength and my song; ’ then you may hope to lead others to Christ.

MISSIONS.

The crowd of cares, the weightiest cross, Seems strives less than light; Earth looks so little and so low, When faith shines all bright and full.—Frederick W. Fuller.

Nor many lives, but only one we— Not only one; How sacred short is that life ever be, That narrow span: Day after day filed up with blessed toil, Hour after hour still bringing in new spoil.—Horatius Bonar.

A SEVENTH-DAY BAPTIST CHURCH IN COLORADO.

On Sabbath, May 20, 1893, the Seventh-day Baptist Church was organized by S. R. Wheeler, missionary for Colorado, with fifteen members. The following are the names: S. R. Wheeler, wife and daughter Mary, Des­con A. G. Coon, T. H. Tucker, wife and daughter, Mrs. Martha Simpson, Chas. L. Clarke, wife and daughter Florence, T. D. Tucker and wife, Henry Davis and wife, Mrs. Nora Bailey.

On First-day, May 21st, the church met for business at the house Bro. T. H. Tucker. The following officers were elected: S. R. Wheeler, Moderator; T. H. Tucker, Clerk; Chas. L. Clarke, Treasurer; Henry S. Davis, Chorister. The church members are the following: (Names of members not available.)

Thus in the good providence of God has this church been planted here under the shadow of the Rocky Mountains, and through the favor of him who made the mountains and the seas, and gave to the world a Saviour, we expect this new church to increase in numbers and in spiritual power as the years go by.

S. R. WHEELER, Missionary Pastor.

Boulton, Colo., May 25, 1893.

FROM MISS BURDICK.

SHANGHAI, China, May 3, 1893.

Dear Brother,—When we found it was really true that Mr. and Mrs. Randolph were to return to America, naturally one of the first questions to come up was what should become of the Boy’s Boarding School. Mr. Davis has never desired to have the care of this department, and while the Board took no formal action in the matter, individual members expressed it as their opinion that Mr. Davis should devote his time to evangelistic work, and I am sure that we who are here feel it should be so. When we had to consider closing the school, we found there would be considerable difficulty in doing so at once. Moreover as an Association, we were of one mind that this department should be maintained if at all possible. Feeling that until some better arrangement could be made for it, I might be able to attend to the school, I asked and received the consenting of the Association to make the attempt.

In considering the question whether I could or could not care for the two schools I wrote you several months ago, that it seemed to me to be more than I could well do. I still think, after the arrangements are made, our judgment is unadvisable. As the boys become larger we will need to be a wider range of subjects taught than the days would afford time for the teaching, and other difficulties will arise.

THE SABBATH RECORDER.
However, I firmly believe that whether we have a boy's school or not, there should be at least two men associated in the work here. Our people will certainly see this, it seems to me, and I can but believe that God will put it into their hearts and that he will open the way for some one to be sent. In the meantime it seems to me that I can, and I hope God will enable me to keep the school on until that helper comes, for should the school be given up now, I can but feel it would be a source of great regret.

A short time ago six of the boys asked for baptism, and have been taken on probation. Mr. Davis has arranged to give these boys, one afternoon in each week, especial religious instruction. There is certainly need of earnest prayer that it may be proved that these lads are indeed born again, and that they may truly show forth the fruits of the spirit.

Last week the school was moved into a house much nearer the mission compound, a building remarkably well planned, large, airy and well suited, as it has seemed thus far, to our purpose.

We hope that our action in this matter will meet your approval, and trust that God will continue to bless the work in all its branches, and that he will open the way before us.

**WOMAN'S WORK.**

**Build a little fence of trust.**

Around to-day, find the place of loving work, and therein stay; look out for the trembling heart, and upon to-morrow, God will bring forth seasons of joy or sorrow.

**Mary Frances Hatts.**

**To the troubled heart anxious about the future I say, build this little fence and know the blessedness of trust.**

"Oh, I fear that to-morrow." Look again, see the little fence is just around to-day, and "the morrow shall take thought for the things of itself." Look not upon to-morrow; for "sufficient unto the day is the evil thereof." "Oh what shall I do with it, that I may better my estate in this work space with loving work." "That is hard, for this work is distasteful and I cannot love it." Possibly God wants you to do this work, that you may learn to love it, or learn to love him better by doing his work, and it may be in after years you would return to this work with gladness unspeakable were it possible. How safely we may trust, for he knoweth all about it, but he asks us to come and tell him, and there is much comfort in this, he can often help when no earthly friend can, he will reveal it to us, and when we may not yet put our confidence in princes in whom there is no help, we may "Trust in the Lord forever, for the Lord Jehovah is everlasting strength." And God will keep whatever comes of joy or sorrow, for he has promised, "My grace is sufficient for you."**

**FROM CHINA.**

Shanghai, China, April 3, 1893.

**Dear Mrs. Whithorn:**—There have been several changes in the girls' school during the past quarter. One girl has been sent away from the school, three who have been on trial for several months, have been taken in permanently; three others have come on probation, while the oldest girl, Lee Rue Iung, has gone to help Dr. Swinney at the hospital, with a view to becoming one of her pupils should she prove adapted to the work. She has been a great help to me in the school and we hope she will be equally useful to Dr. Swinney. One of the girls has asked for baptism. All told there have been nineteen resident pupils in the school, but at present there are but seventeen.

