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PRIEST'S UNTO GOD."

BY ROSE TERRY COOKE.

There is a silent ministry
That knows no rite of book or bell;
That eyes divine alone can see,
And heaven's own language only tell.

It has no altars and no fane,
No waiting crowd, no tuneful choir;
It serves from beds of speechless pain,
From lips that anguish brands with fire.

From homes of want, and loss, and woe,
Its worship rises up to Him
Who hears those accents faint and low,
Through the loud praise of cherubim.

The dauntless heart, the patient soul,
That faces life's severest stress
With smiling front and stern control,
Intent its suffering kin to bless;

The meek, who gather every hour
From briar and thorn and wayside tree,
Their largess scant of fruit or flower,
The harvest of humility;

The tempered will that bows to God,
And knows him good though tempests lower;
That owns the judgments of his rod
Are but the hidings of his power;

That sings the sun behind the cloud,
Intent to labor, pray and wait,
Whatever winds blow low or loud,
Sure of the harbor, soon or late:

Like the small blossoms by the way,
Enduring cold, enjoying sun,
In rain, or snow, or sprinkling spray
Cheerful till all their life is done.

Dear homely ministers of love,
Used and forgot, like light and air!
Ah, when we reach that life above
They will be stately seraphs there!

TOPICAL AND SCRIPTURAL ILLUSTRATIONS.

BY H. B. MAURER.

Spiritual Pride.

"But in one point, my dear brother," Wesley once wrote to Asbury, "I am a little afraid both the Doctor (Coke) and you differ from me. I study to be little, you study to be great; I creep, you strut along; I found a school, you a college. Nay, and call it after your own name. O beware! Do not seek to be something! Let me be nothing,

and Christ be all in all. One instance of your greatness has given me great concern. How can you, how dare you, suffer yourself to be called a bishop? I shudder, I start at the very thought. Men may call me a knave or a fool, a rascal or a scoundrel, and I am content; but they shall never, by my consent, call me a bishop. For my sake, for God's sake, for Christ's sake, put a full end to this." Matt. 10:24, John 13:16, 17, Phil. 2:7.

Errors Need Human Support.

In the Seminary library at Princeton, N. J., there are about 2,000 bound volumes and 3,000 pamphlets on baptism. They were collected by a Presbyterian, of Philadelphia, and donated to their institution. Any one proposing to write on the subject ought to read all these publications, so that he may be sure that his presentation shall be original and fresh. Matt. 15:13.

Sin the Tap-root of Infidelity.

The late Earl of Rochester was an unbeliever to whom his friends often looked as a star of no common brilliancy. His courage was even heroic, having a spirit not to be influenced by any cowardly dread of death. But in his later days, when cool reflection came and conscience was allowed to speak out, wishing to undo the evil he had done by his profane scoffs against religion, he often laid his hand upon the Bible and declared, "A bad heart, a bad heart is the great objection against this Holy Book;" and most carefully did he provide for having the recantation of his infidelity authenticated, as the honest and deliberate act of a dying man. Matt. 7:16-20.

Neglecting Home.

Many men are so rushed and driven by business affairs that they often say, laughingly, that they have no time "to get acquainted with their families."—The Boston Post tells an amusing incident regarding one of these very busy men:

He usually left home before his children were up in the morning, and did not return until after they had gone to bed. He was hurrying away one morning when he found that his little boy had arisen earlier than usual and was playing on the sidewalk.

"Go into the house." The little fellow refused. His father seized him and punished him.

The child went into the house crying, and the mother asked, "What's the matter?"

"Man hit me!" cried the child.

"What man?"

"Why, the man that stays here Sundays." 1 Tim. 5:8.

Slanderers.

"Nor do they trust their tongues alone,
But speak a language of their own;
Can read a nod, a shrug, a look,
Far better than a printed book;
Convey a libel in a frown,
And wink a reputation down;
Or, by the tossing of a fan,
Describe the lady and the man." Prov. 10:18, 1 Tim. 3:11.

PROSPECTS OF MORMONISM.

In a recent number of the Chicago Standard is a letter written by the Rev. S. B. Randall, in which he gives his impressions of what fell under his eye in Salt Lake City, "the Mecca of the faithful." "A strange sensation," he remarks, "comes over the traveler. Although in a part of his own country, he feels as if in another civilization. This impression is deepened by closer acquaintance with the people and their customs." A graphic description is given of "Temple Block," which, he says, "is to Salt Lake what the Golden mile-post was to Rome—the center of all things." The great attraction is the Temple, its corner-stone laid April 6, 1853, the building composed entirely of polished white granite, quarried twenty miles distant, its dimensions being one hundred and eighty-six feet long by ninety-nine wide. It is very far from completion, and several millions more will be expended on it before it is finished. A description of the famous Tabernacle in which the public services are held, is given, followed by that of the Assembly Hall, and of "Zion's Co-operative Mercantile Institution," commonly called "the Coop." The city is spoken of as having "a healthy continuous business growth, with increasing manufactures and broadening mercantile interests." Among the Mormon part of the citizens "there is a wholesome dread of the law, which keeps them from open acts of hostility; and a growing love of gain, which causes them to see the policy of fairly treating the new Gentile comers."

With regard to the future of Mormonism Mr. Randall speaks cautiously. He confesses that the more he tried to study the problem, the greater was his perplexity. To get at exact and reliable information on certain points of inquiry was very difficult. He had to believe that some of the parties whom he questioned were much like the old Scotchman, who had such a reverence for truth that he seldom used it. He refers to a cause which is doing more to prevent polygamous marriages than all the enactments of Congress, viz., the females are becoming such slaves to fashion "with its demand for increasing outlay on bonnets, dresses, and all manner of finery," that it is about as much as a man can do to support one wife. This encouraging circumstance is mentioned, viz., that there has been a marked falling off in the number of immigrants from all parts of the globe. The missionaries have come to the conclusion that it is not advisable to import too much material for "persecution." It seems to us that the statement which Mr. Randall makes of the strange and most unreasonable doctrines which are held by the Mormons furnishes the best proof that before the light of increasing knowledge such a system of error and corruption is destined, at no distant day, to pass away.—Morning Star.

WE feeble mortals have the privilege of speaking to our Maker. We utter words here or pour out our desire in the closet, or when walking in the street or engaged in our daily employment we breathe an ejaculation. The word may be scarcely louder than a whisper, it may be inaudible to our neighbor, and yet it cannot die away into silence, nor can it be lost through blending with other sounds; nothing can drown it or prevent it from reaching its destination. It passes beyond sun and stars; it enters the presence-chamber of the Almighty. Amid the ceaseless strain of praise that whisper reaches the divine ear, touches the infinite heart, moves the omnipotent arm. It sets in motion long trains of events, and brings down showers of blessing on those who utter it.—W. Landels.

MISSIONS.

MEDICAL MISSION WORK.

Paper read at anniversary of the Missionary Society at Alfred, Aug. 22, 1889, by E. S. Maxson, M. D.

I ask your attention, for a short time, to the consideration of medical mission work.

This is a topic with which many of you are already familiar; yet I trust that a review of the subject may not be unprofitable.

A medical missionary is a person that combines the healing of the sick with the preaching of the gospel. Christ, as you all know, was the Great Medical Missionary. Matthew tells us that Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

Christ also instructed his disciples to do this work. He sent forth the seventy with the command that they should heal the sick and say unto them, "The kingdom of God is come nigh unto you."

During the early and middle ages Christ's teaching was not forgotten. The Christian Church cared for the destitute sick. Every monastery had its hospital in which not only the sick were treated, but also the aged and helpless were cared for. When the Reformation came there was a change. The sick and poor were then handed over to the state, while religion and medicine were separated.

We must now advance to the early part of the present century in order to find a revival of medical mission work. In 1822, there was published a treatise entitled, "Hints on Missions," in which the author suggested that the employment of medicine might be of great value in overcoming the prejudice which missionaries encountered while preaching the gospel. Before 1840, a small number of medical missionaries had already gone to the foreign field. Especially noteworthy among these was the Rev. Peter Parker, an American physician, who, in 1834, began a very successful work in the city of Canton. While on his return to America, in 1841, Dr. Parker made a short visit at Edinburgh during which a number of celebrated physicians and philanthropists of that city became so much interested in his accounts of success in China, that they determined to organize a society for the promotion of medical mission work. The Edinburgh Medical Missionary Society was accordingly established in 1841. The growth of this Society's work has been remarkable. For a number of years its funds were mainly expended in diffusing information concerning medical missions. Then pecuniary aid was given to medical students who were preparing for missionary service. Next, medical missionary work was begun among the poor of Edinburgh.

The year 1861 found the society in possession of a dispensary, which was used as a training institution for the students. On the site of that dispensary now stands a fine structure built in memory of David Livingstone, and intended for the accommodation and training of those studying to become medical missionaries. In this building the students have a home while they are pursuing their four year's medical course at the celebrated University of Edinburgh. What is of still more importance, there is furnished an abundance of medical mission work among the sick and poor who come for treatment.

The Edinburgh Society has fitted many men for the missionary organization of Europe and

has also itself established several missions in the foreign field.

In London, there was founded a Medical Missionary Association, having objects somewhat similar to those of the Society at Edinburgh. By the publication of a monthly magazine the London Association had done much in diffusing information concerning medical missions. To us, as Americans, there is, perhaps, more interest in the work of Dr. George Dowkontt. After some years of experience in medical mission work, that gentleman, in 1881, came to New York City for the purpose of there founding a society similar to the one in Edinburgh, which should both accomplish a local work and also train men and women to go to foreign lands. A number of physicians, alike distinguished for professional achievements and for high Christian character, assisted Dr. Dowkontt in forming what is now known as the International Medical Missionary Society. In 1881, their first dispensary was opened by Dr. C. R. Agnew.

Eight years have passed and now the society has six mission dispensaries in New York, and two in Brooklyn. The society also maintains a Training Institute where last year fifty-nine students received instruction. While pursuing their studies in New York, the students of the International Society have the advantages of practical medical mission work among the poor at the dispensaries. Visits are also paid to the sick at their homes and a great philanthropic and Christian work is thus accomplished. Let us now consider the growth in some of the chief fields of modern medical missions.

In the history of home medical missions, the United Kingdom takes the lead.

The first home medical mission was established in 1848 among the poor people at Birr, Ireland. This mission was founded and supported by the Edinburgh Society. The second home medical mission was opened at Edinburgh in 1853. Since that time medical missions have been founded in most of the large cities of Great Britain. In London, alone, there are now at least eight of them.

While the success of medical missions in Great Britain had thus for a long time been an established fact, the first organized medical mission in America was not opened till 1879. In that year Mr. E. F. Baldwin and Dr. M. B. Kirkpatrick started a medical mission in Philadelphia. Since then medical missions have been opened in a number of the chief cities of America.

As an auxiliary to rescue-mission work in the cities of both Europe and America, medical missions have proved of great value, since the medical evangelist can gain access to many that others could not reach.

China, India and Africa are usually chosen as the typical fields of foreign missionary work.

If America has been slow in employing home medical missions, she has been among the first to send medical missionaries to foreign countries.

The Rev. Peter Parker, already mentioned, was the first medical missionary to China. Beginning his work at Canton, in 1834, Dr. Parker established a hospital that proved a great success, both as a place for relieving suffering and for preaching the gospel. It was said of this distinguished missionary surgeon that he opened China to the gospel at the point of his lancet. Dr. Parker was soon followed by others. In 1838, the Medical Missionary Society in China was founded. It is, thus, the oldest organization of this kind in the history of modern missions. At the present time there are in China

eighty-two medical missionaries, of whom sixteen are ladies.

Much successful work has been accomplished in the various dispensaries and hospitals. The publication of *The China Medical Missionary Journal* was begun two or three years ago.

In India, as in China, the first medical missionary was an American. This honor belongs to the late Dr. John Scudder, a native of Freehold, New Jersey, who, in 1820, located in the northern part of Ceylon. Later, he removed to Madras. For many years his life was spared to labor in the work that was dear to him. The success of medical missions in India is a well established fact. In different parts of that country, but more especially at Agra, much has been accomplished by way of training native students for medical missionary work.

What name is more closely associated with Africa than that of David Livingstone. In 1841, Dr. Livingstone there began his work. He was a man of many expedients. He could build houses as well as teach, preach, and heal the sick, and hence was well fitted for work in the Dark Continent. Two years ago the number of medical missionaries in Africa was thirty-one. They are found in the cities of the north, along the coasts, and a few even in the central parts of the continent.

There are many other interesting fields of work. Among the Jews, at least seven medical missions have been established, presenting a happy contrast to the hatred and intolerance that for hundreds of years have been shown toward that ancient people.

To bring Christian truth to the Mohammedan ear has been a most difficult task. In effecting this, however, nothing has succeeded better than the medical mission.

The arguments in favor of medical missionary work are indeed many. By its employment, an audience is obtained for the evangelist, not that he may gain some unfair advantage over the people, but that he may show the Christian religion to be one of love and mercy.

As a pioneer agency medical missions have been especially efficient. Dr. Elmslie was able to open Kashmir to the gospel, where other missionaries had been driven away.

The medical mission is of value, also, in preventing apostasy in time of sickness. Again and again it has happened that converts who could have no Christian physician to attend them have been drawn back to heathenism through the influence of their native doctors. In many countries, the treatment of disease is monopolized by the priests. Hence, in such lands, it does not seem strange to the natives when the medical missionary comes for the purpose both of giving religious instruction and of healing the sick.

In many lands, medical treatment is not only inefficient, but cruel. Occasionally we read of missionaries returning home in order to obtain a medical education, that on going back to the foreign field they may give some relief to the suffering.

The Zenanas, of India, offer an urgent invitation to medical missionary ladies. None but they can relieve the sick in those prison homes. To the medical missionary most naturally falls the task of giving instruction in hygiene and morals. There is, perhaps, scarcely a country in the world without the need of temperance work.

The medical mission should not be considered as altogether an indirect agency for the spreading of Christianity. Unless the medical missionary is an evangelist himself, doing the work

of an evangelist, he is not worthy the name of medical missionary.

There are not a few Christian churches in China, India and other parts of the world that owe their existence to the work of medical missionaries. Many that have received blessings from the medical mission have borne witness to the value of this agency.

There is no longer the gift of tongues and the miraculous healing; yet the Lord has raised up men to study out the best methods of acquiring language; he has raised up others to perform the most delicate operations attained in surgery.

Those of you who have read Dr. Swinney's letters from China know that the task of the medical missionary is not an easy one. Many have laid down their lives for the work.

