The Sabbath Recorder.

SABBATH EVENING.

Miss Edna Bliss, the Associational Secretary of the Young People's Society of Christian Endeavor, conducted the exercises of the Young People's Literary Hour. The excellent program seemed to have been well planned to emphasize two main objects. First, the close relation of the local Christian Endeavor Society to the church, the denomination and the United Society. Second, to awaken deeper missionary spirit for the sake of the new life and good results that always go with it. The following was their programme:

Prayer, Rev. M. B. Kelly.
Music, Independence Society.
"Relation between the Endeavor Society and the church," Mrs. M. G. Stillman.

SPECIAL REPORT.

Report of the Editor-in-chief of the Baptist paper, removing from the corps of religious journalists one of its strongest men. He had attained the ripe old age of 86 years, and continued at the head of the Examiners until called to his rest. He died on Thursday, May 31st. He was born in England, but spent the most of his very active life in this country. When a boy he learned the printer's trade. He finally entered the ministry, and was pastor a short time at Homer, N. Y. For about forty years he was editor-in-chief of the Examiners, or rather at first the Register, which was subsequently changed to the Examiners and Chronicle, and then dropping the latter name it was simply the Examiners. Dr. Bright was a strong character, even sometimes self-willed and apparently stubborn, but eminently useful. Now "he rests from his labors and his works do follow him."

WEEKLY.

No. 25.

It is well to work with a cheerful heart, wherever fortune calls; With a friendly glance and an open hand, the whole world is all for all. Since life is a thorny and difficult path, Where toil and trouble, care and sorrow do go along.

CHEERFULNESS.

Happy is he who has learned to do his work contentiously, and then, without anxious questionings or haunting fears, leave the results wholly with God.

PROF. WILLIAM DWIGHT WHITNEY, of Yale University, died a few days ago at the age of 67 years. He was Professor of Sanscrit and Comparative Philology. He will be greatly missed by a large circle of friends and scholars, especially among those interested in oriental research and literature.

What is it to pass into eternity? Are we not already in it? Our life has commenced, will it ever cease? We speak of time and eternity as though they were distinct and separate from each other. But time is only a measured portion of eternity, as an hour is a part of a day, or a day of the year. To-day we live in our American home; next week we may be across the waters. To-day in this world, to-morrow in the next; to-day in time, to-morrow in eternity; but all one life, one being.

SPECIAL attention is called to the change in time for the convening of the General Conference in August. A large number of the people of the Second Brookfield Church, where the Conference is to be held this year, have sent a petition to the Executive Committee to have Conference meet one week earlier than the time specified in the advertisement last year. The reasons given are, that the usual time for holding our Anniversaries comes at a time this year when, in the vicinity of Brookfield, it will be arduous to impossible to secure the help needed to conduct the meetings and visitations. One week earlier will obviate this difficulty. The Executive Committee, therefore, having carefully considered the petition have consented to change the date from August 3rd to August 15th. Let all interested bear this change of date in mind. It would be well for pastors to make early announcement of this change from their pulpits.

The death of Dr. Edward Bright, late editor of the leading Baptist paper, removes from the corps of religious journalists one of its strongest men. He had attained the ripe old age of 86 years, and continued at the head of the Examiners until called to his rest. He died on Thursday, May 31st. He was born in England, but spent the most of his very active life in this country. When a boy he learned the printer's trade. He finally entered the ministry, and was pastor a short time at Homer, N. Y. For about forty years he was editor-in-chief of the Examiners, or rather at first the Register, which was subsequently changed to the Examiners and Chronicle, and then dropping the latter name it was simply the Examiners. Dr. Bright was a strong character, even sometimes self-willed and apparently stubborn, but eminently useful. Now "he rests from his labors and his works do follow him."

Have you made your will? The duty of making wills for the proper disposal of property is too generally neglected. Some people seem to have a dread of making a will. Superstition may have a hand in producing this hesitation. But the opposite feeling ought to prevail. Death will not come any quicker for making one's will. Indeed it removes some of the conditions that tend to shorten life. It calms the mind, gives assurance that your wishes will be carried out, and your work and influence for good may go right on after you have ceased to be personally connected with the affairs of this life. When these things are well thought of, worried over, and arranged while on a sick bed, there is a probability that the disease may be aggravated and the chances for life lessened. Every man, even of small means, should make his will and then modify it if he deems it best, as often as his circumstances undergo material change. Every person who can remember benevolent objects in his will without injury to his natural heirs, should not fail to do so. Every one owes something to society, to the church, to the cause of God as represented in benevolent societies and institutions. Colleges constitute one of the chief sources of benevolent work, and should be competently endowed. Every dollar put into a college endowment fund is so much permanently invested, to be a perpetual source of good to the race; far better than a monument to perpetuate one's memory. Provide for giving one hundred dollars, five hundred, one thousand, ten thousand, one hundred thousand, as God has prospered you, and "generations to come will rise up and call you blessed." But be careful that the provisions of the law are fully regarded in making your will. Get some one who is familiar with the law to aid you and then say just what you wish to have done with your earthly effects, when God calls you home. Leave your affairs tempest tossed, as an island once was, you may hear the "Well done good and faithful servant."

WANTS and GIV/NS.

The following wanted are from various parts of the country:

To be had, a small parcel of four volume of the American Baptist, for sale, of the first series. K. H. C.

FOR SALE.

A fine set of the Appleton Magazines, 1893, complete. E. M. S.

DIFFERENT KINDS OF COFFEE BEANS. FOR SALE AT WHOLESALE AND RETAIL, AT COFFEE HOUSE, 21 Third Street, New York.
Father, Christ his Saviour and elder brother and heaven as his eternal home."

The collection for Tract and Missionary Societies was taken amounting to $15 24.

On motion W. G. Whitford was appointed Treasurer pro. tem.

WOMAN’S HOUR.

The exercises of the Woman’s Hour were conducted by Miss Mary E. Bowler, Associational Secretary of the Woman’s Board. This again was a programme rich with spiritual food and sugar. The chief thought is expressed in the word orgaime. The valuable papers and speeches were made to emphasize the need and method of organization for more effective work of supporting our missions. A live Christian must from the very nature of Christ life take a lively interest in missions.

THE PROGRAMME.

Prayer, Mrs. Mary E. Bowler.

The Woman’s Board, do we need it? Rev. A. E. Main.

Woman’s work in the first Day Baptist denomination, Rev. A. E. Main.

How can the Woman’s Board be more effective? Rev. O. U. Whitford.

Advantage of Uniform Organization, Mrs. M. G. Shilson.

Ways of raising funds for missionary and denominational work, Mrs. Kate Kelly.

Shall we organize children’s bands? Mrs. Mary F. Whitford.

This feast was so abundant in quantity as well as good thought in some well chosen words.

APPEARANCES.

This was so abundant in quantity as well as good thought in some well chosen words. O. U. Whitford declared that the temperance work is one of the best every worked through by request his own words for the press you are simply to pare his own words for the press. You are simply to pare his own words for the press.

This achievement has been brought about through the efforts of the Sunday Best Association and the local bodies of organized labor. It remains to be seen whether the bill will receive the mayor’s signature, and in the event of its becoming a law, how well it will be enforced.

It would not be difficult to find fault with the ordinance. One cannot but think that while the Council was in the prohibiting business they might have included the saloon, but that could hardly be expected in the city where some of the officials want to exempt the saloon from taxation on the ground that the license is tax enough.

It might be noted also that this law contravenes the divine law—"Six days shalt thou labor." The religious people who tell so readily to secure laws that this ilk should refer to them can hardly expect the State to be more strict in enforcing religious observances than the churches are.

The history of such laws elsewhere is not encouraging. According to Bro. G. H. Lyon, the Sunday Best Day League, of Bradford, Pa., appointed secret committees to secure the conviction of offenders against the Sunday law. He further says: "It is now about a year and a half since this organization was effected. Mr. Crafts’ paper has been coming weekly to many of the members of the church; but to the present time I have not learned that, with all the paraphernalia, sufficient nerve has been mustered to make one prosecution under the law. The intimations of a Christian spirit that is lighting the world have kept them against their wills that they should not do this thing."

A SUMMER REVERT.

I think I will have to run up to Commencement this year. Times are hard, but the wheeling is good, and Milton is only a twelve hours ride on pneumatic tire. It seems to me it would do me good to sniff once more the fresh air along the college street, climb the barbed wire fence behind the green hedge, and let the eyes rest on the stretch of green campus as I sit with some comrade under the spreading elms. College boy fashion we will spread out, and the summer pleasures will come true at will among the treasures of reminiscence, anecdote, discussion, repartee and prophecy.

Went to one of the big university Commencements last night at the Auditorium. I suppose the place was as far as the human eye could see, and the seats were as many as the human voice could fill with music. I was much interested in that subject, telling of the correspondence with the lonely sailors who supposed themselves friendless.

There was an imposing roll of over three hundred graduates who marched upon the stage over their diplomas in sections to the monotonous music of the orchestra. Prayer was offered, an address—a fine one—was given, the President announced the winners of the prizes, and we went home.