One of the two weeks vacation at the Chinese New Year I spent in the country visiting Rebeca, and at the home of the children who, for four months last year, were in the school. Little Yoeh Dii was well, though he had not forgotten the characters which he learned while here and brought his book that I might hear him recite. His fourteen-year-old sister, Nyoh Iung was equally certain that she had forgotten everything, and the parents apologized for her, saying that she had no time for study, but that I noticed that while Yoeh Dii was reading she came to look over his shoulder, and if the little fellow's memory played him false she very quickly prompted him. The hymn, "Jesus loves me," "Happy land," and "Jewels," while they read, while they play, have evidently become household words. These children are great-grand-children of the late Dr. Carpenter's first convert in China. Their father is not yet a Christian, but we hope the time is not far distant when he and all his house will become followers of our Lord and Saviour, Jesus Christ.

Very sincerely yours,

Susan M. Burdick.

**WOMAN'S BOARD.**

**Quarterly Report.**

Schedule on hand February 1, 1893.

**Receipts**

**Balance on hand.**

**Board Expense fund.**

**Dispensary fund.**

**Subscriptions to the SANCTUARY RECORDER.**

**Women's Missionary Society.**

**Our Board Expense Fund.**

**Sale of Inland, Board Expense Fund.**

**To the Necessity of Fundamental Doctrines in Preaching.**

Fundamental things are foundation things. There can be no structure without a foundation. In preaching there must be something to predicate the usefulness of the gospel, and in the preaching of the gospel we at once look at the foundation things on which the good tidings of salvation through Jesus Christ are built. This structure is God's plan of salvation for receiving penitent men into his love and acceptance.

In God's love and mercy we call sinners to come to Christ and experience God's love and salvation. We would not like to say that in preaching the gospel a minister should be acquainted with the fundamental principles, but I would say that where a minister is speaking to the same people from Sabbath to Sabbath, or regularly at stated times, he should,

"To make the gospel message plain, how Christ reckons the sins of the world, how Christ cleanses the sinner, how God will accept the sinner in Christ, and how he can accept the sinner in Christ, is the main part of the gospel message, and if you speak in a manner that can be understood by all people, you are making this plain, and you are acquainted with the fundamental principles."

The truth of the promises of God and his salvation is more easily entered upon by some people if an explanation of faith be given. The great object of preaching the gospel is to get men and women to exercise faith in the promises of God, and make a profession of that faith before God and before the world. We are extending to them the call to come to Christ and find rest to their weary and heavy laden souls; to find that peace which the world cannot give or take away; and to hope in the mercy of God for salvation from sin and for redemption from death. We want them to respect the name of the Saviour to come and find in him the truth, the way, and the life, we are too likely to take it for granted that our hearers understand God's plan of salvation and reconciliation, and that our greatest effort is needed to induce them to take the name of Jesus Christ in faith, to the good confession and enter the ranks of the disciples of Jesus. With some this would be all that is necessary, but some others will require an understanding or an explanation of the doctrine of divine grace, the fundamental principles on which faith is based, if they yield to preach to his people concerning the nature of sin and what actual transgression is, which would at the same time exalt the commandments of God. Preach concerning sinnerhood or the reconciliation between God and man through a Redeemer, which would give a high estimate of the character of the Son of God, showing how God can still be just and the justifier of him that believeth in Jesus. He should preach concerning justification by faith, how the pardoned sinner may stand before God in the righteousness of Christ, with his condemnation removed.

The work of faith in the promises of God and his salvation is more easily entered upon by some people if an explanation of faith be given. The great object of preaching the gospel is to get men and women to exercise faith in the promises of God, and make a profession of that faith before God and before the world. We are extending to them the call to come to Christ and find rest to their weary and heavy laden souls; to find that peace which the world cannot give or take away; and to hope in the mercy of God for salvation from sin and for redemption from death. We want them to respect the name of the Saviour to come and find in him the truth, the way, and the life, we are too likely to take it for granted that our hearers understand God's plan of salvation and reconciliation, and that our greatest effort is needed to induce them to take the name of Jesus Christ in faith, to the good confession and enter the ranks of the disciples of Jesus. With some this would be all that is necessary, but some others will require an understanding or an explanation of the doctrine of divine grace, the fundamental principles on which faith is based, if they yield to preach to his people concerning the nature of sin and what actual transgression is, which would at the same time exalt the commandments of God. Preach concerning sinnerhood or the reconciliation between God and man through a Redeemer, which would give a high estimate of the character of the Son of God, showing how God can still be just and the justifier of him that believeth in Jesus. He should preach concerning justification by faith, how the pardoned sinner may stand before God in the righteousness of Christ, with his condemnation removed.
extent, that their minds may be stayed upon God, that the adversary may not overthrow them, and that the sin of unbeliefs do not come in place of their earlier faith. Thus the Spirit of God would be grieved away, and depart from us, leaving our souls barren and desolate.

Note: The occurrence of the time and attention of the believer than to consider the instruction of Paul, that “all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, mature, full measure, of all good works.” Here Paul mentions doctrine first in his enumeration of things profitable for the man of God, as if he considered it an important thing in the furnishing of the man of God into good works. Before Arminius, in the first century of the Christian church, when Idolian and barbarian seemed to be the chief foes of the church, it is certainly of no less importance now in this nineteenth century, though so enlightened, when there are so many false doctrines afloat in the world, as of Christianity that is really opposed to its pure principles. And Jesus Christ, the Head of the church, said in his preaching, “My doctrine is not mine, but that which sent me.” John 7: 16.