Love for Christ and his kingdom has given success to medical missions. May there not be for them, in the future, a still brighter path?

WOMAN'S WORK.

THE Presbyterian women say there's a call for a leaflet, to be addressed, not to woman of poverty or of average means, for her missionary mite, but to the rich for abundant gifts.

IN MEMORIAM.

Died, near Kent, Nebraska, May 31, 1889, May Louise, wife of Bird Forester Janes, aged 32 years and 10 days. She was in usual health, and in the morning while attending to her household duties, died suddenly of heart disease. Sister Janes was the daughter of Edward H. and Eliza Taylor, was born at Green Lake Prairie, Wis., May 20, 1857, but was taken to Minnesota at three years of age, remaining there seventeen years. From thence she came to Nebraska which has since been her home. When only eight years old she became puzzled over the Sabbath question from her own reading of the Bible, her own people observing Sunday. This her grandfather explained to her satisfactorily, at the time. At the age of fourteen she was given a class in a Sunday-school. Two years later she united with the M. E. Church. For six years she was a teacher in the public schools, where she had daily Scripture reading and prayer. She was married Dec. 25, 1878, and settled at North Loup. She commenced keeping the Sabbath in 1879, was baptized Nov. 10, 1883, and united with the Seventh-day Baptist Church in this place, and was a teacher in the Sabbath-school until she moved away, about five years ago. Since which time she has been alone as a Sabbath-keeper, but firmer than ever in her convictions and practice of the truth. She was a faithful wife and loving mother, an earnest worker in the cause of Christ, and a prominent member of the Woman's Missionary Society.

She leaves to mourn their loss, a husband and three children, and numerous relatives and friends. The funeral services were held at this place, where she was brought for burial. The sermon by the pastor, Rev. G. J. Crandall, was preached from Matt. 24: 44, "Wherefore be ye also ready, for in such an hour as ye think not the Son of man cometh."

Many friends here know her kindness,

And where e'er our steps may tend
May the fragrance of her goodness
In our future being blend.

Resolutions adopted by the Woman's Missionary Society, of North Loup, Nebraska:

WHEREAS, God in his providence has seen fit to remove from his earthly vineyard, and from among us, our much loved sister, Mrs. May Louise Janes, and

WHEREAS, we believe God to be an allwise, righteous, and merciful Father in his dealings toward his children, though we, in our blindness, cannot always see them so, therefore,

Resolved, That we bow in submission to his holy will and that we hold her in kind and grateful remembrance.

Resolved, That the Woman's Missionary Society, of North Loup, has lost a valued member, in the death of our beloved sister; the missionary cause and religion an earnest, active and effective advocate, and that we consider her example worthy of imitation, and as we feel her loss we double our diligence in the cause of the Master.

Resolved, That we hereby tender our heartfelt sympathy to the bereaved relatives and friends in their great affliction, and that a copy of these resolutions be presented to the family of the deceased, also that copies be sent to *The Loyalist* and SABBATH RECORDER for publication.

LOTTIE CLARKE, }
CALLIE PRENTICE, } Com.
MELVA WORTH, }

OBSTACLES TO THE SUCCESS OF THE WOMAN'S FOREIGN MISSION CAUSE.

Abstract of article in *Woman's Missionary Record*, July, 1889.

There is no grand work ever recorded in the annals of the world's history, having for its object the enlightenment of men, the amelioration of their condition, or the advancement of society on any line of progress or culture, that has not been met at the outset—and indeed, through the entire prosecution of the plan—by opposition which threatened to subvert all the efforts put forth for its accomplishment. Through the trial and suffering born of this antagonism, in God's providence are developed the heroes destined to inaugurate the transitions in politics, society and religion, which are to revolutionize and evangelize all the nations of the earth. Examples line the pages of history. Woman's Foreign Missionary Work cannot, therefore, from the logic of events, be an exception to this rule. Opposition will be provoked from those who love ease better than exertion, those who love money better than duty, and from those who measure Christian obligation by inclination. But no opposition should discourage our work. As the temper of steel is proved by successive exposures in the crucible of fire, so only through the alembic of Aerial, can our zeal attain that white heat which expels all dross, and leaves only a resultant of consecrated effort, which must win success.

The objections to the foreign mission cause, and especially woman's share in it, seem to exceed in number and cogency those predicated against any other religious or humanitarian scheme. Coming, as they do, from the Christian church, from those who worship at our altars, and mingle their voices with us in praise and prayer, we are forced to give them consideration, and vindicate our position as workers in the foreign mission field. One of the most formidable obstacles is the lack of educated opinion among the older membership, in some of our churches, in regard to organized efforts for the conversion of the heathen, being a part of Christian duty.

We cannot compel belief, but decisions in regard to duty should only be incorporated into our moral code, after a conscientious study of God's Holy Word. Do we not find our duty on this point clearly outlined there? What means our Saviour's commission to his disciples, "Go ye into all the world, and preach the gospel to every creature"? Was not this a message to us, as well to those whose upturned faces caught the reflected glory of his ascension. How can this command be obeyed except through foreign mission work?

When questions of our relations to God and our fellow-men are involved, it is incumbent on us to give conscience a fair chance to make right decisions, and in order to this just dealing, "we

must extend the field of our knowledge, know much, think much, and compare much," remembering that it is only "a conscientiousness based upon a thorough knowledge of our duty, which is acceptable to God." Were it otherwise, a justification might be found for lighting the fires of Smithfield, for wielding the exterminating sword on St. Bartholomew's eve, and for consigning thousands of innocent victims to the deadliest of all iniquities, the Spanish Inquisition.

We cannot expect to convert those in our churches who are opposed to foreign missions, but we can neutralize the effect of their examples by training the children of the church to making regular contributions to church work, missions especially. It is not the amount given, but the habit which is formed, which we would emphasize. That will grow with their growth, and when maturity brings larger resources and grander opportunities for doing good, a vista of good deeds and their blessed results, will be opened through their liberality and self-sacrifice, whose consequences will end only in eternity.

It may be asked, can a church prosper in the present day, if not engaged in foreign mission work? Judging from facts and statistics, and from the increase in membership and spirituality since foreign missions have become a part of active church duty, we answer negatively, and perhaps to this cause we may ascribe the decay in some of our once flourishing churches.

In the prosecution of our work we must expect disappointments, criticism, and even apparent defeats, but it is the *Lord's work*, and he will care for his own. Our plain duty is to "Go forward" with unquestioning obedience as to the inadequacy of means to results, and like David of old, slay the giants in our path and win the earth for Christ.

HARMONIOUS LIVING.

There is satisfaction in living, and in having lived, which rarely arises out of life for those who have not acquired the habit of accommodating themselves, nobly and properly, to the temper of the passing moment. To possess a frame of mind in unison—or, even better yet, in harmony—with the vicissitudes through which we are called to pass, is to be richly and sweetly content. But to be thoroughly and helplessly out of tune with the events or the temper of the passing moments, as they pass, is to be dissatisfied and miserably discontent. So, then, it is necessary to cultivate a power of appreciating and joyfully entering into the sudden, surprising and various changes that each hour of the day is likely to bring us. We may be called upon to pass, without notice, from sunshine into shadow, from jubilee into sorrow, from ecstasy to pain. We may need to mount from the gay to the grave, from the petty to the sublime. We may be led without opportunity for preparatory reflection from merest trifles to deciding and momentous crises. Physician, pastor, teacher, may be summoned from the feast to the deathbed, from the search for a lost pin to the search for a lost soul. A word brought by the postman or spoken by a neighbor may make revelations of existing facts that will require instant change for demeanor. In all enjoyment of peace and pleasure we are, like the soldier, to be ready for marching orders to the front; in every flush of victory we are supposed to be prepared to graciously accept the orders to retreat, and in all these vicissitudes the satisfaction of living consists in our ability to speedily adjust ourselves to the word of the master. If we can accept, cheerfully, the orders that the master gives us, and even under painful or happy surprises attune our being to the temper of that wherewith we are surrounded, our life will be enriched and glorified in its bright sides, and yet more deeply enriched and made grandly sublime in its darker sides.—*Christian Secretary*.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1889

July 6.	Samuel Called of God.....	1 Sam. 3: 1-14.
July 13.	The Sorrowful Death of Eli.....	1 Sam. 4: 1-18.
July 20.	Samuel the Reformer.....	1 Sam. 7: 1-12.
July 27.	Israel Asking for a King.....	1 Sam. 8: 4-20.
August 3.	Saul Chosen of the Lord.....	1 Sam. 9: 15-27.
August 10.	Samuel's Farewell Address.....	1 Sam. 12: 1-15.
August 17.	Saul Rejected by the Lord.....	1 Sam. 15: 10-23.
August 24.	The Anointing of David.....	1 Sam. 16: 1-13.
August 31.	David and Goliath.....	1 Sam. 17: 32-51.
September 7.	David and Jonathan.....	1 Sam. 20: 1-13.
September 14.	David Sparing Saul.....	1 Sam. 24: 4-17.
September 21.	Death of Saul and his Sons.....	1 Sam. 31: 1-13.
September 28.	Review.....	1 Samuel.

LESSON XI.—DAVID SPARING SAUL.

SCRIPTURE LESSON—1 SAM. 24: 4-17.

4. And the men of David said unto him, Behold the day of which the Lord said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose and cut off the skirt of Saul's robe privily.
5. And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt.
6. And he said unto his men, The Lord forbid that I should do this thing unto my master, the Lord's anointed, to stretch forth my hand against him, seeing he is the anointed of the Lord.
7. So David stayed his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on his way.
8. David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.
9. And David said to Saul, wherefore hearest thou men's words, saying, Behold David seeketh thy hurt?
10. Behold, this day thine eyes have seen how that the Lord had delivered thee to-day into mine hand in the cave and some bade me kill thee; but mine eye spared thee, and I said, I will not put forth mine hand against my lord; for he is the Lord's anointed.
11. Moreover, my father see, you see the skirt of thy robe in my hand; for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that there is neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest my soul to take it.
12. The Lord judge between me and thee, and the Lord avenge me of thee; but mine hand shall not be upon thee.
13. As saith the proverb of the ancients, Wickedness proceedeth from the wicked; but mine hand shall not be upon thee.
14. After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea.
15. The Lord therefore be judge and judge between me and thee, and see, and plead my cause, and deliver me out of thine hand.
16. And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said is this thy voice, my son David? And Saul lifted up his voice and wept.
17. And he said to David, Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil.

GOLDEN TEXT.—Be not overcome of evil, but overcome evil with good. Rom. 12: 21.

INTRODUCTION.

God's chosen leaders are often prepared for their work by long and severe discipline. David formed no exception to this general rule. His persecution by Saul covered a period of about seven years. During this time he fled to Nob, thence to Gath, to the cave of Adullam, to the wilderness of Judah, to Engedi, Carmel, and at Gath among the Philistines. These were years of peculiar hardships and temptations, giving valuable discipline and training to Israel's future king.

EXPLANATORY NOTES.

"Behold the day of which the Lord said." David's men thought the time had come for the fulfillment of the prophecies in Samuel 15: 28; 16: 1, 12. Also 20: 15 and 23: 17. Their counsel was to kill Saul and enter at once upon his office as king. "Then David arose." Possibly his first impulse was to do as he was advised. Dr. Adam Clarke thinks this first intention was the cause of his remorse afterward, as expressed in v. 5. "David's heart smote him." David was remarkably conscientious and loyal, and the last act of disrespect or violence caused him sorrow. "Because he had cut off Saul's skirt." This was undoubtedly done to convince Saul of David's good intention. It proved that he had been in David's power, and still was not harmed. v. 6. "He is the anointed of the Lord." For this reason David would not lift his hand against him. It would be disloyal both to God and to the kingdom of Saul. v. 7. "So David stayed his servants." Held them back, his wiser counsels prevailed. v. 8. "And bowed himself." An act of homage and deference to the king, due his station, though not due his character. This act of bowing is very expressive of submission. In that country even now the subject bows before his superior by kneeling down and touching his forehead on the ground. v. 9. "Wherefore hearest thou men's words?" David's enemies were trying to inflame the heart of the king against him. Doeg was one of these enemies, as seen in chap. 22: 8-10. v. 10. "Behold mine eye spared thee." A figure of speech where a part is placed for the whole. It means "I spared thee." v. 11. "My father." Saul was not only David's king, but his father-in-law, also. v. 12. "The Lord avenge me of thee." He placed the whole matter in God's hands, thus showing his great faith. v. 13. A common proverb of the ancients. v. 14-

"After a dead dog, after a flea." This is a forcible, but modest admission of his own worthlessness. He does not think himself worth pursuing. He is only a dog or even a flea when caught, or possibly he intimates that the king would find it as difficult to catch him as it would be a flea. v. 15. "The Lord therefore be judge." Let God determine who is the guilty one. v. 16. "And Saul lifted up his voice and wept." Saul's heart was touched. His better nature for the moment asserted itself. v. 17. "Thou art more righteous than I." Penitent—but only for a short time. Many a sinner is thus often convicted for a moment, and then plunges into transgression deeper than ever, only to learn repeatedly as Saul did that "The way of the transgressor is hard."

THE LATE DR. H. BONAR.

The Rev. Dr. Horatius Bonar, senior minister of the Grange Free Church, Edinburgh, died on July 31st, at the age of eighty-one. The name of Bonar is a loved and honored one in Scotland. It has been borne by men who did much for religion by their life and teaching. Before 1688 John Bonar, minister of Torphichen, was a torch-bearer in dark days. Horatius Bonar, who has just passed away, was born at Edinburgh in 1808, and received his early education at the High School and University of Edinburgh. He was fortunate in having Dr. Chalmers for a teacher at the Edinburgh University. The lessons taught him by that eminent man of God were doubly helpful; they laid the foundation of the solid learning which grew with his growing years, and they filled him with the enthusiasm of a master mind consecrated to the highest aims. In 1839, at the age of thirty-one, the student became a minister of Kelso, situated on the banks of the Tweed, and surrounded by a country celebrated in song and story. He gave himself up to his work with unflagging assiduity. In the pulpit he preached with fire and unction; and in house-to-house visitation he proved himself the comforter of the sorrowful and the guide of the perplexed. Varied and numerous as were the calls on his time, he managed to spare some hours to edit the *Presbyterian*, a magazine which did yeoman service for evangelical truth in its day. He loved to handle the pen, but his chief joy lay in preaching the gospel. The impulses he got from his teacher were deepened by his fellowship with the saintly Robert Murray M'Cheyne, of Dundee. A great revival had sprung up in Dundee. The Spirit of God was poured out, and many souls were saved. Mr. Bonar entered heartily into the movement and helped to spread it. At home and from home he spoke as a dying man to dying men. This success did not satisfy him. He wished to do more. He thought his pen could reach those beyond his voice, so he wrote "the Kelso Tracts." His aim was three-fold—to warn the careless, to put salvation before men in the simplest possible manner, and to edify believers. These messengers of life entered hundreds of homes, and were eagerly read. Their circulation in Great Britain was very large, and they met with a cordial reception in America. Their beneficent work is not yet ended, for to this day they are blessed of God to many people.