Some gift upon the ceiling than there used to be at Milton (we had the blue sky there), and more worldly culture in the audience; there were more governors and other notables upon the platform and more dress suits among the graduates. It was bigger—a real deal bigger; but, on the whole, I felt neither envy nor regret. There was something lacking. There always is in the big cosmopolitan universities. Is it sympathy and affection which some from close acquaintance? Is it the deep loyalty which is begotten of love? Is it spiritual power? Well, when we stepped out upon the Commencement platform six years ago, "the Elder" knew all about us, our history, our mental measure and our plans for the future. We each have a place in the hearts of the teachers who sent us forth as forth years ago with a loving God speed. No $8,000 salaries for them. It was "plain living and high thinking." They had given their lives to this work, and the structure which they built was cemented with tears. But they were glad to do it—as Paul was glad to go preach the gospel to the Greeks without "a salary and expenses." What an atmosphere to send a boy into! He would learn there something greater than trigonometry and Latin—loyalty, chaste sacrifice, living for noble ideals, taking the far look. And so, as I said, I guess I will go up to Commencement, I am not ashamed of the old college. The universities are all right. We must have them; but while the boys and girls are forming character we will send them to Milton, and Alfred and Sarah.

THE TEMPLE IN JERUSALEM IN THE DAYS OF JESUS.

By Rev. S. S. Powell.

The temple, which was rebuilt by Herod, arose facing the east, to the terrace crowning the temple mount, which arose like an island between the deep valleys surrounding it on three sides, an enraturing vision of marble and gold. Let us enter with the worshipers who thronged its courts in the days of its glory.

Over the bridge we go that spans the deep valley of the Cheesemongers on the west, through the south-west gate of the temple area. Passing through the massive wall we enter a spacious covered cloister, containing three parallel colonnades running the length of the southern wall of the temple area. The three walks are marked off by four rows of Corinthian columns, the fourth row imbedded into the southern wall, and the inter-columnar spaces covered with polished stone. I believe that we may safely think of the floor so covered with tessellated marble, while here and there seats artistically constructed are for the accommodation of the many thousands who throng these courts.

Arriving at the end of the three colonnades we find the highest point that surmounts the temple walls. From its height on one side one may look down into the crowded courts. On the other he looks down a sheer precipice to an immense distance, to the bottom of the Kidron Valley. Here we may be glad that Jesus was not in at that hour; for the temptations when he stood upon the "pinnacle" of the temple.

At this point another colonnade similarly

386 THE SABBATH RECORDER

[Vol. 1, No. 25]
extends towards the north along the eastern wall. This is called Solomon's Porch. About midway the wall is pierced by the Golden Gate, opening upon a bridge, for the use of the priests only, spanning the Kidron valley to the sides of Mt. Olivet. At this point also is the entrance from Solomon's Porch into the largest, most spectacular court of all the courts of the temple. Yonder to the north-west from the massive citadel of Antonio, garrisoned by Roman soldiers. Along the eastern and northern walls of the outer courts booths are arranged, and on these days cattle and sheep and doves are on sale for the sacred use of worshipers, that close at hand they may procure sacrifices. Here, too, are the tables of the money-changers, who are ready to exchange any foreign coin into the money current in Palestine. So ruthlessly has the destruction of the temple and trade invaded the holy courts of the Lord's house.

At a certain distance into the court there runs a low wall of stone fencing off the interior buildings. There the inscriptions here and there wall, the Gentiles have not been, is an almost insurmountable barrier to all but few and intimate visits. The visitors, of course, pass through the low wall of fencing around for some distance looking around, and then the wall, is working towards the west, we are in the interior courts of the temple. This is the gallery for the women, who, in passing through, will be bright with success and good works.

It is not necessary to institute any comparison between Salem and any other locality, or the College with other schools in order to determine that Salem is justly entitled to a share of the money, sympathy and good will of our people outside of West Virginia. It is entitled to these, and doubly so at this critical period, when the hunger of the young people of that State has crowded them into the college in such numbers as to demand at the end of five years the facilities, which, under other circumstances would not have been demanded under twenty-five years. We are not only in a critical period, when the hunger of the young people of that State has crowded them into the college in such numbers as to demand at the end of five years the facilities, which, under other circumstances would not have been demanded under twenty-five years. We are not only in a critical period, when the hunger of the young people of that State has crowded them into the college in such numbers as to demand at the end of five years the facilities, which, under other circumstances, would not have been demanded under twenty-five years. We are not only in a critical period, when the hunger of the young people of that State has crowded them into the college in such numbers as to demand at the end of five years the facilities, which, under other circumstances, would not have been demanded under twenty-five years.
I will write you concerning the various things that have come in the last few hours. Among the number of out-patients one mother brought her child with an eruption on the scalp, another had scrofulous ophthalmitis. A woman from a fine home in the city came with her two daughters and her nephew's wife. 

After they had received their medicines, we talked awhile with them, then sold them tracts.

When leaving they asked to see the hospital, and as we are glad to have this request the nurse took them up stairs to see the wards. 

They have a fair-looking girl who impressed me immediately as being some school girl or one in a Christian family, because her ways were so different from the majority of girls. Yes, she said she was in one of the mission schools, and her parents were Christians also. She was now at home for a day or two, and had not only come for herself, but had also —out of the kindness of her heart—brought a neighbor's baby in her arms for treatment.

When they had passed out my teacher came up to me. "When you are not engaged in establishing religious liberty. Again, it was held that convictions of clergymen, priests or teachers of any religion were in the exercise of his religion and according to the dictates of his conscience. Laws are made to govern actions and not opinions. The government in its relations to govern would be to make the professed doctrines of religious belief inferior to the law of the land. It is no defense to a prosecution for bigamy to plead that polygamous marriage is one of the tenets of dauad's church.

Some few States still retain in their constitutions, provisions disqualifying for office certain classes of persons on account of their religious belief, or want of belief. By the constitutions of Arkansas, Mississippi, North Carolina, South Carolina, and Tennessee, a man cannot hold office who denies the being of Almighty God, or the existence of a Supreme Being. On the other hand, the constitutions of Delaware, Maryland, Kentucky and Tennessee, make ineligible to civil office all persons who exercise the functions of clergyman, priests or teachers of any religious persuasion, society or school.

In some States the common law rule rendering witnesses incompetent for want of religious belief has been abrogated. Where it still obtains, however, it is said to be no violation of religious liberty. Again, it has been repeatedly held that laws punishing blasphemy and prohibiting ordinary employment on Sunday are not unconstitutional, but Ringgold, the author of "The Legal Aspect of Sunday," says: "It may be doubted if Sunday laws can be supported upon principle, even as an exercise of police power."

A LETTER FROM DR. SWINNEY.

Miss Nancy Randolph, of the V. P. C. B. E., Plainfield, N. J.

Dear Friend:—The familiar faces and sounds of Plainfield and all other home places have given way to life and duties in this Eastern land. The days come and go in quick succession and are wholly spent among the sick. The children in the boy's ward are from the boats and among the few of them are now able to be up and it takes the time of one of the helpers to look after this room, give the medicines, and keep the active little fellows who are playing, in any kind of quiet order, either by interesting them with their states, cutting out pictures, or what ever else can be invented to occupy their time.

I am sure you will be pleased to hear a good word concerning Mrs. Ng, the matron. Though she is a large woman and nearly sixty years of age, yet she has so far recovered from the paralytic attack of the right side which occurred three years ago, that she is able to go about through all the wards up stairs and down, into the kitchen and in the yard, overlooking and managing everything with a kind heart and excellent judgment. We seek your prayers for God's blessing to be continually upon this and the other departments of the mission.

3 HANGKAI, China, April 23, 1894.

IN MEMORIAM.

Russell C. Langworthy was born in Hopkinton, R. I., Aug. 29, 1835, and died at Adams Centre, N. Y., June 5, 1894. In 1842 he married Miss Esther Lanphere, with whom he lived a happy and successful life. He was happily married to Lois Maxson, with one daughter, Mrs. Esther Lanphere, survives. In 1852 he became a resident of the town of Adams, N. Y. For about 20 years he has carried on the under­taking business in connection with a general furniture trade at Adams Centre. He was a citizen very highly esteemed for his patriotism and devotion to all the interests of the community in which he lived. He was a generous and loyal supporter of all good works. Hundreds of families have known his tender sympathy and he has ministered to them in affliction. The children all loved him because his love for them drew to them. He was a true friend, a kind and loving husband and father, and a lover of the cause of Christ and his church.

Few men could be more missed than Mr. Langworthy from this place. The high regard in which he was held by the people was in a measure shown by the large attendance at his funeral, the church being literally packed.

Sermon from 2 Cor. 5:1. A. B. L.

A FRIDAY NIGHT REVERIE.

As I sat in a quiet room at the close of the day my mind wandered back to an eastern home, the images now, absorbed, scarred around the heartstrings, talking, it may be, of me, the scattered friends, and the weekly prayer-meetings. I wonder if the church has forgotten me. Yes, it must be. Long ago a letter was sent, but no response ever received. Absent and forgotten—what is a church to the absent members? Ah, what to me? Could I but be present at this evening of our weekly prayer-meetings, and return on wings like a dove to my duties here, how much would I enjoy it! But no, alone must my prayer remain, as before, the prayers bearing and prayer-an­swering Creator of us all.

I wonder if any one is offering a prayer at the weekly prayer-meeting to-night for its absent members. If so, may God answer it in his way. We need it; yes, very much. If his friends are offering a prayer which we sometimes face, what then? Would they pray for us? O, we may be forgetful by them, but not by God.
MISSIONS.

We have sent out the blank reports for the quarter ending June 30, 1894, and also for the quarter ending September 30, 1894, to missionaries and missionary pastors. If any one has been overlooked please inform the Corresponding Secretary, and you shall be supplied at once. Please look over carefully these blank reports, especially the yearly one, and fill them up and send them to the Secretary in the first week of July.