If our Saviour had fundamental doctrine in his preaching, and purity of preaching, we certainly need to have our preaching well founded on Scripture doctrine; and as he could speak of his doctrine we need not fear that to preach of our Bible doctrine would antagonize the practical religious lives we wish to teach.

But some will say, How are we to distinguish between true doctrine and the false doctrines which have rent the church of Christ into so many fragments? My answer is: “Search the Scriptures.” There is but one Bible, one Reformed Church, to preach to God through his word. Let the Holy Spirit come into your hearts, and let it dwell there, and let it enlighten your minds while studying the teachings of the divine word. Jesus says, “If any man will do his [the Father’s] will, he shall know of the doctrine whether it be of God.” John 7: 17. Yield yourselves servants of God, to obey his precepts and commandments, and to have his love shed abroad in your hearts, and divine truth is more likely to have place with you. Too many people get their theological ideas formed before they proceed to study the Scriptures for themselves, as they may find there. While theology is an excellent thing it should always be subservient to the inspired word; and if we are careful to form our theological views by direct Scripture teaching we may be kept from the false doctrines of the day.

It may be said, You are exalting doctrine above the work of faith. No, I would not do that. For while fundamental doctrines are necessary in preaching, faith is the foundation of the Christian’s hope and life, and without it the Christian character could not be built and maintained. When Peter enumerates the Christian graces he has faith as the foundation to which the others are all added. While faith is the foundation of Christian character it is defined by the Apostle Paul as an evidence, or assurance, or security, we may say, by or on doctrine. Preaching is for the purpose of inducing sinners to exercise faith, and to encourage believers to live in the faith; and preaching, to be effective, must be based on the pure doctrine of the inspired word of God.

The importance of fundamental doctrines in preaching, or rather in the religious life of the professor, is shown in the backsliding of many who have started to serve the Lord impulsively, and without assuming definite theological views, and who may run well for a season. It is also seen in the drifting away of members of our families from our denomination as they grow up and enter upon life work for themselves. The impulse is all right, but very frequently when the enthusiasm has subsided they have not built sufficiently upon the foundation of Christ and his salvation to draw supplies of sustaining grace, and they go to and with the world. Whereas, were they educated in the fundamental principles of religious faith and doctrine they would be more likely to remain loyal to God and his commandments. This is the history of many of the great revival movements by noted evangelists, and also by the Salvation Army. Salvation Army, Salvation! The importance of religious doctrine, saying the work is all of the Spirit. I would not depreciate the good work done by these evangelists, and by the Salvation Army, in turning many of the lower classes of the world from sin to better and holier life for a time; nor would I defend the one whose religion consists entirely, or nearly so, of doctrine or creed. But I do say, that doctrine properly used, is a great help to the religious professor; and to the new convert a knowledge of Bible truth and Bible doctrine would be the more easy to remember and come to the mind, and he would be more likely to grow in grace and knowledge of the truth, and by a consistent walk and godly conversation honor his profession.

Religion may be said to consist of knowledge in the mind, love in the heart, and obedience in the life. This knowledge in the mind may be called doctrine, and it seems to me that there can be no religion without this knowledge—some knowledge at least, and this is fundamental to religion. To the Hebrews is in good point here; “That which cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.” This belief in the Supreme Being is the very foundation of true religion, and the reward for doing right and following righteousness, is the heavens. This doctrinal knowledge begets love for the Deity, and for our Saviour, through whose mediation the rewards come. And love prompts to obedience; this love in our hearts will induce us to serve God and keep his commandments. Then, as true religion, practical religious, and practical, we see there must be something to believe, and experience, and something to practice. And it is very important that these fundamental things should be right things.

It is the duty of the province of the preacher to preach from correct premises, that his arguments may be clear and his hearers may experience genuine religion, and practice righteousness in their lives, that they may glorify God in their bodies, which are being bought with the precious blood of Christ.

JACOB BRINKHOFF.

CATALOGUE
OF THE SEVENTH-DAY BAPTIST EXHIBIT, WORLD’S COLUMBIAN EXPOSITION.

1. Why we are Seventh-Day Baptists: because the seventh day is the Sabbath of the Lord thy God. Ex. 20: 10. He that believeth and is baptized shall be saved. Mark 16: 16.

2. Map illustrating the location of Seventh-Day Baptist churches in the United States.

3. Ministerial group.

4. The Rev. W. C. Kenyon, First President of Alfred University. (Deceased.)

5. The Rev. J. Allen, D. D., Ph. D., second President of Alfred University. (Deceased.)

6. The Rev. T. B. Williams, D. D., Ph. D., Prof. of Systematic Theology, Alfred University. (Deceased.)

7. (1) Memorial Hall, Alfred University. (2) Steinheim Hall.

8. (1) Chapel. (2) Library.


10. Photographic albums of Alfred University.


14. The Rev. Wm. B. Parsons. (Deceased.)


17. The Rev. V. N. Hull.


(1) Mill Yard.—London Seventh-Day Baptist Chapel, Vestry, Manse, and cottages. The views looking were taken from Mill Yard Chapel and Manse, and Burial Ground. The ground was purchased in 1859, and the chapel built about 1869 or 1869. The chapel and first records of this oldest of our churches were destroyed by fire in 1790. The second chapel, shown in the view, was built in 1790 and demolished for railway purposes in 1885.