Dr. Bonar's influence over the young was always remarkable. His winning manner and gentle tones caught their attention, and his weighty words, made effectual by the Holy Spirit, impressed their hearts. His Sabbath-school services in Kelso are still remembered with delight. He wrote for each service a hymn, which was sung by the boys and the girls. These hymns have since found their way to most Sabbath-schools. Among them are such favorites as "I lay my sins on Jesus," "I was a wandering sheep," "A few more years shall roll." After the singing came a short address, in which the love of Christ was told. These hours among the lambs of the flock were full of intense pleasure; they were rest to the pastor, and were attended with the best results.

When the "disruption" of 1843 occurred, there were many stirring changes. Many of the families of the Presbyterian Church were sorely perplexed by the difficulties which surrounded them, but the pastor of Kelso was not. For conscience' sake, and to show his practical sympathy with his brethren in distress, he at once cast in his lot with the Free Church. He had not, like most of those who left the Established Kirk, to leave his church on leaving the denom-

ination. It was secured to him and his congregation by some special clauses in the title deeds, and so, as the years rolled on, it became increasingly a centre of light and usefulness.

Dr. Bonar has written much and well. He had read much, and had a fine memory; his heart was on fire with love to Christ and souls, and as a natural consequence his were winged words, and his books have enjoyed a wide and merited popularity. His "Night of Weeping" has been as balm to many bereaved and lonely hearts, comforting them in the presence of the newly opened grave; while his "Morning of Joy" has, in many instances, lifted the thoughts of the sorrowful to that radiant land where suffering and death are unknown. "God's Way of Peace" has still a friendly hand for those who are seeking increased light. "The Land of Promise," "The Desert of Sinai," "Light and Truth," are among the best known of his other books, which go on teaching lessons in Christian experience, and unfolding the truths of the kingdom of the Redeemer. In all he wrote, as in all he said, Dr. Bonar was swayed by his life purpose—God's glory and the profit of souls.

His position on prophecy was pronounced, and for years he was a well-known champion of pre-millennarian views. He embodied his opinions in "Prophetic Landmarks," which has become the hand-book of those of his way of thinking. Nobody can read that book without feeling the author's earnestness. His advocacy of these beliefs was also promoted in the *Quarterly Journal of Prophecy*, which he conducted with singular skill for many years.

He visited Sinai and the Holy Land in 1856, and turned the tour to good account. On his return home, he wrote a book describing, in graphic language, what he had seen, and flinging the light of careful observation on Bible scenes. Other services to the elucidation of Scripture followed. The most valuable of them was "Light and Truth: or, Bible Thoughts and Themes." As his reputation grew, efforts were made to lead him to a larger sphere. Such efforts were unsuccessful, till, in 1865, a handsome new church was built in that suburb of Edinburgh, called The Grange. He was asked to fill its pulpit, and he consented. Like-minded men and women flocked around him; and for twenty-three years he ministered to them. Few visitors to Edinburgh during that period have missed the opportunity of hearing him preach. They might go out of curiosity to see and listen to the sweet singer, but they were not long in the pew before they forgot the poet in the preacher. The opening prayer lifted them into the presence of God, and there they remained as the rich voice went on to speak of a love stronger than death, and of the deep experiences of Christian living. A Sabbath at the Grange is, as we have reason to know, a treasured memory to many tourists.

In March, 1886, the Edinburgh Presbytery gave permission to the congregation to call a colleague. In 1874 he took a prominent part in Messrs. Moody and Sankey's great revival meetings in Edinburgh. On April 5, 1888, he was made the recipient of a present at Edinburgh of £1,000 in appreciation of the grand service which he rendered to the Church of Christ at large. The chair was taken by Sir T. Clark, and the presentation was made by Sir W. Muir. The last days of an aged saint seem like a summer sunset, they are full of peace and beauty. The strong sun has run its course, and as it sinks to rest it bathes the landscape in a golden glow, which makes the already beautiful more beautiful still. So was it with Horatius Bonar. His long life was spent in giving light, and its close was aglow with the beauty of saintliness.

Dr. Bonar's poetry is well known. His "Hymns of Faith and Hope" were the fruit of thirty years' thought and feeling. Their title is very appropriate, for they sing of faith triumphant in difficulties, and of hope that never grows old. They are not sectarian, but seek to utter the experiences of all who serve the Lord Jesus Christ. They contain poetry of the highest order, in which, as in his prose, he never forgot that his work in the world was to proclaim "Christ and him crucified." The Cross was for him the center of the universe, and the atoning sacrifice of Calvary was his dearly-loved theme. —*Christian Herald*.

WHAT ROME IS DOING.

The attitude of the Roman Catholic Church towards our government and institutions, presents food for reflection, to say the least about it. It is a subject upon which much has been said and written, and upon which there is great variety of opinion. Without discussing the subject ourselves, at this point, we present below a pretty good symposium on the subject made by an exchange, from which we clip it.

Rome is aiming to get only Roman Catholics in on police duty in every city and town in this country. See here:—*The Western American* says that "a recent effort to learn how many Protestants were among the 1,300 policemen in Chicago, resulted in showing only 225 not subject to Jesuit dictation."

The Voice (N. Y.) says: "The Pope's position at Rome is becoming more and more strained. In the by no means remote chance of European war, he will be compelled to depend for all communications on the Italian government, and in ways that will be peculiarly distasteful to him. It seems that his best course will be to secure his asylum in Spain, the only country that is loyal to his idea of temporal as well as spiritual rule."

The Morning Star does not hesitate to say: "There is coming a struggle between the Church of Rome and the United States, of which the premonitions have been felt at times, and are agitating the minds of thoughtful men. It may be the last great struggle between the Papacy and Republicanism, issuing in a final triumph for one or the other."

The Boston Herald, a mongrel sheet that blows hot and cold out of the same mouth, and is neither Protestant nor Romanist, but anything you please to suit selfish ends, on the parochial school question, at last admits that "it is a danger signal seen in advance. This cloud is to-day no bigger than a man's hand, and it appears in a clear sky, but there is a possibility of an expansion of it that might involve the whole country in a religious contention."

At Tremont Temple, Rev. R. S. McArthur, D. D., spoke to 3,000 people, and said: "We are not unwilling that Catholics should have their rights, but we are not willing that they should have ours. The possession of supreme temporal power is the fundamental idea of the Pope and of those nearest him. Orders are transmitted from the Pope downward to his meanest subject, and this means that every consistent Romanist shall vote as the Pope says, which means that an American citizen must vote as one who is the subject of a foreign power shall dictate. When Rome steps in and tries to rule America from the Vatican, then, by the grace of God, we will step in and say, No!"

The Non-Conformist (Eng.) writes: "It may be questioned whether there is any spot on this earth to-day where Roman Catholicism is as firmly seated, or as richly endowed as in the Canadian province of Quebec. A moderate estimate rates these endowments at a minimum of £10,000,000 sterling, which, under existing circumstances, yield an annual revenue of £600,000. A church containing less than a quarter million of families rejoices in an annual income of two million and a half sterling, or twelve million dollars! Propaganda schools in the neighboring states and in other parts of the dominion have their headquarters in Quebec."

The Presbyterian Messenger (Eng.), noticing Scott's great work on "The Catacombs of Rome," says: "These sermons in stones (the monumental inscriptions in the catacombs,) are then used to prove, in a relentless and unchallengeable fashion, the wholesale departures from primitive Christianity by the modern Church of Rome. The verdict of the book is this—Romanism is baptized paganism. And we entirely endorse the judgment. In these days when Romanism is being stealthily spread among us, this book ought to be scattered in thousands all over the land."

At a meeting in England, Rev. J. H. Nelson, of South America, said: "Brazil is a Roman Catholic country, and the people are harder to reach than the cannibal Indians, far up the Am-

azon River. The Romanists are thoroughly pagan, worshipping many idols. There are only about fifty Protestant ministers in Brazil, with a population of 12,000,000, twenty of these ministers are natives. Masonry and Catholicism are at sword points in Brazil. The Masonic lodges are trying to give the people a substitute for the religion of Romanism. They baptize children into Masonry and worship the Great Architect of the universe, but they are not able to give the people Christ and salvation. The priests and nuns of that country, with outward sanctity, are open sepulchres, full of inward corruption."

The London Christian says: "It may be noted that Rev. James Neil, the well known writer and speaker, in his 'Palestine Re-peopled,' states that in the opinion of the Jesuits the removal of the seat of apostasy to Jerusalem is the only step to revive its waning influence. He further quotes from a work written by one Abbe Michon, in which such a departure is advocated as likely to further 'the grand scheme for the union of the churches.' Again, the construction of the railway from Jerusalem to Jaffa, to which we lately alluded, may be destined to play an important part in the development of this phase of Eastern events."

A despatch from Washington gives the following:—

John H. Surratt son of the Mrs. Surratt who was executed as a result of conspiracy trial for the murder of Abraham Lincoln, has been living in Baltimore since the trial. He has had his life insured, and in the application blanks against the question, How did your mother die? wrote this: "She was murdered by the United States government."

For the story of this Jesuit traitor see "Chiniquy's Fifty Years with the Church of Rome."

We heard some Catholic girls say recently: "The Catholics liberated the slaves." Who told them that lie? When will they find out that the Pope of Rome was the only foreign power that recognized the Southern Confederacy, and thereby did all he could to retain the slaves in bondage? About 75 per cent of the deserters from the Union army were Roman Catholics.—*The American*.

"The Roman college, to which President Cleveland went and assisted in laying the corner stone previous to his last nomination, will be, when finished, sixty-two feet higher than the dome of the national capitol at Washington, where this temple of Romanism will rear its head."—*City Front Gazette*.

The Advance (Cong.), of Chicago, referring to the bargain with the Pope struck by the Quebec government, by which \$400,000 is awarded to the Jesuits in consideration of an old-time, but obsolete claim to confiscated estate, says: "The Canadian Government has 'gone to Canossa' and stands hat in hand before the Pope."

OBEDIENT UNTO DEATH.

As Christ grew in wisdom during his youth, so he came to understand the will of him that had sent him more and more clearly as he advanced from one part of his work to another. From the Scripture he had early learned that the Messiah would be called upon to suffer. At the opening of his ministry he impliedly told the Jews at Jerusalem that he would suffer death at their hands, and then rise again. We may, indeed, suppose that his last sufferings were held in abeyance, to a certain extent, in his mind whilst he was engaged in his mighty works; but that as these neared their completion his passion came uppermost in his thoughts. He, therefore, went from the mount of transfiguration up to Jerusalem to die, as he told his disciples, fully conscious that he was to offer himself up as a sacrifice for the sins of the people. This was his Father's will, and it was also his own free choice. Better by far than we, be we ever so strong or advanced in knowledge, he saw and felt its necessity, as manifestly so as the necessities of nature around him. Through his Spirit he vouchsafed to believers such insight into it as they needed for the confirmation of their faith; but after all is its mystery deep, dark, and profound, where all our thoughts are drowned. The universal voice of humanity called for a sacrifice for the sins of the world;

the holiness and justice of God required it; and it is plain that unless he had been put to death and then brought from the grave alive, men could never have believed in him, nor trusted in him for salvation. He had repudiated the kingdoms of this world because their spirit was enmity to God, and he must now build up for himself a kingdom or dominion which was to take their place. The spirit which ruled at Rome and throughout the Empire; in Greece, pervading its bright literature; in India and China, with the treasures of ancient wisdom; and in the multitudes of various barbarous nations, was the spirit of this world at enmity with God, even under its best forms, utterly helpless, but persistently holding the people in its iron grasp. To break these bonds, to overthrow such an empire as this, it was necessary, absolutely so, for the Son of God to die on the cross and rise again. All this he knew better than we can know; and therefore he went up to Jerusalem with full knowledge of what would befall him there at the feast, and with entire resignation to his Father's will.—*Reformed Church Messenger*.

LIFE IN JAPAN.

From an article in the September *Century* by the artist Wores we quote the following: "In Japan women have always held a higher position than in other Asiatic countries. They go about freely wherever they please, and the seclusion of the Chinese is wholly unknown to them. The schools receive as many girls as boys; and as a result of my observations I can safely say, without idle compliment, that the former are brighter than the latter."

"By degrees, and under these favorable conditions for general observation, some of the causes of the people's happy spirit of independence began to be revealed to me. The simplicity of their lives, in which enters no selfish rivalry to outdo one another, accounts in a large measure for this enviable result. Regarding one another very much as belonging to one family, their mode of life is more or less on the same plane, and consequently a spirit of great harmony prevails. A very small income is sufficient to supply the ordinary necessities of life, and everything else is secured with but little effort. Household effects are few and inexpensive; and should everything be destroyed by fire or lost in any way, it is not an irreparable calamity. All can be replaced at a small outlay and life go on as before."

"The tenant, upon renting a house, is put to little expense to furnish it; indeed, he requires absolutely no furniture at all. The clean, finely woven mats which cover the floor serve as table, chair, and bed; and as it is the universal custom to remove the shoes before entering a house, there is no danger of one's bringing with him the dirt from the streets."

"His bedding consists of cotton quilts, which are spread out on the floor at night, rolled together in the morning, and stored away in a closet during the day. A few pictures (*kake-mona*) and specimens of beautiful script decorate the walls, a few vases contain sprays of flowers, and a number of cushions on the floor complete the furnishing of a room. Yet it does not seem empty or cheerless; for the general arrangement of harmonious colors, the different woods employed in its visible construction, and the beauty of the finished workmanship, make a most harmonious and pleasing combination. Paint is never used to cover the wood, much less to substitute a false grain."

AWAKE up now, O thy faithful and devout soul, and go after thy Redeemer. Follow his footsteps, gather up diligently the drops of his blood and sprinkle them with a truth in thine heart! Take up the bundle of myrrh, and lay it at thy breast, O thou noble bride, and spouse of Christ! His passion that he suffered for thee, write in thy mind! Learn to die to all sin, from thyself and from all the world, that thou mayest be crucified unto the world, and that the world be crucified unto thee.

HISTORICAL & BIOGRAPHICAL.