The Western Association was fairly well attended. The first day and part of the second it was stormy and the roads bad, but the remainder of the time the weather was pleasant and the going improved. We do not think the sessions of this Association came up to the Eastern and Central in spiritual interest and power, yet there were excellent sermons preached, and there was the manifest presence of the Holy Spirit in prayer and conference meeting on Sabbath evening. Two rose for prayers, and on Sunday night two offered themselves for baptism. The Missionary, Tract, Educational, Young People's, and Woman's Hours, were of great interest. It was quite evident that a few of the people of the Western Association are alive to all of our interests and work as a denomination. There is good spiritual condition and activity in the churches, and their reports show a net gain of ninety-five members during the year, with copies up from many sections of this Association for evangelistic aid, and we hope, in the coming year, the demand may be supplied, many souls being gathered into the fold of Christ, and the small churches especially be greatly encouraged and strengthened.

Every Christian should be a praying Christian. Indeed, how can a man be a Christian and maintain spiritual life without daily prayer somewhere and sometimes? Prayer is essential to growth in grace and spiritual power. Again, if any great work is to be done and successfully accomplished for Christ it will be in answer to prayer. For the prayers of Christians to be answered there must be certain elements in them to give confidence and assurance to our prayers. There must be real godly sorrow for our sins and shortcomings. God is infinitely holy. The more we think of his holiness the more we will see and feel our sinfulness. The nearer we come to him in personal communion, the more we will see how exceedingly sinful is sin, the more we will abhor ourselves. If we cherish any sin in our heart when we come to God in prayer how can he hear our prayer? Holy, holy, holy is our God. Christ never taught his disciples how to pray, but he did teach them how to pray. "O Lord, teach us how to pray."

Some one has beautifully defined forgiveness as the odor which crushed flowers send forth.

FROM LONDON.
A NEW RECRUIT.

Last November our friend, Dr. Azon, of Manchester, sent me a pamphlet on "The Sabbath brought to light by Truth: An inquiry as to whether it is right to disregard the Sabbath law, to bless friends to overthrow, and to substitute Sunday in lieu thereof;" being a tract of 16 pages, large 8vo, and neatly printed in large open type. The author's name was not given, but evidently the work contained the first thoughts of a classic mind carefully feeling its way out of the tangled wires of the Sabbath. I was so much pleased with this new recruit that I obtained the author's address (he is an L. D. L. (marked private), followed by an interesting correspondence, a few extracts from which are here given:

"Nov. 14, 1893. Dear Dr. Jones: Accept my thanks for your pamphlet and other inclosures, which I truly appreciate. I was not aware that any one had written on the Sabbath question as you have done. I like your points admirably. 'The Sign of the Messiah' requires an amount of thought, but I have read the explanation of 'Sunday' and worthy of consideration. It throws light on a part of Scripture which is not very clear... Yours sincerely."

"Nov. 28, 1893. Accept my thanks for your letter, and for the pamphlet and paper [the SABBATH RECORDER] which I shall have pleasure in perusing. Kindly accept in return my pamphlets (three copies) on the Sabbath, wish every person had a copy. I wish, instead of the term 'Baptists' the word 'brethren' were used. The second is a scriptural term, the first is not. If I publish another edition of 'The Sabbath' I shall alter a little (as I think at present) to omit the word 'with' with the word 'you' sent me, as to the day of the Saviour's resurrection, etc. I was not aware of any 'Seventh-day Baptist Society,' nor of any publications such as they have issued. Personally, I do 'actually observe Sabbath as the Sabbath of the Lord, wish every person had a copy. I wish, instead of the term 'Baptists' the word 'brethren'." The above letters were used. The second is a scriptural term, the first is not. If I publish another edition of 'The Sabbath' I shall alter a little (as I think at present) to omit the word 'with' with the word 'you' sent me, as to the day of the Saviour's resurrection, etc. I was not aware of any 'Seventh-day Baptist Society,' nor of any publications such as they have issued. Personally, I do 'actually observe Sabbath as the Sabbath of the Lord, wish every person had a copy. I wish, instead of the term 'Baptists' the word 'brethren'."

CHRISTIAN AMBITION.

Ambition is very often ignoble. When its aim is purely selfish it is one of the basest passions. A man who is under its sway will care only for his own prayer and his own praise. He will seek his own reward and not the good of God or the church. There would be greater things done for then taken home (for the winter, I suppose). Without faith it is impossible to please November (i. e., to be saved). There must be faith in God before there can be the desire to please him. For the prayers of God's people and in the church there would be greater things done for then taken home (for the winter, I suppose). Without faith it is impossible to please November (i.e., to be saved). There must be faith in God before there can be the desire to please him. For the prayers of God's people and in the church there would be greater things done for then taken home (for the winter, I suppose). Without faith it is impossible to please November (i.e., to be saved). There must be faith in God before there can be the desire to please him. For the prayers of God's people and in the church there would be greater things done for then taken home (for the winter, I suppose). Without faith it is impossible to please November (i.e., to be saved). There must be faith in God before there can be the desire to please him. For the prayers of God's people and in the church there would be greater things done for then taken home (for the winter, I suppose). Without faith it is impossible to please November (i.e., to be saved). There must be faith in God before there can be the desire to please him. For the prayers of God's people and in the church there would be greater things done for then taken home (for the winter, I suppose). Without faith it is impossible to please November (i.e., to be saved). There must be faith in God before there can be the desire to please him. For the prayers of God's people and in the church there would be greater things done for then taken home (for the winter, I suppose). Without faith it is impossible to please November (i.e., to be saved). There must be faith in God before there can be the desire to please him. For the prayers of God's people and in the church there would be greater things done for then taken home (for the winter, I suppose). Without faith it is impossible to please November (i.e., to be saved). There must be faith in God before there can be the desire to please him. For the prayers of God's people and in the church there would be greater things done for then taken home (for the winter, I suppose). Without faith it is impossible to please November (i.e.)...
THE SABBATH RECORDER.

WOMAN'S WORK.

THE LIFE LINE.

Read at the Woman's Hour of the Eastern Association, and requested for publication.

Along the coast of India
A fearful tyrannous rage
And cruel trust was beat.
A deadly warfare waged—
Swift, terrible, destructive.
Water, devouring mankind,
It devastated villages
And filled the sea.
There, on the helpless vessels,
Its fierce and fiery fury,
Dissatisfied the ship's engag'd,
None left their fate to hail.
The waves in answering madness rose
To meet the angry sky,
And dashed on the rocky coast,
Their billows mountain high.
The English frigate "Enterprize,"
With more than four-score souls,
Was striving bravely with the gale
Among the rocks and shoals,
To reach the shores of Andaman,
Whose prison tresses gleamed
From shore to shore, in wild confusion,
When bauleful lightning stream'd.
But vainly with the tempest, strove
The staunchest ship that day,
Dashed on the cruel, jagged rocks,
Drenched by the rainfall,
There, on the helpless vessels,
It is probable
that interruptions are interdicted by our heavenly Father to be part of our educational course in this room of his universe, else they would not naturally intrude upon our busiest days. One may test her growth in grace by the spirit in which she receives and accepts interruptions, by the use she makes of them to aid the help or hinderance they prove in their day's work.
Many of us, laying out the plan of our week's engagements on Sunday, resolve to accomplish a certain amount by Saturday. We are exceptional if the amount be not a large one, taxing to the full our powers of mind and body. Few of us are contented to drift inactive and inert on the stream of time; we are driven by a force which impels us to action, as the engine is moved by steam which sets its wheels revolving swiftly. It might be well if we could sometime be less inert, occasionally the grace of tranquillity were ours in larger measure.
Most of us, however, have plenty to do which must be done by us. When we are self-indulgent, others will have to undergo an undue proportion of labor. The house mother cannot drop her tasks into other hands, can at best only delegate some and share others. But how eagerly she steps at times for a long, clear morning, with no breaks, no need of worries, waiting, hasting, bits interjected into the stream which might move on so calmly were it left alone. She has a sister in a distant State, and it is borne in upon her that she ought to write a long, homely letter to this absent one, telling her family news, reaching to the shores of kindship, letting her know that she is still spoken of and thought of in the old home and important yet in the family circle. And planning and managing the busy motley of whom we are speaking secures a space of time, a margin so to speak, which she can devote to this pleasant duty, but just as pen, ink and paper are before her a friendly visitor runs in, ostensibly to ask a question, really to steal a tide-half-hour. The visitor is perhaps agreeable and, it may be, entertaining, but she has played the part of the frettful moth.
This interruption is followed by another and legitimate one—an outcry from the door in the house. First he has hurt his hand badly with a knife that somehow slipped when he was whittling, and mother must bind it up. Then, all days there is some goodwoman who has come home early to-day and looks for entertainment; her letter must be postponed till a more convenient season. This is an ordinary experience, less tiresome than it is ordinary.
But there is another side. Not long ago a woman who has done much excellent work in literature, and who has been a blessing to her generation, said, cheerfully: "Perhaps I would never have accomplished anything if I had not had so much to contend with. My books have been written bit by bit through incessant interruptions; my poems have been built line by line over the knoading-board. I have taught my boy Latin and thought out my articles at the same time." In this case the woman had learned to carry the rare art of diminishing interruptions. Her concentration had become a habit. She was not easily disconcerted by the interruption of a typhoon, or a vision of a crowd of housework in the morning, or the beating of a cake or throwing together of a batch of biscuits.
From the moment when we learn that we can remove one of our nobler passions and then be able to gather up the fragments of her day and make of them a sphere.
Few of us are able to secure the uncontrolled leisure to pray. In one or another form "the world is too much with us, late and soon." We have to gather the manna day by day, little at a time, and, though we enter into our closets, we are often compelled to leave them before we have had the useful communion which we yearn for. In view of the crowding interruptions which hinder our spiritual progress, it is well to form the habit of ejaculatory prayer—the swift, brief heart's cry to God for help and refreshment at the moment. Never does such a cry wing itself to the throne and receive an answer as "As thy day thy strength shall be," and in every "O, my Father!" waits the answer, "Here, My child!"
Above all things, let us not fret at our interruptions, nor suffer them to bring to our souls the frown of annoyance, to our lips the impatience and fretting we ourselves have so much to contend with. It is probable

CONCERNING INTERRUPTIONS.