(3) Front door of Mill Yard chapel. The view looking east.

(4) Front door of Mill Yard chapel open. Views all looking east.

(5) View of President’s tomb, marked D. The tomb built about 1692 or 1693. The chapel and first records of this oldest of our churches were destroyed by fire in 1790. The second chapel, shown in the view, was built in 1790 and demolished for railway purposes in 1885.

(6) Interior of Mill Yard chapel, from the pulpit platform.

(7) Baptistery of Mill Yard chapel, the pulpit removed. The floor covering removed, the baptistery filled with water. An architectural high box pulpit stood here until 1872. The view looking east.

(8) Bull Stake Alley, leading out of White-chapel. High Street; the place of arrest of the Rev. Wm. James, and that where the sitting place is supposed to have been on the left where the walls are modern, about ten minutes walk from Mill Yard.

(9) Entrance to Bull Stake Alley, where the policeman stands. In the foreground the head of John James was exposed on a pole by order of King Charles II. ‘That accursed Pennel and Charles the second!”

(10) Pinner’s Hall,—meeting place of the Seventh-Day Baptist Church, founded by the Rev. Francis Bampfield, in 1735. Through this court Francis Bampfield, the martyrs, was twice led by constables on his way to the Newgate Prison, where he died in Feb., 1684. On his way he carried an open Bible before him, and the people cried out: “See, he goes like one of the old martyrs!” He suffered more than ten years in prison for Non-conformity.

(11) Round church (of England) added subsequently. Built by the Knight of St. John Hospitalers of St. John of Jerusalem, and moiled after the (supposed) holy sepulchre at Jerusalem. The “Knights” owned the parish.
28. Box made by Dea. Arus Coon, from a cedar shingle of the first Seventh-day Baptist meeting-house of the Picataway Church, organized in 1765.

29. Section of an olive tree from Jerusalem.

30. First communion cup of the First Alfred Church, Alfred Centre, N. Y.

31. First communion cup of the Second Alfred Church, Alfred, N. Y.

32. Iron lamp from Ephraim, Pa., German Seventh-day Baptist Church.

33. Other articles in show case whose description is not at hand.

34. Volume published by Francis Bampfield in 1677, on the Sabbath question.


36. Gurrich, anti-slavery agitator.

37. Deacon Collins Miller, 21 Brookfield Church. (Deceased.)

38. The Rev. E. Darrow. (Deceased.)

39. Deacon C. Y. Hibbard. (Deceased.)

40. Pastors of the 21 Brookfield Church constituted in 1797.

41. (1) Old Seventh-day Baptist meeting-house Westerly, R. I., taken down in 1838 and replaced by the building shown in No. 2.

42. (2) Interior of chapel. 46. (2) Mission dwelling.

43. (1) Hospital ward. 45. (1) J. Del Tappin's log house

44. (2) Mission building. 46. (1) Lower right, Seventh-day Baptist Church.


46. (6) Deacon Collins Miller's residence, North Loup, Neb.

47. (7) The Rev. J. C. Davis.

48. (8) "Shiloh Union Academy" by Mr. B. S. Whitford, principal at the time. The property was transferred to the trustees of the public school, 1898, and is now occupied by the graded school.

49. The Seventh-day Baptist parsonage of Shiloh N. 1. It was first occupied by the Rev. A. Lewis, D. D., in 1874, who was then pastor of the church. This picture was taken April 10, 1903, with some of the ladies of the Sewing Society in the foreground, the artist chanceing to find the Society convened with the pastor's wife, Mrs. I. L. Cottrell.

50. Church, Brookfield, N. Y.

51. North Loup church.

52. Parsonage and parson of the Picataway Seventh-day Baptist Church, New Market, N. J. Founded 1705.

53. Picataway Seventh-day Baptist church.

54. Seventh-day Baptist church, parsonage, Northville, Kan.

55. Church, Walworth, Wis.

56. Parsonage, Walworth, Wis.

57. Walworth Academy.

58. Church, Milton Junction, Wis.

59. Church, Berlin, N. Y.; Built 1852.

60. Interior 1st Brookfield church.

61. Church, Delaware, Mo.


63. Pastor's residence, North Loup, Neb.

64. House where meetings were first held in North Loup, Neb.

65. Ladies Missionary Society, North Loup, Neb.

66. The Rev. T. B. Stillman.

67. Silas Spencer (deceased), Deacon and constituent member of the 21 Church, Brookfield, N. Y.

68. The Rev. C. A. Burdick, pastor, Brookfield, N. Y.


70. Wm. M. Jones, minister, March 10, 1876.

71. Chinese cane owned by Solomon Carpenter.

72. Fragment from Adams monument.

73. Dr. Kibton.

74. Independence, N. Y., Seventh-day Baptist church.

75. Seventh-day Baptist church, Milton Junction, Wis. Erected 1856.

76. Albion Church, Albion, Wis.

77. Shiloh Academy, Albion, Wis., for several years used as a place of worship by the Albion Church.

78. Dogle Center, Minn., Church.

79. Alfred Centre Church, Alfred Center, N. Y.

80. Pleasant Grove Church, Smyth, S. Dak.

81. Interior of same.

82. Desk once owned by Jeff Davis.

NEW PUBLICATION.