INCIDENTS IN THE LIFE OF ELD. RICHARD HULL.

A brief sketch of the life of this minister appeared some time since in the *SABBATH RECORDER*. Mention was made of his missionary work in the Western Association, assisting in the formation of some of its churches. Before us lies a letter from John Bright, Corresponding Secretary of our General Missionary Board, informing him of his appointment to work under their direction. It is dated at Shiloh, N. J., June 20, 1825, and is as follows:

"To our beloved brother, Richard Hull: The Seventh-day Baptist General Board of Missions, at their Annual Meeting, in Cohansy, in June, 1824, thought proper to appoint and employ you as a missionary of the cross, to travel under their patronage for the space of two months of the ensuing year, in the south-west part of the state of New York and that part of Pennsylvania adjacent to it.

"Brothers Daniel Babcock and Amos Satterlee are also appointed, each for two months on the same field with you. You will, of course, consult with them as to the best method of filling these appointments, separately. You will pay particular attention to the scattered and destitute of our order, and endeavor to build them up in the faith once delivered to the saints. At the same time, you will not neglect those of other denominations, who may stand in need of the warnings and comforts of the gospel. You will preach Christ and him crucified, and be patient in suffering and enduring afflictions for his sake. You will keep a written account of your travels and labors, and the apparent success attending them; also a statement of your expenditures, receipts and donations intended to aid the mission, and by whom given.

"The Board recommend to the missionaries in their employ, to use their endeavors and to lend their assistance in forming Missionary, Mite, and Bible Societies, and such other institutions as are calculated to promote the spread of the gospel. You may, perhaps, find it serviceable to communicate freely and frequently with the Board, concerning the affairs of the mission. The Executive Committee will, with pleasure, receive your communications directed to the Corresponding Secretary of the Board. And you will make or transmit a report of your proceedings and accounts to the next sitting of the Board, at Hopkinton, R. I., in June, 1825."

In the sketch of Eld. Hull, it was stated that he died near Lewiston, Fulton Co., Ill., shortly after he moved west to that place. In reference to this event, we make the following extracts from letters written shortly after, by his children, Oliver P. Hull and Martha Hull, May 15, 1837, to Eld. Nathan V. Hull, another son, residing at Clarence Hollow, Erie Co., N. Y.

"Father has gone, gone with unshaken confidence to inherit a crown of never-fading glory, a crown for which he so ardently fought; and our dear mother is left a widow in a land of strangers, yielding to her fate with the fortitude of a Christian. I suppose that you would like to learn something of the state of his mind. When I came here last fall I saw that his stay on earth was short. He was very anxious to see the members of his family with him, settled again on a farm. As you already know, we succeeded in finding one here. He said that he felt his peace was made with God before he left the East. He then sought to fix his mind on things above, as earth was his heritage no more to use. He seemed greatly tried sometimes with doubts and

fears, and often his mind was calm, and his whole heart fixed on him who doeth all things well. His obligations to forgive seemed to be his most trying experience. He often said, when he recalled the past scenes of his life, that he could forgive all, until he thought of the treatment which he had received from _____, who, when he saw him broken down by long and fatiguing sickness, and worn out by repeated insults, sought not to relieve and build up his feeble mind, but to break down and destroy it. The last I heard him say anything about him was, I pray the Lord to forgive, and convert him from the error of his ways.

"Father expired last Sixth-day evening about nine o'clock. He placed his finger on his own pulse about one hour before he died, and said that he had about one hour to stay on earth. I asked him if he felt that all is well, when he exclaimed, 'Oh, yes! I have been an unfaithful servant, but Jesus Christ has made me to love him with all my soul, with all my might, with all my mind, and with all my strength.' And thus he yielded up his life without a struggle. He was buried last First-day. The sermon was preached by Dr. Gideon B. Perry, from 2 Tim. 4: 6, 7, 8. He was opened, according to his request, and his complaint was found to be altogether on his lungs. All his other organs, as the heart and the liver were sound. The doctor said that his coming to this country could not have been the means of his death; for his disease had fixed itself long since, immovably, and he came here at the time when it would have ended his career, if he had been in any other portion of the world.

"His throat became so very sore, that for two months or more before his death, he never spoke aloud; and for a week or two, he could not whisper so as to make us understand all he said; and for several of his last days, he neither ate nor drank anything of amount. At his death, he looked for a moment at one and then at another of us, as we sat or stood around him, as though he was seeing us for the last time; and then his eyes closed slowly in death. He passed away like one falling asleep. He had great anxiety through the winter to see once more his children in the East, and would always speak about them with tears of affection. The lock of hair enclosed in the letter, is sent to you at his special request. He bore his sickness with great patience and without a murmur, and he would often speak of the goodness of God. His funeral was attended by a large congregation, and he was buried near the house in a spot of rising ground which he chose himself."

A HUNGER STRIKE IN A SIBERIAN PRISON.

In the September part of his Siberian series Mr. George Kennan gives the following account of a prison revolt among the exiles: "A few days later—about the middle of July—all the rest of the state criminals were brought back to the political prison at the Lower Diggings, where they were put into new and much smaller cells that had been made by erecting partitions in the original kameras in such a manner as to divide each of them into thirds. The effect of this change was to crowd every group of seven or eight men into a cell that was so nearly filled by the sleeping-platform as to leave no room for locomotion. Two men could not stand side by side in the narrow space between the edge of the platform and the wall, and the occupants of the cell were therefore compelled to sit or lie all day on the plank nares without occupation for either minds or bodies. No other reply was made to their petitions and remonstrances than a threat from Khalturin that if they did not keep quiet they

would be flogged. With a view to intimidating them Khalturin even sent a surgeon to make a physical examination of one political, for the avowed purpose of ascertaining whether his state of health was such that he could be flogged without endangering his life. This was the last straw. The wretched state criminals, deprived of exercise, living under "dungeon conditions," poisoned by air laden with the stench of excrement-buckets, and finally threatened with the whip when they complained, could endure no more. They resolved to make that last desperate protest against cruelty which is known in Russian prisons as a "golodofka," or "hunger-strike." They sent a notification to Major Khalturin that their life had finally become unendurable, that they preferred death to such an existence, and that they should refuse to take food until they either perished or forced the government to treat them with more humanity. No attention was paid to their notification, but from that moment not a mouthful of the food that was set into their cells was touched. As day after day passed the stillness of death gradually settled down upon the prison. The starving convicts, too weak and apathetic even to talk to one another, lay in rows, like dead men, upon the plank sleeping-platforms, and the only sounds to be heard in the building were the footsteps of the sentries, and now and then the incoherent mutterings of the insane. On the fifth day of the "golodofka" Major Khalturin, convinced that the hunger-strike was serious, came to the prison and asked the convicts to state definitely upon what terms they would discontinue their protest. They replied that the conditions of their life were unbearable, and that they should continue their self-starvation until the excrement-buckets were taken out of their cells, until they were permitted to have books and to exercise daily in the open air, until they were allowed to direct the expenditure of their money for better food and better clothing than was furnished by the government, and until he (Khalturin) gave them a solemn assurance that none of them should be flogged. The commandant told them that the talk about flogging was nonsense, that there had never been any serious intention of resorting to the whip, and that, if they would end their strike, he would see what could be done to improve the material conditions of their life. Not being able to get any positive assurances that their demands would be complied with, the prisoners continued the "golodofka." On the tenth day the state of affairs had become alarming. All of the starving men were in the last stages of physical prostration, and some of them seemed to be near death. Count Dmitri Tolstoi, the minister of the Interior, who had been apprised of the situation, telegraphed the commandant to keep a "skorbnoi leest," or "hospital sheet," setting forth the symptoms and conditions of the strikers, and to inform him promptly of any marked change. Every day thereafter a feldsher, or hospital steward, went through the cells taking the pulse and the temperature of the starving men. On the thirteenth day of the "golodofka" Major Khalturin sent word to the wives of all political convicts living at the Lower Diggings that they might have an interview with their husbands—the first in more than two months—if they would try to persuade them to begin taking food. They gladly assented, of course, to this condition, and were admitted to the prison. At the same time Khalturin went himself to the starving men and assured them, on his honor, that if they would end the hunger-strike he would do everything in his power to satisfy their demands. The entreaties of the wretched, heart-broken women and the promises of the commandant finally broke down the resolution of the politicals, and on the thirteenth day the first and most obstinate hunger-strike in the history of the Kara political prison came to an end.—*Harper's Magazine*.

THE best of our glad days sometimes come quickly following the most sorrowful, just as mist and storm are often succeeded by the clear shining after the rain. No one may be sure that to-morrow will be beautiful, but he can hope so, and there is pleasure in looking for streaks of light in our sunsets that we should not deny ourselves.—*United Presbyterian*.

SABBATH REFORM.

CORRESPONDENCE.

SHERMAN, Texas, Aug. 14, 1889.

I am still in the work of the Lord Jesus, preaching twice a month in the city of Sherman. I have large congregations and excellent attention, and have had no opposition up to the present time from the Sunday-keepers, yet I expect we will have some, as the community is turned upside down over the Sabbath of the Lord, and many are searching the Scriptures to see if these things be so, as they have never done before. May God in his tender mercy guide them into his eternal truth, and enable them to follow the Lord Jesus in all his precepts and examples, as we find them in his Word.

While in conversation with Eld. Worley, an Old Baptist, he told me that Eld. Rogers, a member of his church, had been excluded from church privileges for keeping the Sabbath and teaching that the Seventh-day is the Sabbath of the Lord and still binding upon all men alike. I obtained the address of Bro. Rogers as soon as I could, wrote him immediately, and received a prompt answer from him. He is said to be an excellent preacher, and a good man,—one who loves the Lord with all his heart. Those who turned him out from among them told me that no better man could be found anywhere, and that they tried hard to get him to stop teaching the seventh-day Sabbath, promising him that he could remain with them and keep the Sabbath. But brother Rogers could not hide the light—the sign of the living God—and for this cause, he was cast out from the Primitive Baptists over a year ago. Thus we find another leading man whom God has seen fit to call to the Sabbath reform. Brethren, should we not take courage and press on in the glorious work of our dear Lord, when we see and know that the Lord is owning and blessing our efforts?

I have several invitations to come and hold a series of meetings at different places. I will visit brother Rogers soon if the Lord wills. I am laboring to organize a church at this place; some have commenced to keep the Sabbath and others say that they will join if we organize a church at Sherman. Pray for us, brethren, that the Lord will bless the seed that has been sown at this place, and that it may be the will of God to build up a church in the city of Sherman. Then let us take courage in the Lord and press on in the good work begun here and labor for the salvation of precious souls and the restoration of the Sabbath of the Lord.

FRANK N. MAYES.

REPORT OF THE EXECUTIVE BOARD OF THE AMERICAN SABBATH TRACT SOCIETY.

We come up to this, the Forty-sixth Anniversary of this Society, with fewer results accomplished than had been hoped, and less work done than our opportunities and obligations have apparently called for. More might have been accomplished, probably, had the Board not been limited by the means at their disposal. Though these have not been small compared with former years, yet they have not been sufficient to carry forward all the work, and in the manner demanded by the Society at its last Anniversary, and we therefore come to this session with an increased indebtedness. Nevertheless, there is much reason for thankfulness for that which the Lord has permitted us to do, and encouragement to strive for still greater things in the future.

AUXILIARIES.

So far as we are aware, there are now only two Woman's Auxiliary Tract Societies left, of the large number which at one time existed. The others have mostly disbanded to join the woman's work, as organized under the Woman's Board of the General Conference. Those still reporting to this Board are at Alfred and Plainfield. The former has only reported by sending funds, the latter reports five sessions, and the amount of \$72 90 as raised for the tract work.

CANVASSING AGENT.

A canvassing agent has been kept in the field the past year, as heretofore. His labors have been useful in extending a knowledge of the work and needs of the Society, and introducing its publications, while at the same time, his work among the smaller churches has partaken of a missionary character, strengthening the weak and re-invigorating those who are growing faint. The cost of the work for the year has been, salary for eleven months, \$735 27; and traveling expenses for the same, time \$96 19, or a total of \$831 46. The Agent reports as follows:

Your agent has spent about eleven months, since the last Anniversary, in the service of the Society, within the Western, Central and Eastern Associations. His labors, as heretofore, have included tract distribution, book-selling, getting subscribers for the *Peculiar People* and *SABBATH RECORDER* and other periodicals, and making collections of dues, and soliciting donations, and preaching upon Sabbath days, and sometimes holding meetings for a week or more, with some of the feeble churches visited. Besides he has placed bound volumes of the *Outlook* and *Sabbath Quarterly* in various reading rooms, and presented copies of the same to the editors of various papers in Elmira, Binghamton, Utica, and other towns through which he has passed, on his way to the churches. This use of the *Outlook* has been deemed important, in view of the growing agitation of Sunday legislation, one result of which is the unusual readiness with which attention is drawn to the discussion of the Sabbath question. Interviews with editors and ministers reveal the fact that most of them readily concede the justice of protecting the rights of conscientious Sabbath-keepers, while some of them oppose any attempt to enforce the observance of Sunday by law.

Interviews have been sought with several rabbis, who have listened with evident interest and surprise to statements concerning our efforts for God's holy day, and usually they pledge themselves most heartily to co-operate with us against legislation in behalf of the Sunday. By request of Dr. Guthmann, leading Jewish rabbi of Syracuse, N. Y., correspondence is being opened with the Corresponding Secretary of the Jewish Publication Society, lately organized in this country in the interest of Sabbath and Hebrew literature. The Doctor suggested that this might result in an interchange that would promote cordial relations at least, among the friends of the Bible Sabbath. Your agent has found Jews, so far as he has had opportunity to test them, ready subscribers to the *Peculiar People*; in one city, nearly all called upon paid for the current volume. They seem quickly to appreciate the respectful treatment accorded to them through its columns, and when they see that their own teachers can speak through that organ as well as Joseph Cook and others, they become at once interested. And to find a Christianity that does not antagonize the Sabbath and Decalogue of the Old Testament is something to which they are unaccustomed. Judging from the indica-

tions as they have come to us, there is much to encourage the circulation of the *Peculiar People*; especially among the Hebrews.

The work of your agent, on the whole, has seemed to be rewarded with good results. His sermons and addresses have been about eighty. He has distributed 31,295 pages of tracts, besides many copies of the *Outlook* and *Light of Home*, of which no record has been kept. His total cash receipts have been \$2,455 26. Of this amount \$411 81 has been book sales, \$327 46 on *RECORDER*, etc., \$1,716 08 on General Fund. Besides what was paid to the agent, many sums were paid, on pledges made to him, directly to the Treasurer.