By Mrs. M. E. Boudinot.

It is probable that interruptions are interdicted by our heavenly Father to be part of our educational course in this room of his universe, else they would not naturally intrude upon our busiest days. One may test her growth in grace by the spirit in which she receives and accepts interruptions, by the use she makes of them to aid the help or hinderance they prove in their day's work.
Many of us, laying out the plan of our week's engagements on Sunday, resolve to accomplish a certain amount by Saturday. We are exceptional if the amount be not a large one, taxing to the full our powers of mind and body. Few of us are contented to drift inactive and inert on the stream of time; we are driven by a force which impels us to action, as the engine is moved by steam which sets its wheels revolving swiftly. It might be well if we could sometime be less inert, occasionally the grace of tranquillity were ours in larger measure.
Most of us, however, have plenty to do which must be done by us. When we are self-indulgent, others will have to undergo an undue proportion of labor. The house mother cannot drop her tasks into other hands, can at best only delegate some and share others. But how eagerly she steps at times for a long, clear morning, with no breaks, no need of worries, waiting, hasting, bits interjected into the stream which might move on so calmly were it left alone. She has a sister in a distant State, and it is borne in upon her that she ought to write a long, homely letter to this absent one, telling her family news, reaching to the shores of kindship, letting her know that she is still spoken of and thought of in the old home and important yet in the family circle. And planning and managing the busy motley of whom we are speaking secures a space of time, a margin so to speak, which she can devote to this pleasant duty, but just as pen, ink and paper are before her a friendly visitor runs in, ostensibly to ask a question, really to steal a tide-half-hour. The visitor is perhaps agreeable and, it may be, entertaining, but she has played the part of the frettful moth.
This interruption is followed by another and legitimate one—an outcry from the door in the house. First he has hurt his hand badly with a knife that somehow slipped when he was whittling, and mother must bind it up. Then, all days there is some goodwoman who has come home early to-day and looks for entertainment; her letter must be postponed till a more convenient season. This is an ordinary experience, less tiresome than it is ordinary.
But there is another side. Not long ago a woman who has done much excellent work in literature, and who has been a blessing to her generation, said, cheerfully: "Perhaps I would never have accomplished anything if I had not had so much to contend with. My books have been written bit by bit through incessant interruptions; my poems have been built line by line over the knoading-board. I have taught my boy Latin and thought out my articles at the same time." In this case the woman had learned to carry the rare art of diminishing interruptions. Her concentration had become a habit. She was not easily disconcerted by the interruption of a typhoon, or a vision of a crowd of housework in the morning, or the beating of a cake or throwing together of a batch of biscuits.
From the moment when we learn that we can remove one of our nobler passions and then be able to gather up the fragments of her day and make of them a sphere.
Few of us are able to secure the uncontrolled leisure to pray. In one or another form "the world is too much with us, late and soon." We have to gather the manna day by day, little at a time, and, though we enter into our closets, we are often compelled to leave them before we have had the useful communion which we yearn for. In view of the crowding interruptions which hinder our spiritual progress, it is well to form the habit of ejaculatory prayer—the swift, brief heart's cry to God for help and refreshment at the moment. Never does such a cry wing itself to the throne and receive an answer as "As thy day thy strength shall be," and in every "O, my Father!" waits the answer, "Here, My child!"
Above all things, let us not fret at our interruptions, nor suffer them to bring to our souls the frown of annoyance, to our lips the impatience and fretting we ourselves have so much to contend with. It is probable

WOMAN'S HOUR, EASTERN ASSOCIATION.

Hymn, "Joy to the World."

Remarks by the Associational Secretary.


Hymn, "O Youth with Hearts Aflame."


Hymn, "Throw Out the Life Line."

WOMAN'S BOARD.

Receipts in May, 1894.

Ladies of New York City,$163.60.
Burrill's Mission Society, N.Y. $45.00.
N. Y. Mission Society, $14.00.


Dues, $200.00.
Dividends, $20.00.

Salary...

Salary, $125.00.
Bonuses, $6.00.

General Financial Statement.

$195.00
$60.00
$255.00

$3
$100.00
$100.00

MRS. E. A. Eddleman, Secretary.

ELIZABETH A. HEBER, Treas.

MEADOW, Wis., June 11, 1894.

When I become what God meant me to be—his child—a message will come to me, a message to my soul, as when God, which is mine through God's will. Mine, thank God, when I am troubled by the consciousness of failure and imperfection, as well as when I am rejoicing in the consciousness of triumph. It is always mine, a perpetual solace if I will but receive it, and when I am strong enough for gladness, a perpetual joy.—Dr. Davis.

The snow, the wind, the vapor, fulfill His word; are our acts and thoughts lighter and wider than these, that we should forget it?—Ruskin.
LETTER OF MARY VAN DER STEUR TO A LADY FRIEND.

Again it is Sabbath and I hasten to write, for I have a great deal of correspondence. This is the fourth Sabbath that I did not go walking with my brother and the children, as the custom of the rest of our family. Now little Mary is sick and I have the headache because I could not sleep last night on account of her ravings. I experience daily how much self-sacrifice the mother's duties require, and then to be mother to so many children! Among whom there are several small ones who can understand me but very little or not at all! We are informed that all our children will come home from school, whose board of directors will not allow our children to attend, if we do not send them on Sabbath-day. The request to leave the children in school, until we should have the decision upon the petition to the Governor, General (the highest authority in the Dutch Indies) is rejected.

I cannot tell you how I feel to have 20 children at home, and to keep the younger ones busy. My head feels so tired when I am busy half a day to teach the little ones to braille, the larger their arithmetical lessons, or to sew or knot, that I am afraid that I will not be able to endure it. But it must. This trouble comes for the sake of the account of the existence of his commandments. Remember me and my brother John in your prayers in this matter. John takes the older ones. It seems hard for me to overcome this trial. You ask me if it were not better for us not to take any more children, but what shall I say, my dear sister? We have twenty now and expect four more. I just said: We cannot and may not take more, for their education will suffer when there are so many. I would be very glad if we could have two or three sisters in the family, if we have enough children. But again while I am so busy to enumerate all the difficulties which arise as high mountains before me, I remember a sermon on the text "Who shall roll us away the stone from the door of the sepulchre?" And when they said, that the stone was rolled away. Therefore I shall stop my complaints. Pray God for such assistance as we need. I must say that the labor with so many children is difficult for us, but whoever knows the incomprehensible condition of such children in the Indies, will otherwise, if he is a Christian. There is no supervision by the government over the great number of neglected children, neither over orphans nor over the abandoned.

Often children of twelve years suffer with diseases on account of their unwholesome life. From these children who grow up without instruction or discipline, the population is being composed and they are the Christians for whose religion (they hear the name of God only in courses) the natives must have great respect. Here are preachers and missionaries, but when one speaks about this, the reply is simply, "Yes, it cannot be otherwise." For this reason God's name is dishonored and to the Javanese a God is preached who does not pity the miserable and does not care for the needy and helpless. He makes children work and makes ashamed those who think or who show in their deeds that they believe the arm of God is shortened. "In the Indies one cannot live simply or frugally," this is preached from the house tops. One cannot seek the lost and consecrate himself wholly to this work. One cannot procure a position in society to children accepted in this manner. They preach in this way a God who at most brings us in heaven, but who during our lives does not care for us, a God who prohibits sin, but leaves us to ourselves, so that we are compelled to serve sin or to perish for want, a God who commanded us to labor and earn our living, but who makes it impossible for us to do so. In three conditions we had to arise and maintain by forcible testimony the honor of God as a God who is the same yesterday, to-day and in all eternity.

We teach our children to work, girls and boys and pray God carefully to open ways for the honor of his name, that they may earn their own living. For the girls this is especially difficult here. This week I spoke with a girl about the Catholic orphanage. I asked her what became of the girls, whether they obtained a good position in society. She said: "No. They all live a life of dishonor.

The only position which a girl may obtain with great difficulty, is governness. You cannot understand how generally even religious people are of the opinion that they should be so. The honor of God, so shamefully disregarded here, compelled us to this work and God will give us strength. Your loving sister in Christ,

MARY VAN DER STEUR.

MRS. VAN DER STEUR relates that some time ago she gave a boy of the Javanese school who had a very dangerous disease of the eye, the medicines usually prescribed in the case. Not long after her eye began to ache terribly and it grew worse and worse; in two days both eyes were closed and the doctor stated there was much danger that she should lose one eye. The next day she went to the hospital and beyond all expectation she came home within six days entirely recovered, for which speedy restoration she and many of her friends gratefully praise the great Physician.

TRACT SOCIETY BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, June 10, 1894, at 2:15 P.M.

In the absence of the President, D. E. Tittsworth, was elected chairman of the meeting.


Prayer was offered by Rev. J. G. Burdick.

Minutes of last meeting were read.

Committee on sale of the Daytona lot reported that the same had been sold, and re­mit­tance received in payment.

The delegates of the Society to the Eastern and South-Eastern Associations reported on the general interest manifested in the Society's work, and the money contributed.

Correspondence was received from the Field Secretary, embodying his sixth monthly report.

J. F. Mosher, Agent, wrote that the instruc­tions of the Board to communicate by personal letter with delinquent Recorder subscribers had been carried out, and some favorable re­sponses received.