The Y. P. S. C. E. of the New Market Seventh-day Baptist Church is about to publish a limited number of copies of a history of the church and its various societies. The history is designed to be book form, neatly bound, and will contain engravings of the church buildings. The price will be not more than 75 cents, depending upon the number of copies issued.

Thinking that a history of this, the oldest church in the denomination, would be of interest to us we have decided to solicit subscriptions for the same. Persons desiring copies will confer a favor by ordering immediately, in order that we may know how many copies to have printed.

Communications may be addressed to A. W. Vars, Dunellen, N. J.
SABBATH READER.

MISSIONARY SOCIETY.

Recruited from J. B. Wells, Delphite, N. Y., Excom. and Representative of Bibles, Rambler, Balance, and Perpetual Funds—1,351
Received from the New York Hebrew Sabbath-keepers, N. Y. 100
Balance due on hand, May 1st. 1,351

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SUMMER SUGGESTIONS.

Do not make too many visits, and where you go be sure that your visit is a convenient one. Do not entertain too generously; summer should be a time of rest, and it is difficult to rest with a house full of guests.

Before going for a midday sail rub your face, neck and hands with simple cream, and powder gently with cornstarch. Wipe the powder off, and on returning wash the complexion gently with cornstarch. Wipe the powder off, and on returning wash the complexion

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Do not make too many visits, and where you go be sure that your visit is a convenient one. Do not entertain too generously; summer should be a time of rest, and it is difficult to rest with a house full of guests. 
The Christian Endeavor Union Convention at Walworth, Wisconsin:

Walworth is a quiet country village, one mile north of Lake Geneva, Wisconsin. It is about seven miles, more or less—not much less, from all the railroad towns in the vicinity. Harvard, Sharon, Darien, Delavan, and Geneva. The nearest Seventh-day Baptist Church is at Milton, twenty-eight miles to the north-west. Such are the difficulties and delays in reaching Walworth by rail, that the quarterly meetings here are generally held at a season of the year when the highways are most likely to be in a good condition, usually in May and August.

The meeting, which began Friday, May 20th, was attended by about fifty delegates, mostly young people, from Juncton and Milton, who drove overland. The country was new to many. To such the trip was attended with especial pleasure; yet even those well acquainted with the route, although there was a bleak east wind and a cold rain part of the day, enjoyed the ride in the beautiful Rock River and Turtle Creek Valley. They went in loads of from two to eight. Frequent stops were made at Johnstown Centre, Fairfield, Darien and other places, to water the horses, to buy fruit and candies, to put down the black-secluded company. Such were a pleasant trip, although there was a special pleasure; yet even those well acquainted with the mountains were impressed with some degree of fear. Some doubt was expressed as to the ability of the Walworth people to entertain so large a delegation, but there seemed to be no limit to the welcome and hospitality which we received.

Every session of the Quarterly Meeting was most excellent, but we propose to mention only the meeting of the young people on Sunday forenoon. By a mistake in an announcement the time of beginning had been appointed at both ten and half past ten o’clock; so while the people were gathering, after the President, W. Henry Greenman, had called the Union to order, there was a prayer and prayer service conducted by Miss Jessie Davis. Miss Davis has spent the past year in Colorado, and while there has engaged in active Christian work. At this meeting she brought forward the thought, “What shall I render unto the Lord for,” etc., and by her earnestness gave to the meeting a spiritual tone which was sustained till the end.

At half past ten the President took charge of the meeting, and the Walworth Male quartet sang a hymn. This is one of the quartets which is expected to engage in evangelistic work this summer vacation. It consists of Edward Holton, Hal Walser, Charles Clarke, and Lewis Babcock. After this song the Secretary of the Union placed upon the blackboard a condensed report from the local Societies. This report showed that during the past quarter there have been seven baptisms, and a net gain of three months, the membership now numbering over four hundred and one. There are five societies in the Union, and the sum of the average weekly prayer-meeting attendance is one hundred seventy-three, or fifty seven per cent.

Amount of money raised for various purposes $155.17.

After another selection by the quartet, there was a Free Parliament, conducted by Edwin Shaw. There were three topics, and about twenty minutes were given to each. Mrs. G. W. Hills opened the paper, it being written by Mr. Hills, on the subject, “How to study the Bible for effective use.” In the free discussion which followed, remarks were made by O. U. Whitford and E. M. Dunn. Many helpful things were said, and the great need of better standards of God’s Word was especially emphasized. Charles Clarke opened the second topic, “The value and methods of personal Christian work.” Among those who took part in the discussion were L. C. Randolph, G. W. Hills, W. U. Whitford, O. U. Dunn, and H. H. Hall. The value of personal work was the main thought of the discussion, though some very good ideas and limits were dropped as to how this personal work can best be accomplished. The interest of the meeting was now going up like the mercury in a thermometer, and as forenoon, and it continued to rise when Charles Sayre introduced the third and last topic, “The summer campaign.” The theme of the paper was fighting for Christ, and especially as regards the work of the student evangelists and the young people. B. Sankey, in his remarks, referred to the work at Alfred. W. H. Coon spoke of the question as to where it is best for these young people to work, in the weak churches or where there may be more likelihood of bringing a larger number to Christ. S. H. Babcock said that while we might each have our own methods and ideas of where this work should be done, it was now our duty to stand by our leaders in the methods which they may adopt. E. M. Dunn said that he believed that God was back of this movement and was using these young people in his own way, and that they should have our most earnest prayers. A number of others added useful thoughts and suggestions, but the time was limited and the discussion had to be closed. The Free Parliament was a great success, and the committees who arranged the programme with one exception, the younger people allowed the older ones to use most of the time given to the free discussion.