Efforts to sell our books by local agencies have been tried in numerous instances, for several years, and have met with little success, or entire failure. Some ready patrons have been found, but too many of our people are indifferent, some claiming that they do not need such works to help them to believe in the Sabbath. While they decline to take our publications because they are well-grounded in the faith, they do not refuse others that repeatedly set forth their well-grounded views of business and politics. The spirit of loyalty and liberality toward our publication interests, needs to be diffused and fostered among our people everywhere.

Believing still that God is leading us, as a denomination, to "attempt great things" for his glory, and to "expect" great things in his Providence and love, this report is respectfully submitted.

J. B. CLARKE, Agent.

PLAINFIELD, N. J., Aug. 11, 1889.

SPURGEON ON PREACHING.

If any man has a right to speak on success in preaching his name is Spurgeon. The following is excellent advice:

"We must take care that we preach the gospel *simply*. This seems an easy thing, but it is harder than it looks. I could tell you of ministers within my knowledge who could not be understood by anybody except those technically educated. The language of studious, bookish people is far out of the reach of laborers and artisans, and I feel convinced that many of the terms which we commonly use in our theological discussions are no more understood by the multitude than their equivalents in Latin. Crumble down the bread when you serve it out to the children. The common people like to hear that which their minds can grasp, but they shun the jargon of the schools. I believe that the quality which fills the house is *real earnestness*. Nothing attracts all eyes like fire. Flame with zeal and you will soon be known. Whether he uses copious illustrations or not, if a man is in downright earnest he will win attention, and secure an audience. Do you wonder if some chapels are almost empty? Would it answer any man's purpose to go far to hear men who do not themselves feel sure that what they preach is true? Would some of you go far to hear yourselves preach? Give an honest answer in the quiet of your own thoughts. Downright earnestness, zeal at blood heat, energy at its utmost—these are necessary, and, as a rule, there will neither be success without them, nor defeat with them. The gospel, preached in a red-hot style, will find a way for itself whatever may oppose it. Try it, and see.

NOVEL reading is probably valuable on the whole, if done discreetly. There are many novels that will be stimulating to all that is good within us—so many of them that if one confines himself to them, he will not need to go outside. Why should one gather broken shells when he can find diamonds? Why eat poison when there is plenty of food?

THE SABBATH RECORDER.

L. A. PLATTS, D. D., EDITOR.

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 REV. W. C. DALAND, Leonardsville, N. Y., Young People's Work.

JNO. P. MOSHER, Business Manager, Alfred Centre, N. Y.

In another column we reprint from a Baptist paper a short article on the "Down Grade" controversy. It is certainly suggestive. We hope it will be read with the inquiry upon the heart: "Are its conclusions true of us as a people?"

THE twenty-eighth International Convention of Young Men's Christian Associations has recently been held in Philadelphia, Pa. The convention was the largest of its kind ever held, and the report of the International Committee was the most satisfactory ever presented. Work for young men on foreign mission fields received earnest attention for the first time, and enlargement along all lines of work seemed to be demanded.

ONE of our exchanges has the following most excellent paragraph. It will bear many times repeating:

The best remedy for spiritual death in a community is the preaching of the gospel. A sermon is too short to put anything but the gospel into it, successfully. There is not room even for the opinions of theologians, however good these may be in their proper place. There is no room for combating infidels nor erratic preachers. Let such people pay for their advertising if they want any. The plain, pure gospel is the best answer to all that is false or erroneous. When God, by his messengers and message, says, "this is the way, walk ye in it," the people are more likely to seek the "way the Truth and Life," than if preachers spend their time telling what is not the way. There are too many false ways leading into the one "broad way." To tell of the half of them will utterly bewilder and befog any audience. But the one "narrow way," the "high way of holiness," if faithfully preached will be made so plain that "a way-faring man, though a fool, need not err therein." The gospel clears men's minds, while other things befog. To preach the gospel better than anything else, one must know it better than he knows anything else.

THE American Sabbath Tract Society, in its recent session, unanimously adopted the resolution recommending the churches to adopt some plan and employ some measures by which at least five cents per week, per member, should be secured for the work of the Tract and Missionary Societies. If this is not to be a mere form of resolution, but a living, working plan for keeping the treasuries of these societies supplied with funds, it must be taken hold of at once. We understand that the Board of the Tract Society, or some members of it, are working out a plan for this work. We do not know just what this plan is, but we are very sure that it will not work itself. Somebody in each church or community must take hold of it and persistently follow it up. One of the first things to be done is to talk up the needs of the work, and the advantages of some regular, systematic plan of giving, and thus arouse the people to an enthusiasm in it. This work should be done at once. Let those, especially the ministers, who were at the Conference last week

begin this movement at the first opportunity, and then when the plan is announced the people will be ready for it. Brethren, let us lose no time.

A LITTLE pamphlet lies before us which professes to reveal the allegorical meaning of certain portions of the Scriptures. After indulging some high panegyrics upon the character and value of the Bible, the writer says, "We must remember that the Bible does not pretend to be a scientific book at all. It deals altogether with the inspirational, or spirit side of the universe. St. Paul informs us that the God of the Bible 'is a spirit.' At least, the translators have made him state it thus; but it is not exactly as he wrote it," etc. The exegesis which follows clearly shows that the writer has in mind the words of Jesus to the woman of Samaria, in that memorable interview at the well of Jacob, in which he rebuked the formality and worldliness which characterized the worship of his day, and taught the spiritual nature of true worship. With this scripture as a text the writer proceeds to "reveal" the fact that "according to St. Paul, then, spirit is God, and according to science the life that is in the world is its creative cause; so both agree in their fundamental propositions, however much the priestcraft of the world may have attempted to twist St. Paul into accordance with their ideas of the personal character of God." Without quoting farther from this strange "revelation," we modestly suggest that the writer of this pamphlet would do well to read the Bible enough, at least, to know whose words she is quoting before she asks the Christian world to accept her dictum as to the exact meaning of those who spoke as they were moved by the Holy Ghost. Meanwhile we like the old book very well as it is.

OUR GENERAL CONFERENCE.

It used to be said, with some mixture of ridicule, that all Seventh-day Baptists hoped to go to heaven by way of Rhode Island. We are not disposed either to deny or defend the charge, but we do want to urge that somewhere on the way, the sooner the better, every Seventh-day Baptist should take in the General Conference. These annual gatherings of the representative men and women, old and young, and middle-aged, of the denomination, in which are discussed all our plans of work, church, mission, Sabbath-reform, education, etc., are becoming more and more centers of power and inspiration. That they may not become narrow and one-sided, and that the largest number possible may partake of the profit which they contain, we urge all who can do so, to make it their business to go to the next General Conference, and then go as often thereafter as they can.

It can hardly be said that the late meeting was the largest ever held, though it was well up in the figures as to attendance; but it is doubtful whether an anniversary of those various organizations which make up what we popularly call the General Conference, was ever held, of more importance than was that just held at the second Alfred church. For this there are several reasons. 1. We came to, and in a measure successfully passed, a crisis in some of our work. There had been a growing feeling on the part of not a few of those who stand in the front ranks that, with all the inviting fields opening up before us, we should be obliged to retrench our operations at some point for want of men and means to carry them forward. The spirit of the entire occasion, manifested in many practical ways, hushed the very thought of retrenchment, and lifted a burden from many anxious hearts.

2. On most questions involving ways and means, a larger proportion than usual of those who proposed and advocated them were men of business experience, and men whose advocacy meant practical support. It is far from our thought here to disparage the wisdom and efficiency of our ministers. They have stood nobly, all these years, in the front ranks of our willing and skillful workers. Their desire has been that the brethren of the churches,—men of affairs,—men with a knowledge of business laws and operations, men of influence in business, political, and social relations, would bring all these gifts and qualifications to the service of the Lord in the various departments of our denominational work. In part these desires have been realized for several years past; this year, it seems to us, has witnessed a much larger increment of power from this source than any former year has witnessed. For this we devoutly thank God and take courage.

3. The presence and interest of the young people, which was so marked a feature of the Conference one year ago, was still more marked this year. The session of Monday afternoon, given entirely to the exercises of the young people, was a feast of good things, both for what it was in itself, and for the consciousness of the fact that we have such a band of young people growing up into the work of the denomination. It is a trite saying that the hope of the future, to any body of people, is in her young men and young women. A church without any young people in it is doomed to sure death; a denomination with no young blood in it is in great danger of drying up and withering away. It is, therefore, like showers and sunshine in May time to welcome such groups of intelligent, consecrated, earnest young people to the work of our General Conference. We should certainly deprecate as seriously as any one could, the creation of clans in our denominational ranks, or the introduction of organizations that would separate the young from the old, etc., but we hail with joy those simple arrangements by which all classes of our people are brought together in work for one common end, and in one spirit of consecration to the common work. As our several societies do not stand for so many separate interests, but for as many different phases of one common interest, so the creation of the various boards of the General Conference is not the division of that body into factions, but the bringing of different elements into classified and harmonious working order for our common cause. The latest acquisition of this sort was the Young People's Board, created at the late session, to which we hereby extend the unofficial hand of welcome.

4. Another encouraging feature of our Conference is the amount of work done in committees. This is an unmistakable sign of progress. When a body is small, and its business is simple, such business may be done on the floor of the assembly without difficulty; but when the body grows in numbers, and its business increases in complexity and importance, it is absolutely necessary to arrange and prepare business beforehand, and to submit suddenly arising and perplexing questions to carefully chosen committees, in which such questions may be thoroughly canvassed and the course of action for the body may be carefully formulated before the body is called upon to act on them. We have reached this stage in the history of our General Conference. While the late session was not all that might have been desired in these respects, it is safe to say that the feature now under discussion was a marked one of this ses-

sion, and one that gave it no little interest and importance.

5. An enumeration of the things which combined to make the recent session of our General Conference an occasion for which to be grateful, would be incomplete, did we not speak of the prompt, cordial, ample, and most satisfactory manner in which the temporalities of the occasion were provided and served. Think of going to Chautauqua or the Thousand Islands, with their hotel and restaurant fares, for such a family reunion as the people of the Second Alfred Church made for us last month, as others have done in years past, and as Salem will doubtless do next year!

6. But better than any or all of the things mentioned, is the spirit of the occasion. It is perhaps true that, as the work of a people grows in magnitude and in variety of its operations, there will be differences of opinion as to the best methods of carrying forward those operations, while the questions of enlarging in some directions and of possibly curtailing in other directions will touch different men with different degrees of intensity, both pro and con. In this respect our late meetings furnished no exceptions to this general law; but in the midst of this general diversity of opinion and of feeling, there was so much of the spirit of brotherly kindness, so much of the spirit of consecration to our one work as a people, so much of the love of God and the love of souls that it was possible to hold such differences in the spirit of unity. We could look at the same subject from opposite poles, discuss our differences, accept the one conclusion when it was reached, and pull all together when the time for pulling came. Surely this is health. This is progress. It seems to us that, in this respect, we were never sounder than we are to-day. What is the secret of it? It is an open secret; we are brethren, we all belong to Christ, and a goodly measure of his spirit is possessing our hearts, so that we are beginning to realize in our experience the meaning of the apostolic exhortation, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

If this picture of our late Conference shall seem too bright to any who feel called upon to look on the shadows of every picture, we have only now to say that we have been pointing to some of the hopeful signs and indications of this memorable gathering, showing what seems to us the unmistakable trend of our people and our work. Perhaps it may contribute something toward a more rapid trend in the right direction, and by the way add a little somber grain of comfort to those who are never quite happy except when they are miserable, if we should point out some of the defects of the late session. Perhaps at some other time we may do this; but now let us sing the doxology, while our hearts go up in gratitude to God for the evident tokens of his presence with us, and for the signs of health and progress he has permitted us to see.

"MISSIONARY ENDEAVOR."

BY E. B. SAUNDERS.

Read at the Young People's hour of the General Conference.

The champion of the hour is he, or she, who can tell what they know, in ten minutes; and it is frequently a woman.

Paul's ambition was to go to Rome; but ours is to go to Conference. Would to God our motive were as high as his.

I am here to talk to you of a theme which

has a time, a place of birth, and centennial anniversaries. The subject of Missions has been named "Endeavor," and embraces all of these. The time of its birth was, probably, the fifteenth day of April, A. D. 30. The place, the Garden of Gethsemane, where the labor of its birth was fraught with a perspiration of blood. The first centennial saw the dispersion and downfall of that chosen race, who spurned the birth-right; and each subsequent anniversary has verified the truthfulness of the Master's prophecy that the very words which fell from his lips should outlive the colossal temple of which he prophesied, by at least eighteen hundred years.

Christ analyzed this subject for Nickodemus when he said, "The wind bloweth where it listeth, thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth; so is every one that is born of the Spirit." I can only tell you something of the effect of this Spirit,—it prefers another, it divests of self. "Surely light has come into the world." The Christ spirit and the spirit of missions, or of endeavor, are one, and is a positive, not a negative force; we are not simply to abstain from; but are to do; we are not simply to be good, but to be good for something. This spirit has changed the precept, "Give me a place to stand and I will move the world," into a postulate, "Make thyself a place to stand and move the world." It has changed the adage, "What man hath done, man can do;" into "What man hath done, woman can do." This Christ spirit has now come to be a welcome guest, and the once envied pharisaic prayer falls on the ears of men, whether saint or sinner, with the heart-sickening thud of the clod on the coffin's lid. But now you may carry where you will, with more than acceptance, the automatic, self-answering prayer, where he who prays for the hungry endorses his own prayer with bread, where he who prays for missions backs it with a check, where he who prays for the unconverted and backslidden dares to say it to their faces. We hear rumors of disrespect shown to sages and saints from the ungodly, on being accosted on the subject of religion. I am glad that some one dares to confront hypocrites with the truths which their friends have not the moral courage to tell them. If men will live in glass houses they ought to know it. But I have yet to learn of discourtesies, not to say insults, from men, however low, when kindly and judiciously approached on this subject. I know both men and women who, unaccompanied and unprotected, except by God, go unmolested, day and night, into the darkest recesses of our cities, their only weapons the staff and the bread of life. I have seen one small woman, equipped with the Spirit of the Master, control a drunken man, equal to half a dozen policemen armed with clubs. Men of the world see these things and relate them, but it is ours to explain. They are not strange, though miraculous; there is something of common sense in this, but there is more of God in it. The same logic will solve several of the knotty problems of our day. Among them, the one of unrest, the characteristic of our nation.