On motion it was voted that the Agent in reporting monthly the indebtedness to the Rec­order state not only the total indebtedness, but subdivided the amount due from subscribers who have been dropped, amount due previous to current volume, and amount due on current volume.

L. C. Randolph wrote, reporting in general upon the work of our booth at the World's Fair. And Ira J. Ordway reported on the month's work of the Chicago Depository.

Report of the New York office for the month of May was received.

On motion, C. C. Chipman and C. F. Ran­dolph were appointed a committee to inquire into the feasibility of reviving the Reform Library or a similar publication, and any ad­vantage that may be gained in the mailing of our publications.

On motion, A. H. Lewis, F. E. Peterson and A. L. Tittsworth were appointed a committee to prepare the programme for the Annual Ses­sion.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITTSWORTH, Sec. Sec.

CORRESPONDENCE.

To the Editor of the SABBATH RECORDER:

Mrs. E. C. Wright, Cumberland Co., N. C., June 4, 1894.

Having noticed an article in the Recorder of May 24th, headed "The American Poor," if I may be so presumptuous I will make a short reply on the fourth page. There are the poor, the orphans and the big humans of Mr. George and Mrs. Anna Newton. I have sometimes called myself the judge of the twelve, and have often regretted that I was so much like Martha instead of being more like Mary. Not many years ago, one winter night I took my Bible and my pine wood where I might prayerfully seek strength and light from God's holy Book. I had read about Lazarus and his sisters many times, but it came to me with a force and light that time that I never do before. I read: And Jesus loved Martha, and her sister Mary, and Lazarus." If she did get the scolding, whether as often do or not, it sufficed that she was loved. If I am so loved, cannot I yet be troubled about many things, if I choose the better part? One year from the 23rd of this month may bring me to my three-score; so you may know that I have seen and heard a few things in this world, and have tried in my almost penniless but strong way to heed the cry for help when raised to me by those of any race or color.

Now, about the American poor. I think that I have frequently seen the reality of that class. But is there not a way to reach the hearts of some of the American poor, and not wound their pride very deeply? Do not those of longer American life feel a stronger claim on an American soil? All that live on, or can work it, would do well to own an acre or more of land. But how are many going to possess it? Now just think all ye that possess American lands, the great blessing to the American poor, of any race or color that live near you, it would be to give each family an acre or more, give them work, and to look after them something like your own thing that are able and willing, to give them a little food and raiment until they can earn something, if they really need it. What does "We give a family of three or ten, more or less, in our outfit of clothing, never so plain? Working im­plements are much needed; such as plows, axes, hammers, hoes, all kinds of hoes and rakes, drawing-knives, axes and gimlets, hinges and nails. Instead of trying "nobody cares for me," would they not joyfully sing "somebody cares for me?" If any person wishes to send anything to me for myself or others, or to write, to the American Board, Manchester, Cumberland Co., N. C., if he is left-handed, I think would manage as well as could be expected, and try to comply with orders. Adieu for this time.

MRS. E. C. WRIGHT.
Anniversary Week is upon us, and we are glad to present to the readers of the Recorder, special features that have never before appeared in this paper. Several cuts of the Institution buildings are not at the present writing available, but such as are herewith used will surely be appreciated.

The grounds of Alfred University are decked in their most beautiful attire. The easy sloping hillside, crowned with its cluster of pines, is beautified by its encircling College buildings, its meandering walks, evergreen, maple, elm and chestnut shade trees; flower beds, class mounds and monuments, stone bridges and park, presents a scene of picturesque loveliness, which is probably unsurpassed by any campus in Western New York.

The ample grounds and buildings of to-day are in wide contrast with the Alfred Academy of 1837, when opened by James R. Irish, in a building 28 by 36 feet on the ground, and 10 feet high, the one in which Pres. Wm. C. Kenyon also began his life work in the spring of 1839. But these men were building better than they knew, and the energy, enthusiasm, and self-sacrificing devotion which Pres. Kenyon threw upon the altar of this Institution, from 1839 to 1866, made possible its succeeding achievements. The genius of Pres. Allen's aesthetic nature, which for nearly thirty years was weaving itself into the life of the University, seems to-day almost to speak forth in every form of beauty of ground and trees, that his taste and care so largely helped to form. The Steinheim stands pre-eminently as his monument, built under his personal direction during the last few years of his life. Its ground measurement is 69 by 84 feet, with 66 feet as greatest height. It is built entirely of stone, there being used over 3,000 different kinds, gathered within a radius of 25 miles, but representing most of the rock formations as far north as Labrador, from which direction they were brought hither in the glacial period, making one of the richest geological deposits in the country. The main room is 20 feet high, surrounded by a gallery and finished in native woods. The building is used for cabinet purposes and contains various things from the ancient cities of the old world, and from lands of the new. It also contains an ancient vase, from the island of Crete, said to be 3,000 years old, into which were placed, after his body was cremated, the ashes of the lamented President, Jonathan Allen. He was a grand man, with a white beard, massive forehead, and noble form, of whom his successor, Pres. A. E. Main, recently said, "If he had lived in old Grecian times the Greeks would have worshiped him as a god.

The Kenyon Memorial Hall is a handsome building in memory of President Kenyon, the funds for which were raised by Prof. E. P. Larkin. It is of stone, the two upper stories veneered with brick and finished in cut stone. Size 65 feet wide, and 55 feet high, the tower being 70 feet high.

There is also a large and commodious Brick Boarding Hall, containing besides rooms for students and teachers, rooms for the two Ladies' Lyceums and for Physical Culture.

The Chapel is adorned with a good pipe organ, and the building contains recreation rooms and the two gentlemen's Lyceums. "The Gothic" is used for class work and residence. The Observatory with its astronomical instruments deals in things among the stars.

The Institution has an excellent library, pleasantly located on the third floor of Memorial Hall, with beautiful outlook on hills and valleys. It contains over 9,000 volumes. There were many donations and many new books received last year, the tables fairly groan under their weight, and every available space is filled with them; new cases are being made. Among the new books is a finely bound set of six volumes of the Century Dictionary, the gift of Geo. H. Babcock. A very remarkable book from the same donor is one containing the Psalms in Latin and Latin hymns, found in an old convent in Mexico, and may be 150 years old. It measures 33x28 inches, is 6 inches thick, with leather-covered wood binding. The recent large purchases were made with great care. The library is a great educator in both the school and the town, as the citizens draw valuable works for home reading, and the students may be found at all hours of the day reading, taking notes, and looking up data upon particular subjects. A reading-room is connected with the library which contains many daily and weekly papers and the best magazines. They use the decimal system of classification, originated by Melvil Dewey, a former Alfred student, and now Secretary of the State Board of Regents. The Assistant

At this writing the Anniversaries have already begun, with an excellent baccalaureate sermon by President A. E. Main, from 2 Peter 1:5-7, on "Addition." This Sunday evening the sec-
Alfred Centre is an ideal town for a school. Two miles from the railroad, it is free from the noise and ailments of railroad towns. For nearly fifty years without a license, it is free from temptations to intemperance. A highly religious community, its spiritual influences are safe and uplifting to the young life of those whose formative years are passed in its midst.

Though still a village of only about 900 population, it has some features and industries that usually accompany only towns of larger growth.

First of all is one church of over six hundred members, about five hundred of whom are resident, and under the pastoral care of the popular pastor, B. G. Davis. The audience room of the church is comfortable and contains a pipe organ, though the building is by no means modern and will likely give way some time for a better structure. They have a good parsonage, built a few years since at a cost of $5,000.

The village has a fine $5,000 graded school building that helps to complete the educational system of the place.

The publishing interests are largely represented in Alfred. Here the American Sabbath Tract Society has its Publishing House. There is also the office of the Alfred Sun, and the printing rooms of the Sabbath Visitor.

The Trustees offer for each Commissioner’s District in Allegany and adjoining counties a free, full-course scholarship, to any graduate from a registered high school or academy, who passes the best competitive examination, to be given under the direction of the School Commissioner of each district.

The question of changing the name and character of the Institution from a university to a college, is being agitated. Alfred is the natural college center for all South-western New York. It has no geographical competitor. A golden opportunity and brilliant future is awaiting it if only the people will rise to the needs and emergency of the hour. It needs money, more and more endowment. It needs students. It was born of the tears, struggles, and sacrifices of consecrated men. It has been fostered by like continued sacrificial labors. It justly appeals to the people of our own denomination for their sympathy, their gifts, and for the sons and daughters, and it certainly must not appeal in vain.

The fall term will open Sept. 4, 1894. For particulars address the President.
THE SABBATH RECORDER

YOUNG PEOPLE'S WORK.

THE HEREAFTER.

Hereafter! O we need to waste
Our smiles or tears, what's he before?
No bitterness but holds a taste
Of something sweeter, after all;—
No depth of agony but feels
Some fragment of almighty trust—
Whatever death unlocks or seals,
The mute beyond is just.
—James Whitcomb Riley.

The Sabbath-school of the Chicago Church has voted to pay the expenses of Ross W. Palmberg to the North-Western Association at Dodge Centre, Minn.

The year has expired for which so many of our young people pledged themselves to read certain portions of the Sabbath Recorder.

We do not ask them to renew the pledge, but we trust that interest in the work will not grow less, but on the contrary will increase with the release from compulsory reading. We hope soon to have a number of papers which were read at the Association.

SOME MISREPRESENTATIONS.