At this point in the meeting what little business was then attended to, and the session closed with a brief consecration service conducted by L. C. Randolph. The thought of the last topic was continued, but especially applied to the home campaign, the work of each one at home. This was the climax of the entire meeting, the thermometer indicating a temperature up in the nineties, almost forty people taking part in the singing during the last fifteen minutes. The Union then adjourned to meet again in three months in connection with the Quarterly Meeting.

Most of the delegates on the way home drove around by Lake Geneva, fourteen of them stopping at the village of Milton to spend the night. Others preferred row-boats, and a secluded company. All reached home without serious accident, but somewhat weary; yet realizing that the three days were time well spent, and that it had really been a rest of body and mind as well as a means of spiritual growth. We wish that once in three months every young person in our denomination could take such a pleasant trip and attend such a profitable meeting.

A DELIGATE.

E. B. Saunders.

Our Society at New Auburn is enjoying a much larger attendance at the prayer-meetings than when we first organized, although no new names have been added to our roll. Several have moved away, but still continue our membership and help us in the work. Most of the members have been greatly helped by the Christian Endeavor meetings, and feel more willing to do what our Master sets before them.

The Ashaway society recently invited the Y. P. S. C. E. of Potter Hill to join with them in a union prayer-meeting, and the invitation was accepted Sabbath afternoon, May 27th. Our Sabbath school has been doing splendid work, and the members are in the highest of spirits. Such a spirit of consecration was manifested that there can be no other result than good to follow such a meeting. It is expected that a similar meeting will be held with the Potter Hill society soon. There is some prospect of our making an excellent start in some character in which the two societies will unite in an effort to raise funds for the Fresh Air Fund. The desire on the part of the two societies to unite their endeavors for Christ and the church
seems to breathe the spirit of true inter-denominationalism.

The Y. P. S. C. E. of Cuyler Hill found it impracticable to keep up meetings through the winter, as most of the members live so far from the church, and so few were able to go. We have resumed work again with many discouragements, but with added impetus and determination. The duties of the officers and committees have been increased, and a great effort has been made to use the time to the best advantage. A question-box, answered by Mr. Shaw, is an item on the evening programme which may be of great benefit if the young people will take an interest in bringing out such questions as seem to come up in their efforts at work. Let all be ready to do their part in making the hour truly helpful.

Alfred Centre.—We are very thankful for the good work done in our midst by Mr. George Shaw, of Milton, Wis. The earnestness and faithfulness of this young man has not only drawn hearts to God but inspired our Christian people, old and young, with the greatest desire to work for our Lord. Mr. Shaw's devotion to prayer is not common, as shown by personal work and success in carrying on the meetings, has been a great inspiration to our young people. If you would like to make the best of your time, it is well for all to do your part in the work of the station. Let all be ready to do their part in making the hour truly helpful.

Alfred Station.—Our society has been very much benefited by the evening meetings held by D. B. Readwell and G. B. Shaw. On Sabbath afternoon, June 10, our hearts were cheered by the addition of the church to twenty-two of our young friends by baptism. The beautiful ordinance was witnessed by hundreds of people. After the baptism the congregation repaired to the church and the candidates were received by prayer, the laying on of hands and the right hand of fellowship. One person was restored to membership and one received by testimony. The members of the Y. P. S. C. E. of First Alfred Church have rendered valuable assistance in their labors and presence and testimonies. Now is the time for the society to see that this new army of young people be gathered into the organisation and set to work.

STAY WHERE THE FLOWERS GROW.

A few days ago I went to the methodists to gather flowers. It was early in spring, and the liverworts were in full bloom. The bluffs were sparsely covered with trees, but thickly shrouded with broken rocks that had rolled down from the larger masses above. It was an ideal place for these delicate flowers, and I found them growing in the unbroken soil, with few weeds to hinder their growth. On picking them, priding myself meanwhile on the fineness of the bouquet I was to bear back to the village. My search for flowers gradually took me farther and farther up the bluff, and I was beginning to congratulate myself on how well my search was being rewarded, when suddenly I became aware that there were no flowers to be found for a second time surprise. I looked up the bluffside; not a flower to be seen. I turned and looked back down the hill. Ah, there they were, apparently as numerous as ever. There were plenty of flowers. I had only got above them. Before I went down again every moment of the time that had so unexpectedly come to me. I wondered, if sometime I had failed to be useful, because I had got above the place of usefulness. I wondered if many Christian people did not make the same mistake, because we are so apt to neglect the little duties of life. The little duties are the strength of our society, and the strength of society is the only way to win the world. The greatest things of love are often in the little duties of the heart.

The Quiet Worker.

"Do all the good you can in the world and make as little noise about it as possible, is a quiet and steady method of maintaining influence. We sometimes notice a large outlay of time and strength in drawing attention to work, which after all does not amount to much. If the time and strength were thrown into the project, in doing some little thing quietly, we would make more of an impression on the world than we ever do by the way we go about the thing. The quiet and steady worker is the person who will stand the test of time. The most truly useful individual is one who, in the quiet of his heart, is working the hidden leaven in the meal. It was an ideal place for the flowers. It was early in spring, and the liverworts were in full bloom. The bluffs were sparsely covered with trees, but thickly shrouded with broken rocks that had rolled down from the larger masses above. It was an ideal place for these delicate flowers, and I found them growing in the unbroken soil, with few weeds to hinder their growth. On picking them, priding myself meanwhile on the fineness of the bouquet I was to bear back to the village.
Wine bits did not need them to lead in prayer? The Junior 50
thought it embodies is that ever true and solemn and the examination and ordination of two of gates to South-Eastern and Suuth-Western Associ
which two' orders the latter is the higher, and that no,
perfected his being, he has reached the height of his sions of the
a beautifu,l serving the Lurd.