There was never a time since the days of Nineveh when men felt such a need of—they know not what—like the present. Though we sit in sack-cloth and ashes our cry is for civil, not divine, help. Why, there stand on our shores 60,000,000 human beings, looking and longing for something to save them; 5,000,000 of them cannot read, 7,000,000 cannot write. One third of the 60,000,000 are of foreign birth, and the greater share of them are unconverted, and though they are largely the outlaws of other

lands, they are only amateurs in crime, until they come to us. In fact we are at a loss to know whether we are a native or foreign, a Christian or heathen nation. We are in the dilemma of the man whose name was Ammi, who fell asleep while riding in his ox cart; when he awoke his oxen were gone; as he arose in his cart and looked about him he said, "Am I Ammi, or am I not Ammi? If I am Ammi, I have lost a yoke of oxen; if I am not Ammi, I have found an ox-cart." We do not know, to-day, whether we have lost a native, or have found a foreign population.

With not over fifteen per cent of the young men of our country professors of religion, and not more than one-third of them active workers, or about as many as we have incarcerated in our prisons, with such a field already white for the harvest, and with the imperative commands, "To seek first the kingdom of God," "To preach the gospel to every creature," ringing in our ears, let us banish forever the thought of passing any by unadmonished, or that the accumulation of wealth or learning is more than a means to the one great end—conversion. Priest-craft still preys on men, soul and body. But I know of no reason why mismanagement, or injudicious use of time or funds, should find shelter under the name of religion, or why we should expect returns in the name of religion, when we have nothing invested. No business will succeed without giving it time or money. Think of devoting only one or two hours per week to business! We sleep one-third, work nearly half, and eat more than one-twentieth of our time, while we serve God one seventy-seventh part! What disciples! No wonder we think it useless to pray for rain while the wind holds in the north. Why, our covenant with God and with the church, our obligations to the unconverted, are the same flaunting lie that the American flag was when it floated over 4,000,000 of slaves.

As to our field of labor, I, too, am loath to set a limit. I feel like the patriot, in his toast to the United States, who, dissatisfied with its correct boundaries, first declared that it was bounded on the north and south by the poles, on the east and west by the rising and setting sun; but even this seemed too meager, and the crowning effort was to bound it on the north by the Aurora Borealis, on the south by the same if there had been one, on the east by the morning of creation, and on the west by the day of judgment. The very Christ or Endeavor spirit locates itself; it makes of every man his neighbor's keeper; it supplies the first want and exhausts itself on the field, where its means, even though limited, will produce the grandest results. That we differ in methods, proves that there is strength in a multitude of counsel. We seek the best, not our methods.

Our gains as a denomination are annually absorbed by our loss. Some twenty-five, or one-fourth of our churches, are without pastors, seven or eight of them are already dead; one-fourth of our membership is non-resident; does this look like growing up with the country? With \$2,500, our Board have employed ten missionary pastors at home, and furnished places of worship for 1,000 people; this alone saves us from depletion. With \$2,500 spent abroad, they employ one pastor, and several helpers, with what results God only knows, but we can lay claim to his promises for our good intentions. Our only justification for neglecting the foreign field is that so many of our weak churches are left without pastors, are exposed and falling a prey to dreamers and false teachers, while \$2,500 would man, after a fashion, these churches and hold

(Continued on page 572).

YOUNG PEOPLE'S WORK.

HOW OFTEN we bear great burdens manfully, and accept the greater responsibilities of life in a worthy spirit, while many of the little, annoying, petty cares which daily trouble us, we suffer to destroy our self-poise and cause us to lose our self-control and to say and do the most unworthy things.

THERE was once a fierce and savage tiger, who had met the most powerful animals of the jungle and vanquished them in mortal combat, who, when captured, kept the bravest keeper at a distance from his cage. One day this ferocious beast was found crouching in a corner in apparent terror, trembling with fear; he suffered his keeper to approach, and even sprang near him for protection, his eyes appealing to man, his enemy, to defend him. He remained so for days together. At first no one could divine the cause of his dread; but at last they heard a little mouse gnawing at the wood partition in one corner of the cage. The mighty king of the jungle was afraid of a little mouse!

So it is often with us. The little trivial cares, the annoyances, the trifling irritations, which we would be ashamed to mention, conquer our temper, throw us into a passion, or lead us to do things which in our moments of sober reflection cause us the most painful and bitter regret. He who can calmly meet these little gnawing enemies of his manhood and his Christian character has learned a profitable lesson. For life is made up of these things. It is in them that one's true character is put to the test. Furthermore it is in youth that we must form this habit of self-control. Let us, therefore, resolve that we will bravely meet these temptations and conquer them; thus our characters will grow, and grace will be given for the greater ones.

INFLUENCE.

BY MISS EDA R. COON.

When we attempt to sum up the agencies, which have had their part in molding our characters, we are compelled to give a prominent place to the powers, great and small, which we call influences. No matter how independent or self-reliant a person may be, he must acknowledge that certain influences with which he has come in contact, have either aided or retarded his progress toward truer and nobler living. However small it may be, each of us possesses an influence, and it remains for us to determine whether it shall be exerted for good or evil. As young people, we should realize this truth, and strive to shed about us, only such influences as will be uplifting to those among whom we may associate. Especially, as Christian young people, ought we to guard our influence, for it is one of the most effective ways of interesting our companions in religious matters. Our every-day lives are living examples which are more carefully watched by others than we often think. Each word and act is observed by some one, and judgment is passed upon it. If we would remember this and profit by the lesson which it brings to us, how much regret we might save ourselves, and how much good we might accomplish. Even the silent influence of a good life cannot be estimated, for many times silence is a virtue. We should imitate the example of our Saviour who, when he was reviled, reviled not again, but ever followed the teaching of the Golden Rule.

Again, a kind word, fitly spoken, has helped many a discouraged heart to take new hope in God and humanity. A pleasant smile or a kind deed may cause the life of some one to become brighter, and surely it can cost the giver nothing, save a little thoughtfulness, which should be a more common characteristic of young people than it is.

In deciding many questions which we have to meet, we should consider what our influence might be upon our friends who are not Christians. There are many things which, in themselves, appear harmless, but when viewed in this light present quite a different aspect. We should not be careless concerning these little things, because we cannot tell how much harm we might occasion, perhaps not intentionally, but because "we did not think."

As young people, who believe that the seventh day is the only true Sabbath, we should be careful of our observance of it, wherever we may be, and under whatever circumstances we may be placed.

Although each cannot have the same opportunities for wielding an influence for good, we can all improve those which are ours. If we attempt to accomplish anything, relying in our own strength, we shall fail. But we have Christ as our great example and helper, and with his aid, let us strive to make our influence better and more elevating upon all.

THE TABULA.

BY CEBES.

(Translated from the Greek.)

(Continued.)

Senec. "Since now life happeneth to both, to those who live well and to those who live badly, it can be neither good nor bad. Just as (in surgery) cutting and cautery is neither injurious nor helpful to the patients, but the manner of cutting, etc. Therefore, thus is it in reference to life; life is not good of itself, but to live well is good."

Hospes. "These things are so."

S. "But now do thou observe further. Wouldst thou rather live an evil life or die honorably and bravely?"

H. "I would surely rather die honorably."

S. "Then death is truly not an evil, if it is often to be chosen rather than life."

H. "These things are so."

S. "Therefore the same argument applieth also in the case of health and sickness, for many times it profiteth not to be well, but contrariwise, when the circumstances are such as to make it so."

H. "Thou speakest truly."

S. "Come then, let us consider likewise the case of riches; if indeed it be possible to see, as often it is, one possessing riches, and yet living an evil and wretched life."

H. "Yea, by Zeus, there are many such!"

S. "Therefore riches helpeth these in no respect to live well."

H. "It doth not appear to, for they are wicked."

S. "Therefore it is not riches that maketh people excellent, but Learning."

H. "It is likely, from this argument."

S. "Nor is riches a good thing if it doth not help those who possess it to become better."

H. "It appeareth so!"

S. "To many it profiteth not to be rich, since they know not how to use their riches."

H. "It seemeth so to me."

S. "How then would one judge that to be a good thing which often it profiteth not to have?"

H. "Not at all."

S. "Therefore if one knoweth how to use his riches wisely and well, he will live well, and if not he will live badly."

H. "Thou seemest to me to speak this most truly."

(To be continued.)

THE "MANLY" WAY.

A writer in the *Boston Evening Traveller* has taken the trouble to interview certain business men concerning the relative merits of young men and young women as stenographers. The young women seem to be the most popular, especially in Boston.

One business man in New York, however, does not believe in having a young woman around in business hours. "You can't talk business in a manly way," he says, "if there is a woman present, as nearly all men smoke and swear, and when they come into your office, and see a woman, they feel crippled." This reminds us of the man who objected to having a certain lady on the school committee, "because, you know, you can't sit in your shirt-sleeves, with your feet on the table, and crack jokes when the women are around."

All this is a compliment to womanhood, but it is a shame and a disgrace to manhood of the age. It is the common opinion among many young men that, in order to be manly, they must be rough and coarse, if not absolutely immoral. The manly man is the boor and the bully. To blush at a filthy story, or to shiver at an oath, is womanish. When we hear some of these "manly" young men talking among themselves, we feel like invoking the spirit of a certain country school-mistress whom we knew, who was in the habit of washing out the boys' mouths with soapsuds whenever she caught them using bad language. If it be true that out of the abundance of the heart the mouth speaketh, what shall be said of the "manly" heart of young America, who so often gives utterance to words that would bring the blush of shame to the cheek of a mother, a wife or a sister?

There is something wrong at the core of the man who feels that his manhood is "crippled" by the presence of a pure woman.—*The Golden Rule.*

A SUCCESSFUL PRESCRIPTION.

A Christian worker relates: "A doctor in a country district was on a very stormy night quietly sitting by his room fire, and hoping as he listened to the wind and rain without that he would not be called out. A minute or two later a servant entered with a note. Looking at it, the doctor said, 'Seven miles' ride; I suppose I must go.' Silently he rode for the first six miles without meeting any one; then he noticed a cart drawn by a half-starved looking horse. He looked for a driver but found none. On he went for another mile, when he noticed a dark object staggering along in the middle of the road. As the doctor came up, the owner of the horse stammered out: 'I say, doctor, is that you? I want you to give me a prescription; they say you are real good to the poor, perhaps you will give it to me for nothing.' 'Well, my friend, what is it that ails you?' said the doctor. 'I want a prescription for keeping my legs from turning into the saloon.' 'I cannot give you it, my man, but there is a great Physician, a friend of mine, who will give you what you want.' 'Oh, tell me where he lives, that I may go to him, for I am in danger of losing both body and soul.' Months passed, and again the doctor saw the same figure on the road, but not intoxicated this time. He came up, caught the doctor by the hands, and with tears rolling down his face, he said, 'God bless you! That was all, but the doctor understood that the great Physician had dealt with him and had effected a cure of both body and soul. For him no case is too desperate; he can save unto the uttermost.'—*Christian Herald.*

EDUCATION.

—ELIAS LOOMIS, LL. D., Munson professor of natural philosophy and astronomy at Yale, died at New Haven, Aug. 27th.

—At a recent meeting of the board of trustees of the George Washington Educational Fund, arrangements were made for a competitive examination to be held in Jerseyville, Ill. The examination will be open to all colored citizens of the state, from whom at least three beneficiaries will be selected.

—PROF. JOHN KENDRICK, of Marietta College, died at Marietta, O., on July 31st, aged eighty-six years. He was a classmate of Salmon P. Chase at Dartmouth College, and went west to take a professorship at Kenyon College. Stanley Matthews, ex-President Hayes and other eminent men recited to him there.

—EDWARD P. WATERBURY, LL. D., Ph. D., died at Albany, N. Y., Aug. 28th, after a short illness, aged sixty eight. He has been principal of the State Normal School here since 1882, succeeding Dr. Allen. He has held posts of responsibility since his graduation from the State Normal School in 1849, in Fergusonville Academy, public school number three, Hudson, and the Albany Academy. For fourteen years he was the Albany agent, and was at his death New York state attorney for the Massachusetts Mutual Life Insurance Company.

—WOMAN AND EDUCATION.—In 1854 one woman, speaking for many says: "We claim the privilege and opportunity for unfolding our powers in the conditions and with the helps most favorable to growth. We demand education in every direction that can give efficiency to the intellect, light to the feelings, and harmony and dignity to the whole character." From the tone of some resolutions adopted at an educational convention in New York it would seem that such expressions were becoming frequent. "Woman's education," said the gentlemen in convention, "being intended especially to prepare her for the duties of wife and motherhood, should be concrete rather than abstract. *It should be for use.* In the study of arithmetic, for instance, the object should be to learn its practical application and not to become conversant with the principles of numbers. Culinary matters should be the basis and ornamental branches, the finish of her education."

In 1865 there were not one-half dozen of the better colleges open to women. To-day the graduates of the higher halls of learning are numbered by thousands.

The change in public sentiment is not less pronounced and encouraging. I quote from educational literature of the fifth and eighth decades of this country a few sentences which will serve as straws to show the changing course of the current:

1850. "Culture for women should never develop into learning. Only an unwomanly woman could *try* to become learned, and she would try in vain, as she has not the mental ability of a man."

1880. "The admission of women into schools heretofore exclusively open to men, is the straw on the moving current to tell us what is coming. It is in accordance with the spirit of our institutions that women shall be treated as a self-determining being."

1850. "Who will cook our food or mend our clothes if girls are to be taught philosophy?"

1880. "A cramped, distorted nature is neither manly nor womanly; real womanhood is a thing of the future."

1850. "Learned ladies! A second-rate article and—thank God—a rare one!"

1880. "Give your girls the broadest, deepest, highest education possible, and then regret that it is not broader, deeper, and higher."—*Selected.*

TEMPERANCE.

—MORE than two thousand churches in England, including Rev. Charles H. Spurgeon's Tabernacle, use unf fermented wine at the communion.

—ANOTHER state has wheeled into line for the good of its children. Florida has passed a Scientific Temperance Instruction bill, which is to take effect this fall.

—A PROMINENT physician states that out of 623 moderate and immoderate drinkers with whom he has conversed, 161 acquired the desire for wine and other alcoholic poisons by their use in articles of diet.

—VINELAND, N. J., is a no-license colony founded in 1861, and it has prospered as no rum colony ever did. It contains thirty-two square miles and its population was, in 1880, about 10,000. It never has had a jail or lock-up. Its one policeman gets \$25 a year for his services. Its

taxes on property are about one-fourth of one per cent on cash value. There is not a known bad character of either sex there; such people cannot live there. Every family owns its own home, and the example of Vineland has made Millville, Bridgeton, and several other townships, temperance towns, and the same policy prevails there and is spreading all around.