I was interrupted in my work this afternoon by one of the numerous agents, peddlers or traveling salesmen, whichever name you prefer, who so often call us to the door in the cities. This time it was a simple, cheap, germ proof filter. Feeling sure that no such thing had ever been made, I investigated—and purchased. It consisted of two circular pieces of cotton flannel, to be fastened over the water faucet by a strong wire spring. It did not surprise me to see the amount of dark sl黄 left upon the white cloth after half a minute's use, for I had seen Lake Michigan since the late storm; and the sediment in our water pitchers had testified to the impurity of its waters.

But this filter is by no means germ proof and so the agent admitted when cornered. Why then does he at first so represent? It removes a large per cent of the solid matter from the water but it cannot remove all the germs which cause diarrhoea, typhoid fever and other diseases. No one should rely upon such a filter. All drinking water should be thoroughly boiled, and the next day, the sediment in our water pitchers had testified to the impurity of its waters.

Our young people are misled and injured, often physically and nearly always financially, in the matter of patent medicines. Dr. J. H. Kellogg says, "Thousands of adventures, whose love for filthy lucre has rendered them oblivious to the rights of their fellows, and unscrupulous as to the methods by which their ends are to be obtained, have amassed immense fortunes in the manufacture and sale of pernicious, useless and in some instances wholly inert substances. The two things necessary for the success of any new nostrum are an attractive or striking name and judicious advertising." These medicines are recommended for many troubles which have more than one stage and need therefore different remedies as the disease progresses. But the advertiser gives the same remedy at all periods. Again, he gives the same remedy to all people, while the experienced physician treats the patient as an individual. Any one interested in this subject and wishing to know the composition of many commonly used patent medicines will be interested in "The Monitor of Health," published by the Battle Creek Publishing Co., Mich. Many are useful preparations, but they are sold for a large profit, and often are unsuited to the case in which they are employed. It is far better when ill to consult a competent doctor at once and save the useless or dangerous delay.

S. C. B.

OUR MIRROR.

PRESIDENT'S LETTER.

In our Christian Endeavor work let us use great care not to drag or fall into ruts. Competition in business drives the world out of its proper way, and businessmen have a wonderfully leveling effect sometimes. The work of the Christian Endeavor Societies has had great influence on the church work, still I find some of our prayer-meetings are falling into rut, in some of the following ways.

I see some do not commence at the time appointed; no one prepared to take charge of the music, or they have not previously selected their hymns, or have made selections more suitable for a funeral than for a wide-awake prayer meeting. These plans are often announced so low that men in the room cannot understand the number or page. The leader of the meeting need not feel compelled to tell unless he has something to say, but give his Scripture lesson to the people and go rapidly from one exercise to another; do not have eight or ten prayers in succession, but short prayers, asking God to meet present needs, with a verse of song between every second or third prayer. Do not sing the book through when you do sing, or grill the organ before singing and between verses. Let singing be singing, in praying, or in speaking. Close the meeting when the time expires; do not hold the meeting until all are talked and sung out. Talk, pray and sing loud and distinct enough to be understood by all. Do not allow any one person to dictate or carry on the meeting. It requires the people to make a good Christian Endeavor prayer-meeting; no one person can do it. If all will do their part no one will find time to bore the meeting.

If matters as you Christian Endeavor work tell us through the "Mirror" what they are, and we will try to answer and assist you. Let us fortify against depletion from vacation and hot weather, and close up our Conference year in good order.

E. B. Sandiers.

OUR YOUNG FOLKS.

Gave with the love of God on every side, Breaking that love in each one's heart a plain and true worship, I work or wait, still following my guide, Breathing each sweet, congenial air.

'Tis this I know of thee, my Lord and God,
That filleth my soul with peace, my lips with song:
Then sing thy song, my soul and heart and tongue;
Leaning on thee, in weakness I am strong.
—Christian Standard.

CHARLIE'S EXPERIENCE. BY HATTIE.

As Dr. Kenneth was walking down the street one day, he heard some one using very bad language, and saw who it was. He stopped and watched the boys playing, until Charlie Brown noticed him. Charlie blushed, turned red, and was about to leave when the doctor accosted him thus:

"Charlie, what does your mother think of such language?" "My mother doesn't know anything about it," he replied.

"But," persisted the doctor, "suppose some one should tell her?"

"The boys all swear, and they would not be mean enough to tell on me, sir," he pleaded.

Dr. Kenneth walked away wondering at the code of morals that honored boys and dishonored God. A few weeks later Dr. Kenneth was called to Mr. Brown's. When he reached the house he found Charlie in bed and delirious, with father and mother watching over him.

"It is another attack of brain fever," explained his mother.

Then, turning to the boy, she exclaimed, "Charlie, do try and be still! don't talk about so much.

"I don't want to," he exclaimed; "why don't you leave me alone? I want to get out of this? and then followed such language as no mother should hear from her son.

"O, my son!" she exclaimed, "what does this mean?"

But his only answer was another volley of oaths. His mother was almost distracted. Turning to her husband, she exclaimed, "What does it mean?"

"It means," explained the father, "that street language does not sound well on a sick bed."

In vain did the doctor and the father try to quiet the boy; they were in the same way. When the doctor saw the effect it was having on his mother, he requested Mr. Brown to take his son away. Before the doctor left he met Mrs. Brown in the room.

"Doctor," she exclaimed, "what do you think of it?"

"He is a very sick boy," said the doctor, "but we have brought him through with good nursing before, and I hope will do so again."

"O, doctor!" she exclaimed, "he must not die! he must not die! he must get well! To succession, but short prayers, asking God to think of him dying with such language on every side, that sick room."

This passed very swiftly; he grew gradually worse; he scarcely ever knew any one; his father and mother watched him night and day, compelled to bear such language as any street gamin might use. The neighbors kindly offered to help nurse him, but his mother refused.

"He is so delirious," she said; ""a strange face might make him worse."

"But," persisted the neighbor, "if he does not know any one, it will not hurt him."

But the mother was firm; she could not let another in that sick room.

"I think the change will come to-night," said the doctor.

Mrs. Brown walked the floor restlessly, repeating to herself, "He must not die! he must not die!"

Mothers are ground by the cradle of their dying infants, can know nothing of this terrible agony. "All my prayers will avail nothing," she said. "He must answer for
his own sins; it will be terrible to meet a just and holy Judge with so much unrepented of."

But the Lord was gracious and Charlie was brought back. Life. When the fever left him, he was very weak, but in his right mind. He was very thankful for all their kindness, and the care they showed him.

When Charlie was much better the doctor decided to have a talk with him. "Charlie," he said, "are you not thankful you are getting well?"

I am very thankful," he said, "and I owe it all to my dear mother."

The doctor shook his head, and answered, "No, there was one watching over you, and do you know who it was? He had called you this time you would have gone to your lifelong rest. I see marks of perplexity when he noticed that one of the two tree trunks which the elephant engaged in pumping such a turbulent sound, he was so used to looking about him, he was not for the world but seemed to find it difficult to express his joy and life. His song of woods and streams, of running brooks and meadows full of sweet flowers. He told the patient, and the gentleman who was low and notices of perplexity when he saw the tree-trunk, which had been going to put it in its place. He rolled away the support after a moment that he was going to have the end of life. He then returned to the pump and completed his task.

An Elephant’s Good Sense.

In India domesticated elephants are usually given drink from large wooden troughs filled with well water by means of a pump, and it is commonly an elephant that fills this trough. Every morning he goes regularly to his task. While visiting a friend at his fine residence in India, a correspondent of a paper saw a large elephant engaged in pumping such a trough full of water. He continued: "In passing I noticed that one of the two tree trunks which supports the trough end had rolled from its place, so that the trough, still elevated at one extremity, would begin to empty as soon as the elephant moved to the level of the top at the other end, which lay on the ground. I stopped to see if the animal would discover anything with its helplessness began to move, to the end which had lost its support. The animal showed signs of perplexity when he saw this, but as the end near him lacked much of being fall, he continued to pump. Finally, seeing that the water continued to pass off, he left the pump handle and began to consider the phenomenon, and seemed to find it difficult to explain. Three times he turned to his pumping, and three times he examined the trough.

I was an abashed looker on, impatient to see what would be done. Soon a lively flapping of the ears indicated the dawning of light. He was turning the tree-trunk, which had rolled under the trough. I thought for a moment that he was going to put it in its place again. But it was not, I soon understood, the elephant was disturbed by that which he could not understand, and the end which he found it impossible to roll. Raising the trough, which he then found to be in its place. The elephant now stood on the great feet, he rolled away the support around his trunk, and then set the trough down, so that the water could run into the pump.

The doctor shook his head, and answered, "I see marks of perplexity when he saw the tree-trunk, which had been going to put it in its place. He rolled away the support after a moment that he was going to have the end of life. He then returned to the pump and completed his task.

A Maltese Cross.—A boy who had been in silent adoration of God. The night he told of the melody so thrilling, the songs of cruel men, of small, stifling dens, where wild woodland animals are locked up in prison, the gentle tones died away, the songster flew away.

An overjoyed boy turned red and then white, and exclaimed, "Surely not, O, doctor; I did not swear in the presence of my mother?"

"Yes," he said gravely, "you did, and it almost broke your mother’s heart. The night we thought you would go, you were repeating anything but a prayer. I tell you it is one thing to love your parents, and another to live up to that love. What do you think of my words, with the water reached the level of the top, there was a known songster. Oh, on he sang, telling not of pains and penalties, but of life and happiness. Higher yet and higher swelled his voice, as he proclaimed his faith for these pains to enjoy life. His song of woods and streams, of running brooks and meadows full of sweet flowers. He told the patient, and the gentleman who was low and notices of perplexity when he saw the tree-trunk, which had been going to put it in its place. He rolled away the support after a moment that he was going to have the end of life. He then returned to the pump and completed his task.
the exercises began. The following programme rendered by the graduates was indeed a feast for all:

Prizes: Louis Kenes, Miss Allie Davis. Head Lights, Charles Holden.
A song "O God, the King, until the Lord," Misses Lizzie and Mamie Dow.
Correctors and Editors, Miss Enice Kennedy. Assistant, Miss Eunice E. Law.
Right, Ernest A. Randolph.