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All.-In

without which life is naught:' Man's chief end is tions,
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Seven
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paths.

D-=IN

(For week beginning June 18th.) the callers.'

CONSECRATION
says that "praise is the highest func- Genesee Church, at Little Genesee, N. Y., on June 16,
the presence

REFERENCES.

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Sister

resigned.

Washington

(Continued from page 573.)
by Mrs. Ila V. Randolph. "Pleasing
Women," by Mrs. Boothie Davis. An essay
by Mrs. V. C. Trainer was read by Mrs. Huff
man. These parts were interspersed with ap
appropriate music.

The following three reports were presented
and adopted:

We, your Finance Committee, would respectfully re
port that we recommend that the account of the Secre
for the engraving of the 500 $75 and 500 $500 be
leased in view of the difficulties we experienced which
several efforts to the work. One hundred and forty-three
baptisms were reported, and a net increase of 104. There
was a great interest in this section over the work of the
Students Evangelists, who were in revival work in the town
and unable to attend the services. The congregations
were unusualy large, and the delegation the largest they
ever knew.

Each one of these Associations extended the privilege
of the floor to your representative, and reciprocated your
courtesy by appointing delegates to meet with us
in 1896. He was also enabled to secure $600 on
subscription toward the running expenses of Salem
College, most of which was contributed in view of our
distress over the great deficiency. There was much
interest taken throughout the Associations in the Col-
lege loan.

Final-Trough the courtesy of railroad officials, who
responded to my letters before starting, by granting clerical rates, the expenses of your delegate were only
$60 per month, and included a free trip in each direction.
in the year, of P. F. Randolph, 850, which leaves a balance due
the Association of $10, which is returned to the treas
Respectfully submitted,

Tiez. L. Gardiner, Delegate.

An order for $25 20 was granted F. F. Ford for ena
grossing the minutes.

Adjourned with singing, and with benediction
by L. F. Randolph.

SABBATH MORNING.

At 10 o'clock the Association met for Bible service under the direction of the Lost Creek
Superintendent, M. B. Davis, who read the
Bible lesson, Prov. 31: 10-31. J. L. Huffman led in
prayer, and with appropriate songs. The subject of the lesson, "The Excellent Woman,"
was discussed by topic as follows:

1. The Home and Pillow, by Richard Burdick.
2. Woman's Work,--J. T. Davis.
3. Her Reward,--L. J. Huffman.
4. Influence of Home on Church and State,--B. C. Davis.
5. Applications,--L. R. Swinney.

At 11 o'clock Stephen Burdick, of the North-Western Association, preached upon "Fruit
of the Righteous." Afternoon.

Adjourned with benediction by T. L. Gar
diner.

At 2 o'clock, after a song service, and prayer
by J. T. Davis, a sermon was preached by L. F. Randolph, of the Eastern Association, from Is. 58: 2; last cause.

The sixth resolution was spoken to by L. F. Randolph, Mr. J. L. Huffman, the Associational Secretary, read the Annual Report. Three societies have recently been organized, making six societies in the Eastern Association numbering together a membership of 152.

The topic of the week, "Ideal Character," was discussed in a prayer and praise conference service, in which about one hundred took an active part, and closed with prayer by T. L. Gardiner, after singing "We meet again" and benediction by S. D. Davis.

Frist-DAY MORNING.

The morning devotional services were conducted by M. E. Martin.

The committee on Resolutions made a final report.

The fourth resolution was discussed by Stephen Burdick, J. L. Huffman, and adopted.

The fifth resolution was adopted after remarks by J. L. Huffman.

The sixth resolution was spoken to by L. F. Randolph, and adopted by a rising vote.

The seventh resolution was given by the brethren, sisters and friends at Lost Creek for their hospitalitable entertainment.

A vote of thanks was tendered the West Virginia and Pittsburgh Railroad Co., for the special rate and accommodations.

The minutes of Sixth-Day were read and approved.

In the hour devoted to Educational Interests of the South-Eastern Association, led by T. L. Gardiner, the report of the committee on Education was read and discussed by President Gardiner, J. L. Huffman, Stephen Burdick, L. R. Swinney and L. F. Randolph, and the report was adopted as follows:

The committee on Education would respectfully present the following report:

The past year has been of unusual importance to the educational affairs of the Association. The growing interest in this department of our work; the zeal of our teachers in all the surrounding country; and toward the developing of a greater desire for higher culture.

We believe that this line of work is the most important work of the church. We have found that advanced steps are being taken in all public school work in West Virginia, and we are especially gratified over the prosperity of Salem College. She is doing much toward raising the grades of teachers in all the surrounding country and toward the developing of a greater desire for higher culture.

The Board of Managers, has been of great importance to the church and the school.

The subscribers to the running expenses, and since one year ago have passed through the hands of the president alone, freely participated in; and we trust a thorough awakening of the sense of duty to less favored mankind was the result.