—NEW ZEALAND spent for drink last year, £2,130,000, the lowest amount for eighteen years. Seventeen years ago the people drank at the rate of ten guineas a head per annum. To-day this has been reduced to 3£ 4s. The amount of tea and sugar consumed in the colony during the last five years has increased thirty-five per cent, and the deposits in the colonial postoffice savings banks have increased during the same period by eighty per cent. This beneficial change is explained by the fact that the temperance teaching of fifty years is now bearing fruit in an army of a quarter of a million Band of Hope boys and girls and a yearly decreasing of the old toppers. The W. C. T. U., organized by Mrs. Leavitt, is having a hand in this transformation.

POPULAR SCIENCE.

TO SPLIT PAPER.—There are two ways of splitting a piece of paper. One is to lay the sheet of paper on a piece of glass, soak it thoroughly with water, and then press it smoothly all over the glass. With a little care the upper half of the sheet can be peeled off, leaving the under half on the glass. Let this dry and it will come off the glass easily; of course the glass must be perfectly clean. The second way is a better one, but it requires some good practice. Paste a piece of cloth or strong paper on each side of the sheet to be split. When it has thoroughly dried pull the two pieces of cloth apart suddenly and violently. The paste can then be softened with water, and the two halves of the sheet easily taken off the cloths.—*Newspaper Union.*

PEANUTS.—Three million two hundred thousand bushels nuts are consumed in this country every year. They come chiefly from Virginia and North Carolina, although Tennessee also produces a small crop. "Peanuts are planted at corn-planting time. Each kernel produces a running vine, like crab grass, and each root produces about twenty pods. When ripe, the plow is run through the loamy soil, on a dry day, just before frost. The nuts are dried and shocked up like corn to keep dry before housing. When marketed, they go to a cleaner, where they are put through steam power machines and polished, after which they are graded according to size and variety. This year there is but two-thirds of a crop, and they are higher in price than since 1884. The crop begins to come into the market about the first of September. The Virginia nut is the largest and finest. The Wilmington is a smaller sort, and the Spanish nut, a still smaller variety, is one whose kernels peel perfectly clean thus making it valuable for confectionery."—*Evening Post.*

TO TEST COFFEE.—The Chief Analyst of the Dominion Department of Inland Revenue publishes the following directions to his collectors of coffee samples for making their preliminary tests. It is Hager's method modified by Mr. McGill, and is very simple. "Prepare a saturated solution of common salt. Shake up a small quantity of the coffee to be tested with ten times its bulk of the brine, in a test-tube at least three-quarters of an inch in diameter. Repeat the shaking twice, so that the coffee may be thoroughly wetted, and then allow the tube to stand for half an hour. Observe then the color of the brine, and the quantity of the sample floating on the surface, as well as the amount deposited at the bottom of the tube. If the color is a very pale amber, and nearly the whole of the coffee floats, the sample may be assumed to be pure. A decidedly darker or yellow tint indicates admixture of chickory, etc., in which case there is also a larger deposit. This increases, and the color of the brine grows darker, with the impurity of the coffee. With 30 per cent chickory the brown color is very marked, and with a still larger percentage of adulterant the brine becomes dark brown."—*American Analyst.*

THEORY OF A COLD.—It is a generally accepted theory that a cold is the result of exposure in some form or another. People are generally able to trace a cold, in a manner satisfactory to themselves, at least, to some unusual contact to exposure of some kind, and seek no other explanation. By a little thought it will readily be seen how great a fallacy this conclusion is, except that exposure usually culminates the conditions of disease which already exist in the system, in an effort of nature to throw them off. Remove the causes and a cold will

be impossible. Bad food, or food of the best kinds eaten in excess of the needs of the system, makes bad or impure blood, and bad air fails to purify the blood, so that the diseased and poisoned conditions of the system continue to accumulate until the vital tides of life are choked, and a congestion of some of the secretory or excretory organs is the result. This is what is termed a cold, and usually culminates by coming in contact with a draft of air or an exposure of some part of the body. Too much clothing is no protection against it, but rather a detriment. The clothing should be properly distributed over the body so that the extremities are protected, and of such character that the person is not affected by sudden changes of temperature. Soft woollens are the best non-conductors, are light, and the most effective for the purpose. A cold is also a fever; or a process of elimination. Why, then, should we not encourage it by having a more constant and fuller contact with the pure oxygen of the atmosphere, by the lungs and the whole surface of the body, or better methods in the manner and habits of every-day life? Better methods in our living, that the disturbing causes may be removed. We are constantly tempted to indulge in practices which violate every law in nature's decalogue, and then lay the blame on the outside influence which arouses her effort to throw it off.—*Selected.*

"I BELIEVE IN THE COMMUNION OF SAINTS."

"I believe in the communion of saints." Thousand of Christians, with bowed heads, every Sabbath repeat these words. "I do not believe in the communion of saints," is the practical, though inaudible, but none the less real testimony of the lives of thousands of church-members. It is a shame to the church that we allow the great enemy to use the insignificant artillery of jealousy, wilfulness and doctrinal difference in unessential matters, to make such deep and yawning chasms in the ranks of the Christian Church. It is a shame to the church that the bonds which unite men in other relations of life—bonds of Odd Fellowship, Free Masonry, of mere neighborhood even—are often more potent to rivet one to another than the bonds of the fellowship of Christ. We have not infrequently attended reunions of college societies where men who had never seen each other before grasped one another by the hand like brothers indeed, and we have seen there more hearty, spontaneous good-will manifested in a single hour than is exhibited in some Christian churches in a year. What was there of common interest between those men? Much in one view of the case, but comparatively little when we think of the stronger and holier bonds between Christians. A grip, a password, pleasant memories of college life, are about all that the graduates have in common. What is there in common between fellow-Christians the world over? Almost everything,—common memories, common anticipation, a common salvation, common realization of blessedness. Shall Christians be out-done in friendship and good-will by a college society? Too often the fellowship of believers is treated in a merely sentimental way. But it is not something simply to be dressed up in pretty, rhetorical words for an airing on Sundays. It is just as real as the life and love and blessedness on which it depends. It arises from tangible and comprehensible sources. Why is there so much harmony and fellowship between members of the same secret order? Why do they stand by each other in sickness and in death, in poverty as well as prosperity, and follow each other even to the tomb's door? Is it not because they have some things in common, because they have taken the same oaths, because they are governed by the same constitution, because they have the same traditions in the past and the expectation of like aid to be rendered in the future? The more men have in common the deeper and truer should be the good-will and love that binds them together. The law should hold good everywhere—the greater the community of interest the greater the good-will and affection. For this same reason should Christians love one another as no others can. Because they have the most, and the most important things in common, should they admit each other into friendship's inner circles. Because of this, when all other bonds of interest snap asunder, the chain of Christian love should remain unstrained.—*The Golden Rule.*

"MISSIONARY ENDEAVOR."

(Continued from page 569).

the ground gained. There are single individuals who are leading more men to Christ than the wealthiest church in this land. The seventh year of Christian Endeavor chronicled 22,000 conversions, the eighth, 50,000. If the value of souls is numerical, and our means are limited, then the more need of judicious management. Either the leaven will die or leaven the whole. If we are to die, it is because we haven't the truth, or that we are recreant to it. Since we are not increasing, I submit it to you as a business proposition, shall we have more fuel or fewer fires? Shall we concentrate our forces? donate more means? or donate more labor? We know we lack means, we know we want missionary boards, but more, God knows, we want moral courage, yes, heroes.

Christian Endeavor is reflecting the glorious light of the gospel, planted on Plymouth Rock, out through the golden gates of San Francisco, to the uttermost corners of the earth. It is seeking out the Jonahs who have fled from God. It is putting an alarm station adjacent to every den of vice in this broad land, and furnishing each member a key to the fire-box. It is planting on the ground opposite every saloon, opposite every gambling house, places dedicated to the worship of God, and running them as many hours, day and night, as those places are run which are dedicated to the worship of the devil. If it has not means to hire them manned and run, it will run them with business men, yes, and women.

We are too willing to delegate our responsibility by giving money, possibly raising it by making theaters of our churches, and restaurants of our stomachs, or by begging it from the unconverted. Let us beg of them their souls, not their money. Brethren, I beseech of you, let us "render to Caesar the things that are Caesars, but to God the things that are Gods." Endeavor is no makeshift to avoid responsibility. It does not, like the priest and Levite, pass by on the other side. It sends young men and women who can endure much and work cheaply, into society, to build up "for Christ and the church." Yes, it calls on mothers to consecrate the myriads yet unborn with the Nazarene vow. Such loyalty will do more on the field than money or doctors of divinity can do. Money never stayed up the hands of Moses, nor will it of any others. We want men who dare to teach, yes and preach, from behind counters, and on farms, both by precept and by example; business men who dare, for the cause of Christ, be stigmatized as a Mordock preacher, or one whose mind is unbalanced.

When our entire membership, the laity, are aroused by a feeling of individual responsibility, to do personal work for the Master, as we shall be when we come to believe that every person whom we meet in life, will appear at the bar of God, to testify, either for or against us, then, and not till then, will the kingdoms of this world become the kingdom of our Lord.

THE following are the heights of the principal monuments, domes, etc., in the world: St. Antoine column at Rome, 135 feet; principal tower of the Smithsonian Institute, Washington, 145; Napoleon's column at Paris, 140; Washington monument at Baltimore, 180; the great obelisk at Thebes, 200; Bunker Hill monument at Boston, 223; column of Delhi, 262; Trinity church steeple at New York, 264; the contemplated new dome of the capitol, 300; dome of St. Paul's Cathedral, London, 320; tower of Manlius, 350; tower of the cathedral at Strasburg, 460; dome of St. Peter's Cathedral, Rome, 465; Great Pyramid, 481.

IN WHAT SENSE WERE THE SUFFERINGS OF JESUS VICARIOUS?

BY REV W. H. ERNST.

An essay read before the Ministerial Conference, held with the Rock River Church, and requested for publication in the SABBATH RECORDER.

Webster gives three definitions to the word "vicarious." 1. Pertaining to vicar. 2. Acting or suffering for another. 3. Performed or suffered in the place of another. It is evident that this subject cannot come under the first definition, as that refers to ordinary human government. Perhaps it might be helpful to get at the primary idea of the word. It must then come under either the second or third definition. The question we have is simply, "Did Christ suffer for us, in the sense of 'in behalf of' us, or 'instead of' us?"

It is commonly supposed that by sin the law of God was broken; God was made angry, and man was to be punished by death; but if some being, not under the ban of the law, would die, the law would be vindicated, God's wrath would be appeased, and man's punishment would be remitted. The law required death, and when some one had died the requirements were met, and those instead of whom he died were free. It is thought that the Bible teaches this doctrine, and possibly it does. I do not wish to criticise opinions unnecessarily, but endeavor to find out what the Bible teaches on this subject.

The meaning of prepositions used in the original and translated "for" should be studied carefully. This is an effort to define the preposition "for" in its relation to our topic. They are three in number, *hyper*, *anti*, and *peri*. *Hyper* is rendered "for" three times in the New Testament, and it is used 160 times in all. *Anti* is used 21 times, and rendered "for" 15 times. *Peri* is rendered "for" 57 out of about 250 times. Not all of these passages in which "for" is used have reference to our subject, but they may be studied with profit. *Hyper* is thus most frequently rendered "for," and besides that it is the most important one in the consideration of this subject. We may well endeavor to find what it means. Does it mean "in behalf of," or "instead of"?

Hyper is used 23 times in the New Testament in connection with the idea of prayer. It is almost unthinkable to say that when we pray for another we mean that we pray instead of him rather in behalf of him. Take an example at random, "giving thanks always, for all things." Eph. 5: 20. Does "giving thanks always *instead* of all things" make good sense? But "in behalf of" is perfectly intelligible. We cannot pray instead of any one or anything, but we can, and do pray in behalf of them. There are several passages having the word care connected with this preposition. "Our care *for* you." 2 Cor. 7: 12. This cannot mean instead of you, but in behalf of you and is perfectly intelligible.

The following passages show the different relationships in which the word is used. "He that is not against us is *for* us." Luke 9: 50. That is, on our behalf, on our side. Speaking of the sickness of Lazarus, Christ said, "That it was *for* the glory of God." John 11: 14. It could not be instead of his glory. It means just the opposite of that. "For their sakes I sanctify myself, that they also may be sanctified through the truth." John 17: 19. It would make no sense to say that "I am sanctified" instead of them, that they may be sanctified. If I am sanctified instead of their being sanctified, then they are not sanctified, but I am sanctified in behalf of them, which expresses a consistent thought. "Thou art permitted to speak

for thyself." Acts 26: 1. How incongruous "instead of" would make this passage.

I believe it to be true that in all cases in the New Testament, saying nothing about those referring specifically to our subject, the word *hyper* never naturally means "instead of." Is this an exception to the general rule? It is if the connection demands it, but not otherwise. If a passage can be explained equally well in either way, the regular meaning is to be preferred.

Take the expression, "Suffering for his name." You might suffer on account of the love you have for his name, in order to preserve his reputation, or to benefit him in various ways; but you could not suffer instead of his name. Should his name generally be spoken against, you might espouse his cause and suffer reproach on account of it, but not instead of his name. We thus come to the subject more closely. There are numerous passages in which Christ is said to suffer for us. Do they mean that he suffered instead of us, or in behalf of us? John says: "Herein perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren." 1 John 3: 16. I believe it is much more consistent to take "for" in the sense of "behalf of," than "instead of," for the following reasons: The connection in which it is used favors this idea; the subject under consideration is love, and the proper way to express it; the writer said that he who hates his brother is a murderer, and then says: "We have an expression of Christ's love in giving his life for us, and it is but fair that we should give our lives for the brethren." There is no reason to suppose that John meant for them to die instead of their brethren, but, because of love for them, to die in their defense. What reason is there to suppose that a different thought was designed to be expressed with reference to Christ? Suppose a man is willing to have his anger appeased by shooting at another. If his brother steps in and receives the bullet with the hope that it may not injure his brother, and it results in saving his brother and killing himself, he has died in behalf of his brother and instead of his brother both. If they had both been killed, still he would have died in behalf of his brother, but not instead of him. We can work in behalf of another and that other can also work or can refuse to accept the work done for him, but if you work instead of another he cannot work, and he cannot help accepting that work. There is then a marked difference between the two meanings of this word. So also we may die in behalf of another, and that other may die, but not if we die instead of him. If then Christ died in behalf of man, man may or may not die; but if Christ died instead of man, then man cannot die. There can be no option with man in respect to accepting Christ's death, if he died instead of man, but only if he died in his behalf.