The orations were upon living questions and the orators all rendered in a manner that carried the audience with them and held the listeners spellbound to the very last word.

The degree of Bachelor of Commercial Science was conferred upon Miss Lola Lew, W. Howard Holmes, Cecil W. Cunningham, and L. W. and John L. Cline.

The diplomas due to those completing the course in shorthand and typewriting were given to Mr. Charles E. Hall, Homer O. Kendall, Miss Ella Holmes and Miss L. Lew. The diplomas due to students who have completed the preparatory normal course were presented to Mr. Charles E. Law, Mr. Chester R. Ogden, Miss Allie Davis and Eunice Kennedy. The degree of Bachelor of Arts was conferred upon Mr. Ernest Randolph.

The class exercises at three o'clock were full of wit and pathos, and laughter and tears followed each other in quick succession.

But the crowning event of the week came on Wednesday evening, when every available standing place was occupied, and all seemed to join in the stirring eloquence of Rev. A. H. Lewis, who held them in rapt attention to the last word.

After this lecture, the audience, in response to an appeal by Brother Hoffman, pledged $655 toward paying off the college debt. At this writing one-half of the entire debt of $2,600 has been pledged in West Virginia, at Association and Commencement. This includes the one-tenth of all the nation's debt, by the help of good friends outside of West Virginia, who are so deeply interested in the college.

If the readers of the Recordor wish to hear about this work from someone who has no personal interest here, let them ask Rev. A. H. Lewis, or any of the delegates to the Association who have been here and seen for themselves.

THEO L. GARDNER.
June 12, 1896.

Surely none are so full of cares, or so poor in gifts, who waiteth trustfully on God, with the prayer, "O Lord, what wilt thou have me to do?" to which he will not give the ministry for him, so much is there to be set right in the world, and so many need that help and comforting. Let us have a care that we miss not our turn of service, and pass by them to joy, nor be so rich to covet privileges it is to be heavy-summer contractors on errand of love.

SOULS are made sweet, not by taking the solid foods of this world, but by putting something in—a great love, a new spirit, the spirit of Christ.—Henry Drummond.

Bore out the thought of God, a living person, and life becomes man, existence unmeaning, the universe dark, and resolve is left without a stay, aspiration without a support.—E. W. Robertson.
June 21, 1864

THE SABBATH RECORDER.

UNITARIANISM, COUNTERFEITS, ETC.

BY G. A. TEMPLE.

(Concluded.)

"King's Chapel" in Boston, originally Epis­
copal, is now Unitarian. James J. Palmer, the pastor, in the case of a counterfeit orthodox church, and Unitari­
anism is "the base alloy" by which it has be­
come one.

There, the "Rector," always a Unitarian clergyman, "gowned, hooded and bejeweled" by Episcopa­
listic fashion, with prayerbook in hand, goes through the "service" in genuine, "regulation," Episcopal form and order. But neither Litanies, nor preaching
there is guilty of any taint or bias from the or­
thodox, the "Epicurean" or "philosopher of faith." Thus the worship and "service" in
King's Chapel is Episcopalian, only in form; in substance it is always Unitarian, a shameless, perpetual caricature upon even divine worship itself!

It appears that after their first "pastor," a counterfeit, orthodox Episcopalian had been with them about three years (1792-1795) he learned that "his opinions had undergone such a change that he found some parts of the liturgy to be at variance with the tenets which he had come to hold," a marvelous discovery no doubt! and offered them an amended form of prayer for use at the chapel, which, with other alterations in the liturgy, were adopted by a vote of the church, November, 1811.

This would show that the Episcopal organization remains unchanged. But those seven votes against the change, together with the earnest protests against subsequent innovations, all show strong, at least, presumptive evidence that the change involved a violation of the legal rights of the minority, and that the retention of the Episcopal organization, polity and form of worship is a mere legal ruse, to hold the "chapel" property against the just claims of its rightful proprietors.

To the honor of the Episcopalian denomination, "from the day of the ordination of Mr. Free­man," (the Unitarian counterfeit pastor, T. P.) Nov. 18, 1787, "King's Chapel ceased to be among the Episcopal churches of Boston," "Hist. Am. Epis. Ch." p. 494.

This was the first recorded exploit of the Unitarian denomination as "a robber of churches." Its subsequent success in that line has been truly phenomenal. No sect or body of men, if we except those so-called "or­thodox" churches now cursed with the new "advanced" theology, can show its equal.

Surely a sect which has gained so much of its present material possessions and position by assassination should be condemned to "be the only true" exponent of either Christian morality or the Christian faith!

But 5. Did you ever see a counterfeit "or­thodox" institution of learning, either college, university, or theological seminary? "No." I can tell you of one, two, or more.

For a long time before the present "orthodox" element was snatched from Harvard Divinity School, the orthodoxy of both that and Harvard Col­lege was mixed and counterfeited with Unitari­
anism, so that both College and Seminary were one species but genuine counterfeit, a corrupt fruit which perverted the judgment and submerged and substituted the faith of the

SPRITUAL PERCEPTION.

Nicoodemus came to Jesus by night saying: "We know that art a teacher come from God, for no man can do the miracles that thou doest, except God be with him." Jesus replied, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." Nicoodemus came telling Christ his mental belief of him, Christ tells him a second story, and in a follow-up verse tells him, "Man must be born of water and the spirit," to enter into the kingdom of heaven.

John the Baptist said he baptized with water. "But there cometh one mightier than I, he shall baptize you with the Holy Ghost and with fire." If he is not first in our hearts we shall not come unto him. If he is not first in our hearts we shall never come unto the Lord's will.

This is shown by the words of Jesus at the very beginning of his ministry when he said: "The kingdom of heaven is at hand." This shows that the kingdom of God has come into the world, and that the one who comes in the name of the Lord shall be blessed. This is the reason why Jesus went about doing good and teaching the people.

When the disciples asked Christ why he spake to the multitude in parables, he replied, "Because they seeing saw not; hearing they heard not; understanding they understood not." From this and from the rest that he said at that time to his disciples, he evidently saw it was mere curiosity that induced them to follow and listen to his teachings. He well knew it did not come unto them from without, but he did his disciples were following him for spiritual benefit, and the deep spiritual meaning of the parables were made known to them, I believe he will do the same for us to-day. Christ's sayings are hard for us to understand, and if we only listen to them from without we will never understand. If we look to Christ to make known to us his meaning, and we, like the disciples, serve him for his love we have for him and not from selfishness, the deep spiritual meaning will be made known to us.

No one ever went numbly to Christ for light but what he was blest. The days of his revelation are not past; he still giveth knowledge of the Father. If we desire spiritual help we must go to him and not from selfishness to his personal presence. It is selfishness that is the beam in our eyes. "He that doeth my will shall know the doctrine." Before Christ's crucifixion he said to his disciples, "It is expedient for you that I go away and send unto you Comforter." This Comforter is the Holy Spirit, that came to his disciples after the ascension. While he was on earth he could not be everywhere; his disciples were looking to his personal presence. It was better that this Comforter should come and dwell within. The Holy Spirit is Christ in the invisible form. If we have the faith of the disciples this Spirit will do the same for us to-day that Christ did for his disciples. "Howbeit, when he, the Spirit of Truth is come, he will guide you into all truth." It is this Spirit that will show us the light. If we are in doubt or in trouble let us look to this spirit which dwells within, and light will be given us, for Christ said, "All power is given unto me in heaven and in earth." "Observe whatsoever things I have commanded you; and lo! I am with you always, even unto the end of the world."
asked for baptism and admission to the church. Truly the spirit of the Lord was made manifest in that session and seemed very real. But Brother Burdick gave the right hand of fellowship to two sisters received into the church upon profession of their faith. The afternoon session was held at the M. E. Church at Coloma Station, where we were listened to a very able sermon from Isa. 45: 32.

First-day morning session was held at the same place. Text, 1 Sam. 15: 22-33, also 1 John 5: 3. In the afternoon of the same day we went to Pleasant Lake about five miles away where the ordination of Brother was administered. Thus ended one of the most interesting meetings it was our privilege to attend.

E. D. Richmond, Clerk.

For Sale.
To settle the estate of Rev. James Bailey, deceased, the home occupied by him in Milton, Wis., is offered for sale. It is a splendidly built Queen Anne cottage, large, roomy, finely finished and in perfect repair. It offered as a great sacrifice. The tenant in the house is considerable line of furnished, and carpet, bed-room set, and heavy furniture is offered for a mere trifle of its cost. For terms apply to E. S. Bailey, 304 Michigan Ave., Chicago, III.

SPECIAL NOTICES.

If he be the will of God, the Seventh-day Baptists of South Dakota will convene for their Yearly Meeting at the church at Big Springs, Union Co., S. Dak., commencing Friday, June 29, 1894, and continue over Sunday. Persons coming on the train from the east will be met at Hawarden, and those coming from the West at Alcestor, Thursday, June 28th. Persons coming at any other time please notify P. F. Ring, Big Springs, who will be present at any time.

For Sale.

J. P. Mosher, Alfred Centre, N. Y., Agent for Allegany County.

BULLARD & Co., Con. Apts., Elmira, N. Y.

YOST WRITING MACHINE CO.,
61 Chambers St., New York, N. Y.