Sabbath-day's sessions were largely attended, and the audience listened attentively to the able sermons delivered by the delegates from the North-Western and Eastern Associations.

On Sunday morning the Educational interests of the South-Eastern Association, led by Rev. T. L. Gardiner, were presented with great spirit by Rev. L. R. Swinney, former pastor of the church at Lost Creek, preached to a crowded, yet very attentive house.

On the Sunday afternoon the delegates were gathered and the people listened with marked interest to a sermon by Rev. B. C. Davis.

Our meetings have been much enlightened, and we are much convinced that the good cause has been strengthened by the presence in our midst of brethren L. F. Randolph from the Eastern, L. R. Swinney from the Central, G. P. Kenyon from the Western, and Stephen Burdick from the North-Western. They have been heartily welcomed among us as delegates from a章程 church.

They have brought with them good cheer and winning words.

May the blessings of God graciously rest upon you for sending these brethren among us.

We want to thank our delegates, Ed. L. D. Seager, of Ritchie, W. Va. We hope he will be received among us as a faithful laborer in the vineyard of the Lord, and we believe he will be of great service.

We greatly rejoice that the cause of Christ is rapidly spreading in this Association, and now brethren, believing that the God of all mercies will abundantly bless all your efforts to do his will, let us labor on together faithfully and joyfully.

In behalf of the Association,

The Secretaries were instructed to have the minutes of this session printed in the Record, and to have them engrossed.

The minutes of Saturday and First-Day were read and approved.

Adjourned to meet with the church at Valley, Mon. Oct. 2nd, and to be the last Sabbath but one (if the other associations concur) in May 1894.

P. D. Seager, Moderator.

P. F. Randolph, Asst. Sec.
PROGRESS OF CHRISTIANITY.
In A. D. 1000 there were about 50,000,000 Christians in the world.
In A. D. 1500 there were 100,000,000; doubling in 500 years.
In A. D. 1800 there were 200,000,000; doubling again in 500 years.
In A. D. 1890 there were 400,000,000; more than doubling in 90 years.
There are supposed to be about 856,000,000 heathens in the world.

The man who will not be honest with God is not worthy of trust anywhere.

SPECIAL NOTICES.

**CONVENTION WEEK OF MILTON COLLEGE**
2. Seventh-day, Monday, and Tuesday evenings, June 24th, 25th and 27th, annual sessions of the Literary Societies.
3. Wednesday forenoon, at 10.30 o'clock, June 28th, annual meeting of the Alumni Association. Addressed by Prof. DeWitt C. Kimney, the President, of Whitewater, Arthur Miller, Esq., of Cookston, Minn., and a paper by John E. L. Tomkins, of Milwaukee. Major J. B. Rockwood, late of Washington, D. C., is expected to be present and take part in the exercises.
4. Wednesday evening, June 28th, annual lecture before the Literary Societies by Prof. Edward L. Lewis, of the Chicago University.
5. Thursday forenoon at 10 o'clock, June 28th, Oratorical contest, conducted by the American Missionary Society.
6. Thursday evening, June 28th, Concert of the chorus classes, under the direction of Prof. J. M. Stillman.

**NOTICE TO DELEGATES AND VISITORS TO THE NORTH-WESTERN ASSOCIATION**—Farm is on the Chicago Branch of the Illinois Central Railroad. Trains leaving Chicago in the morning reach Farm at 4.55 P. M. Trains leaving Chicago in the evening reach Farm at 4.15. Tomkins, of Milwaukee. Major J. B. Rockwood, late of Washington, D. C., is expected to be present and take part in the exercises.

**Fifth Day**

5. Thursday forenoon at 10 o'clock, June 28th, Oratorical contest, conducted by the American Missionary Society.
7. Thursday evening, June 28th, Concert of the chorus classes, under the direction of Prof. J. M. Stillman.

**FIFTH-DAY MORNING.**

AFTERNOON.

1. Daily order.
4. Prayer and Conference, conducted by R. B. Swansons.

BIBLICAL MORNING.

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

AFTERNOON.

4. P. M. Devotional Exercises.
5. P. M. Sermon by delegate from the Western Association, followed by a collection for Missionary and Tract Societies.

EVENING.

9. 30 A. M. Address of the Niles Board of Health. Adjournment.
11. A. M. Unfinished and Miscellaneous business.
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M. J. T.

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The Seventh-Day Baptists at Home.

To whom the Editor.

Newfield, N. Y.

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The Sabbath Society.
The latest tragedy, Edward Booth, died June 6, 1893, at his apartment in the club house, 196-Filmore avenue, New York city. He was 70 years of age. His name is a household word and his death will be the saddest incident in theatrical annals. Edward Booth was born in Philadelphia, Pennsylvania, on November 25, 1823, and died at the same place, June 6, 1893, at the age of 70 years. He was the second son of the late Mr. and Mrs. Booth, the actor and actress, and the eldest child of the late Mr. and Mrs. Booth, the actor and actress. He was the last survivor of the Booth family, and his death leaves the Booth family without a representative in the stage. He was a very popular actor, and his death will be deeply felt by all who knew him. He was married twice, and had two children. He was a member of the Baptist church, and his funeral was held at the Baptist church in Berlin, on June 9, 1893. The funeral was very impressive, and the remains were interred in the Booth family vault at the Booth family property in Boothville, Pennsylvania.