The Lexington Avenue Meeting Room, 254 E. 42nd St., at 9:30 A. M., followed by the regular preaching service. Strangers are cordially welcomed, and all friends in the city over the Sabbath are especially invited to attend the service.

Address, Rev. J. G. Burdick, New Mipah, 66 Barrow St.

The Seventh-day Baptists of Hornellsville, N. Y., holds regular services in the lecture room of the Sabbath church, corner of Church and Genesee streets, at 2:30 P.M. Be present at the New Mipah Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath keepers remaining in the city over the Sabbath.

Alfred Centre, N. Y.

CUMBERLAND, EXCELSIOR,—Copies of the minutes and reports of the Seventh-day Baptist Council, held in Chicago, Oct. 30-31, 1889, bound in fine cloth, can be had, postage free, by sending 75c. to this office. They are current at places where the annual minister's library is complete without it. A copy should be in every home. Address John P. Mosher, Ag't, Alfred Centre N. Y.
REV. A. W. COON,
CANCER DOCTOR.
Now looking to open practice in Y. F. L. prepared to receive cases of professional men, with or without insurance, with or without personal property or capital. Will furnish all necessary facilities to treat cases, and will kill the cancer in a few hours, with very slight disturbance of the professional man. He will be at his home for special arrangements.

Address.

Rev. A. W. Coon, Alfred Centre, N. Y.

D. L. Dowd's Health Exerciser.

Forgotten, infant, youths and adults desirous of being invigorated, to gain strength and health, would do well to address Mr. D. L. Dowd, Alfred Centre, N. Y., for his Health Exerciser. A fine piece of machinery, manufactured in London, Eng., and built to last a lifetime. Hundreds of thousands of people have been greatly benefited by using this Health Exerciser, which it is capable of doing. The price is very reasonable and the machine is very durable. A few words from Dr. W. H. C. Denton, of the New York Medical Society: 'I have been using this machine for several years and find it very beneficial in the treatment of various diseases. It has helped me to overcome many difficulties that other methods have failed to accomplish.'

We Want 1000 More Book Agents for Our "Journey Around the World" Tours.

We want 1000 more book agents for our "Journey Around the World" Tours. We are paying 100 cents worth of work for $1.00. This is a great opportunity for anyone who is interested in travel and would like to earn money while exploring the world. If you are interested, please contact us today and we will provide you with all the necessary information and support.

Sabbath Recorder

1400 THE SABBATH RECORDER.

June 21, 1894.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Sea Niagara up to Date.

For a sight seeing pleasure trip there is no spot in the world equal to Niagara Falls, and at such low rates as offered by the popular Erie no one need stay at home. Take Sunday, June 5th, and join the Erie's excursion to Niagara Falls. Tickets good two days to return. Special train will leave Alfred at 6:30 A. M. Fare round trip only $5.

C. A. Brown, owner of the land comprising the peninsula and Point's Island, in Pearl Harbor, who arrived in San Francisco June 23 from Honolulu, said that he had no fixed propositions to the American government, giving refusal for a statement. The price for each of the tracts has been named, and Admiral Brown has forwarded a report on the matter to Washington.

We Want 1000 More Book Agents for Our "Journey Around the World" Tours.

We want 1000 more book agents for our "Journey Around the World" Tours. We are paying 100 cents worth of work for $1.00. This is a great opportunity for anyone who is interested in travel and would like to earn money while exploring the world. If you are interested, please contact us today and we will provide you with all the necessary information and support.

D. L. Dowd's Health Exerciser.

Forgotten, infant, youths and adults desirous of being invigorated, to gain strength and health, would do well to address Mr. D. L. Dowd, Alfred Centre, N. Y., for his Health Exerciser. A fine piece of machinery, manufactured in London, Eng., and built to last a lifetime. Hundreds of thousands of people have been greatly benefited by using this Health Exerciser, which it is capable of doing. The price is very reasonable and the machine is very durable. A few words from Dr. W. H. C. Denton, of the New York Medical Society: 'I have been using this machine for several years and find it very beneficial in the treatment of various diseases. It has helped me to overcome many difficulties that other methods have failed to accomplish.'

We Want 1000 More Book Agents for Our "Journey Around the World" Tours.

We want 1000 more book agents for our "Journey Around the World" Tours. We are paying 100 cents worth of work for $1.00. This is a great opportunity for anyone who is interested in travel and would like to earn money while exploring the world. If you are interested, please contact us today and we will provide you with all the necessary information and support.

Sabbath Recorder

1400 THE SABBATH RECORDER.

June 21, 1894.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Sea Niagara up to Date.

For a sight seeing pleasure trip there is no spot in the world equal to Niagara Falls, and at such low rates as offered by the popular Erie no one need stay at home. Take Sunday, June 5th, and join the Erie's excursion to Niagara Falls. Tickets good two days to return. Special train will leave Alfred at 6:30 A. M. Fare round trip only $5.

C. A. Brown, owner of the land comprising the peninsula and Point's Island, in Pearl Harbor, who arrived in San Francisco June 23 from Honolulu, said that he had no fixed propositions to the American government, giving refusal for a statement. The price for each of the tracts has been named, and Admiral Brown has forwarded a report on the matter to Washington.

We Want 1000 More Book Agents for Our "Journey Around the World" Tours.

We want 1000 more book agents for our "Journey Around the World" Tours. We are paying 100 cents worth of work for $1.00. This is a great opportunity for anyone who is interested in travel and would like to earn money while exploring the world. If you are interested, please contact us today and we will provide you with all the necessary information and support.

D. L. Dowd's Health Exerciser.

Forgotten, infant, youths and adults desirous of being invigorated, to gain strength and health, would do well to address Mr. D. L. Dowd, Alfred Centre, N. Y., for his Health Exerciser. A fine piece of machinery, manufactured in London, Eng., and built to last a lifetime. Hundreds of thousands of people have been greatly benefited by using this Health Exerciser, which it is capable of doing. The price is very reasonable and the machine is very durable. A few words from Dr. W. H. C. Denton, of the New York Medical Society: 'I have been using this machine for several years and find it very beneficial in the treatment of various diseases. It has helped me to overcome many difficulties that other methods have failed to accomplish.'

We Want 1000 More Book Agents for Our "Journey Around the World" Tours.

We want 1000 more book agents for our "Journey Around the World" Tours. We are paying 100 cents worth of work for $1.00. This is a great opportunity for anyone who is interested in travel and would like to earn money while exploring the world. If you are interested, please contact us today and we will provide you with all the necessary information and support.

Sabbath Recorder

1400 THE SABBATH RECORDER.

June 21, 1894.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Sea Niagara up to Date.

For a sight seeing pleasure trip there is no spot in the world equal to Niagara Falls, and at such low rates as offered by the popular Erie no one need stay at home. Take Sunday, June 5th, and join the Erie's excursion to Niagara Falls. Tickets good two days to return. Special train will leave Alfred at 6:30 A. M. Fare round trip only $5.

C. A. Brown, owner of the land comprising the peninsula and Point's Island, in Pearl Harbor, who arrived in San Francisco June 23 from Honolulu, said that he had no fixed propositions to the American government, giving refusal for a statement. The price for each of the tracts has been named, and Admiral Brown has forwarded a report on the matter to Washington.

We Want 1000 More Book Agents for Our "Journey Around the World" Tours.

We want 1000 more book agents for our "Journey Around the World" Tours. We are paying 100 cents worth of work for $1.00. This is a great opportunity for anyone who is interested in travel and would like to earn money while exploring the world. If you are interested, please contact us today and we will provide you with all the necessary information and support.

D. L. Dowd's Health Exerciser.

Forgotten, infant, youths and adults desirous of being invigorated, to gain strength and health, would do well to address Mr. D. L. Dowd, Alfred Centre, N. Y., for his Health Exerciser. A fine piece of machinery, manufactured in London, Eng., and built to last a lifetime. Hundreds of thousands of people have been greatly benefited by using this Health Exerciser, which it is capable of doing. The price is very reasonable and the machine is very durable. A few words from Dr. W. H. C. Denton, of the New York Medical Society: 'I have been using this machine for several years and find it very beneficial in the treatment of various diseases. It has helped me to overcome many difficulties that other methods have failed to accomplish.'

We Want 1000 More Book Agents for Our "Journey Around the World" Tours.

We want 1000 more book agents for our "Journey Around the World" Tours. We are paying 100 cents worth of work for $1.00. This is a great opportunity for anyone who is interested in travel and would like to earn money while exploring the world. If you are interested, please contact us today and we will provide you with all the necessary information and support.

Sabbath Recorder

1400 THE SABBATH RECORDER.

June 21, 1894.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Sea Niagara up to Date.

For a sight seeing pleasure trip there is no spot in the world equal to Niagara Falls, and at such low rates as offered by the popular Erie no one need stay at home. Take Sunday, June 5th, and join the Erie's excursion to Niagara Falls. Tickets good two days to return. Special train will leave Alfred at 6:30 A. M. Fare round trip only $5.

C. A. Brown, owner of the land comprising the peninsula and Point's Island, in Pearl Harbor, who arrived in San Francisco June 23 from Honolulu, said that he had no fixed propositions to the American government, giving refusal for a statement. The price for each of the tracts has been named, and Admiral Brown has forwarded a report on the matter to Washington.

We Want 1000 More Book Agents for Our "Journey Around the World" Tours.

We want 1000 more book agents for our "Journey Around the World" Tours. We are paying 100 cents worth of work for $1.00. This is a great opportunity for anyone who is interested in travel and would like to earn money while exploring the world. If you are interested, please contact us today and we will provide you with all the necessary information and support.