Perhaps I will need to refer to only one other passage under this head. Evidently it is the strongest one contained in the Bible in favor of the idea that *hyper* may mean "instead of." It is 2 Cor. 5: 14, 15, "We thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." More literally, "Having judged this, that if one died in behalf of all, therefore the all died in order that the living ones should no longer live to themselves, but to the one having died in behalf of them, and having been aroused." Much hinges on the words, "Therefore the all died." The verb is in

the indefinite past and may mean that they died before Christ; or when he died, or afterwards, as far as "the" itself is concerned. I cannot find any pluperfect form for the word. It seems to me that this is its evident meaning, viz., "had died." Logically the passage cannot mean that they died when he died, because he died to make them live, and not to make them die. If they were condemned to die, and he died instead of them, then they would not die, because they could be delivered from death and condemnation by that act. So the passage contradicts reason and itself, if that be the idea. If, however, we take it in the true sense, which is a spiritual signification that we are already "dead in trespasses and in sins," the passage is consistent both with itself and with reason. He dies in our behalf, that is, he dies to make us live. We had already died, and so he could not die in place of our dying, but he could die in our behalf. The living ones are those whom he brings to life. They are not necessarily all those who died, or in behalf of whom he died. This explanation conforms to the evident object of the passage. The conclusion of the passage is that Christians should live for Christ. The reason for this is that they were all dead, and Christ gave his life for all that they might live.

This passage is, then, a strong confirmation of the view herein taken, viz., that Christ died in behalf of man. Philemon 13 is referred to by some as unimpeachable authority that *hyper* must sometimes be rendered "instead of," but with what reason I cannot see. "Whom I would have retained with me, that in thy stead he might have ministered unto me." The Revised Version has it "in thy behalf," rather than "in thy stead," which is literally correct and expresses the whole thought and also conforms to the use of the word as we have presented it. It therefore appears clear to my mind that the preposition *hyper* is never used in the New Testament in the sense of "instead of."

The second preposition *anti* will be thought to teach the doctrine that Christ suffered *instead* of us. It means literally "over against." It is used of place, as when one thing is over against another. It may also mean that one thing is equal to another in price. Esau *for* one meal sold his birthright, that is, in consideration of one meal. In regard to the money taken out of the fishes' mouth, Christ said: "Take that and give it to them *for* me and thee." Matt. 17: 27. Similar are the two passages which speak of Christ's "giving his life a ransom for many." Matt. 20: 28, Mark 10: 45. If *anti* means "instead of" in these passages, the word "many" must refer only to the "elect." There is only one more passage containing the word ransom in the New Testament, "Who gave himself a ransom for all." 1 Tim. 2: 6. The word ransom in this passage is not from *lutron* as the two previous ones are, but *anti-lutron*, I can not see any perceptible difference between the meaning of the two words. In the last passage both prepositions are used and should be read as follows: "Who gave himself a ransom in behalf of all." This passage shows that the ransom was not made for "many" in the sense of the elect, but for all men, and so was made "in behalf of" men rather than "instead of" men. Ransom means loosening and is anything in consideration of which one is released from a bondage in which he is held. In one passage it was a piece of money, and in the others it was the life of Christ. As my subject does not include an exhaustive discussion of ransom, I will not pursue this part farther.

The third preposition, *peri*, will conform to

my thought, and serve to modify the argument which some might want to draw from the idea of a ransom. Its common meaning in the New Testament is "concerning." Paul speaks of the cup's representing the "blood which is shed *for* many, for the remission of sins." Matt. 26: 28. Literally, "shed *concerning* many unto the remission of sins." The same expression is found in Mark 14: 24. Hence we have "ransom *for* many," using *anti*; "ransom *for* all," using *hyper*; and "blood shed *for* many," using *peri*. The connection shows that they all refer to the same thing and must have substantially the same meaning.

The conclusion then, to which I come with irresistible force, is that the sufferings of Christ were made in behalf of man, and not *instead* of him. If vicarious be interpreted to mean "instead of," I do not believe in the vicarious sufferings of Christ, but if it means "in behalf of," then I do.

COMMUNICATIONS.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., August 30, 1889.

There is a great clamor on the part of the various State Republican Associations of Washington for "recognition." During this week meetings have been held by the Associations, and plans considered for ousting the enemy. The members, in no measured terms, denounce the retention of turn-coat Republicans, who either went over to the enemy during the Cleveland administration, or else maintained a masterly inactivity. These State Associations are of necessity constituted of government clerks, and inasmuch as most of these organizations died during the Cleveland administration, and were only reorganized after the last election, it appears amusing to see the members pose as martyrs and lick imaginary wounds. In the terse slang of the street, the heads of departments are "on to" these Associations. They are generally conducted by a clique of four or five, and are rarely representative of the employes from the state they claim to represent. This was true of even the boasted New York Democratic Association of Mr. Cleveland's administration, which had but a short popularity, and was speedily known as the "Albany Association," a name given it by "Sunset Cox," who may be said to have had his own personal and private convictions concerning the friends of Mr. Cleveland, who had known him in Albany, and who cut such a wide swath here for a year or so.

All this rage of the Associations is due to personal disappointments. After the last election two-thirds of the Republican hold-overs, hundreds of whom were from doubtful States like New York, and who failed to go home to vote, expected nothing less than to be chiefs or assistant chiefs of divisions. Hundreds talked vaguely of getting paid for sufferings and services by appointment to places in some other department. That these things have not been done is great and sore disappointment. Men who have not been home to vote for ten years, and who have never paid one dollar of political assessments since Mr. Cleveland's inauguration, expect promotion on purely political grounds. Sympathy for them is wasted. Even if to the victor belong the spoils, and departmental clerkships belong among the spoils, it goes without saying that people who had nothing to do with the victory except wait for it, are not entitled to the spoils.

The movement suggesting the removal of

General Grant's remains from New York to Arlington, or the Soldier's Home, meets approbation, generally, outside of New York City. The failure of New York to provide a suitable monument has disgusted General Grant's old friends and associates everywhere. There is very little doubt but that Mrs. Grant will consent to the removal, and Congress would make ample provision for the tomb. The statement of the New York papers that General Grant frequently expressed a desire to be buried in that city appears without foundation. General Grant seldom alluded to such matters, and even in his last illness did not mention any preference. He did, however, in war times, often express a desire to eventually rest at West Point. What he felt in after life, it is hard to tell. He was cosmopolitan. He belonged to no city, but to the nation. Born in Ohio, reared in Illinois, educated at West Point, in a long war, afterward a resident of Washington, and finally of New York, only the wish of his family and of the American people as a body, should be consulted as to his final resting place.

The President has been invited by Miss Clara Barton to visit the Red Cross headquarters at Johnstown, Pennsylvania, and will probably comply before his return from Deer Park. Later in the season, probably during the extra session of Congress, an effort will be made to secure a visit of representative legislators to the scene of the Johnstown disaster. President Harrison is one of the members of the Red Cross Association, being president of the Board of Consultation, while the Secretary of War and the Secretary of the Treasury are the trustees of the Association. This arrangement has existed since 1882.

Miss Clara Barton, president of the Association, is a familiar figure in Washington, where her enthusiasm, courage, and organizing ability have long been recognized. She is a woman whose whole life is sacredly devoted to succoring the victims of war and disaster. Walter P. Phillips, general manager of the United Press, is secretary, and George Kennan, the eminent Siberian traveler and magazine contributor, is treasurer. Congress will be asked, at the next session, to establish headquarters for the American National Red Cross in this city. The Red Cross has now no official headquarters, though most of the executive officers live in this city, including Miss Barton.

A GLAD MESSAGE FOR THE POOR.

There is but one gospel to the poor, and that is the gospel of Christ. Political economy has no gospel for them, but only bitter lessons about the blind forces of supply and demand; socialism has no gospel for them, but only the desperate lessons of confiscation; science has no gospel for them, but only the pitiless assurance that the weakest must go to the wall, and that those who drop from feebleness in the desperate race of life, will be trodden under foot by the myriad fleeing feet of advancing generations; nature has no gospel for them, but the revelation of passionless forces which have been described as blind as fate, as merciless as tyranny, pitiless as death; which have no ear to hear, no heart to pity, and no arm to save. Even duty has no gospel for them, but only holds up before men's consciences a naked law, which always, indeed, has an inherent majesty to inspire respect, but which has no spell to secure obedience, and has only exceptionless menace of death against all transgressions.

The Lord Jesus Christ alone has a gospel for the many, and a gospel for the poor and for the oppressed—a gospel of peace, and hope, and freedom, and an illimitable promise. He alone who on earth lived as a poor man, and loved the poor, and lived among the poor, uplifts to them, in patient appeal, the bleeding hand which was nailed to the cross, not in wrath, not in menace, not as in the awful picture of the last judgment by Michael Angelo, to drive them in lost multitudes into the abyss of the flame, but the bleeding hand which he uplifts to them in the gentleness of all appeals to save and heal and bless.—*Ex.*

MISCELLANY.

THE DOWN-GRADE.

Not long ago Mr. Spurgeon separated himself from the Baptist Union, not the Baptist denomination, as some at the time affirmed, but from the Baptist Union, a general, but voluntary, organization among English Baptists, because, as he supposed, there was a downward tendency in doctrinal belief among his clerical brethren. It must be borne in mind that Mr. Spurgeon is a high Calvinist. He was trained in the theological school of John Gill and other high Calvinists of Great Britain. The down-grade may not have seemed so alarming to men trained in different schools, but it was so observable as to attract the attention of the great preacher, and to draw from him a most emphatic protest. We thank him for it, and if, in his own mind, he exaggerated the evil, he did it in the interest of truth and righteousness.

Perhaps, we might expect "down-grade" where, for two centuries, open-communion has been doing its mischievous work. The arrangement that permits open-communion, allows mixed churches, and we find that in Baptist churches in England men are allowed who have never been immersed, but who enter under the sign of a Pedobaptist rite, which has no meaning in fact, and no place in the Scriptures. From open-communion to mixed churches is a short step; from mixed churches to other errors is an inclined plane, on which men easily slide. We only wonder that Mr. Spurgeon's logic, which is so stalwart in most directions, should allow him to practice open-communion, which is the tap-root of the very evils against which he protests.

But let England look out for itself. We inquire if there is "down-grade" in this country? In regard to doctrinal truth, we think not. The cardinal doctrines of the gospel are held by us as they were by our fathers. We have always inclined more to the theological views of Andrew Fuller than to those of John Gill. Where Baldwin, Stillman, Gano and Stoughton stood in Scripture doctrine, we stand to-day. The Atonement, the lost condition of man, the necessity of Regeneration, the binding authority of the Scriptures, and the supreme divinity of Christ are held firmly by our people, preached from our pulpits and accepted in the "Articles of Faith" of our churches. There are loose, unreliable, untried men in all denominations. There are in ours. But we have no Andover! Newton, Crozer, Hamilton, Rochester, and other theological schools of our denomination are true to the faith of the apostles. Our ministers are a unit on the fundamental principles of the gospel. With the most elastic framework of government, and the largest liberty of thought, and the most unrestrained independence of personal expression, we are held together, to the surprise of sects that depend on bishops, synods, general assemblies and the like human contrivances.

Nor does "down grade" show itself in any lessening interest in the advancement of the kingdom of Christ. A vital missionary enthusiasm is reaching every church on the continent; educational zeal is showing itself everywhere; plans broad and deep, and high, are being formed for gospel work, and the denomination is in harmony with all the Christ-loving sects, to place the crown of universal dominion on the head of the Redeemer.

Our "down-grade" is along the lines of worldly conformity. That pure, earnest, simple piety that characterized our fathers, is not as popular as it once was. Christians resort to the theater, patronize races, neglect public worship, indulge in card-playing, as if these things were not at all inconsistent with devout life. And these things are only symptoms. They bespeak the condition of the system. As blotches on the face, or pains about the body, are symptoms of more desperate disease, so, these worldly pleasures are symptoms of disease in the Christian life of the church. "A game of cards will not harm anybody," we are told. Nor will a blotch on the face, if that is all. What does the blotch indicate? It may be the tell-tale sign which shows something within that will kill. The

card-playing, theater-going, dancing, mirth-seeking of Christians, may be the signs of a consumption, the end of which is death to piety. It is so easy to say, "It is no harm." It is so easy to ask, "What injury can it do?" We deceive ourselves by ignoring the fact that the symptoms cover and conceal the real disease.

When Whitfield came to America he found a worldly conformity that alarmed him. He knew that it was but the symptom of rottenness of Christian life. He felt sure that it would breed death in the end. What came out of it? Why, the Unitarian apostasy, which carried the churches of the old orthodox faith of New England over to a denial of Christ, a rejection of the atonement, and a sacrifice of the cardinal doctrines of the gospel. The worldliness of a hundred years ago was planted in the hollow, half-way covenant, and it ripened into Unitarianism, which threatened to blight the religious life of the whole continent.

There are some things that always ripen into harvest. Thistles will re-produce themselves, and one thistle-bunch will plant a whole field. Worldliness is of the thistle tribe. It grows rank and luxuriant. It will overgrow a family and overrun a whole church. It is as hard to fight, and as difficult to exterminate as a crop of thistles.

The revival most needed is in the church—a revival of spirituality, Christian life and non-conformity to the world, a reformation that will make men honest, truthful, reliable and God fearing. Revivals that add nothing to the strength or spirituality of the church are open to grave suspicion.—*Christian Inquirer.*

MUSIC IN EUROPE.

Speaking of singing, Mr. Brand makes the startling statement that not one public singer in ten in America can read music fluently, while in Europe the children are educated in this direction from childhood. In Stockholm is to be heard the finest chorus in the world—that of the students in the university. A short time before Mr. Brand's visit, an American manager tried to effect an arrangement to bring over 100 of the best singers. In addition to paying the expenses, he offered the students \$1 a week for spending money. They didn't accept. The atmosphere, undoubtedly, has something to do with the fine timbre of Scandinavian voices. Then, too, the loose gowns worn by the women allow their lungs and voices full development. So well do the people read music, that large assemblages readily sing pieces which they have never seen before. One chorus of thirty voices which sings for King Oscar and which has practiced together for fifteen years keeps such perfect time that one who hears without seeing the singers would think that it was only a quartet.—*St. Paul Pioneer Press.*

The Art of Dressing.

Every lady appreciates the importance of exercising taste and judgment in the selection of her wardrobe, so that whether she possesses few or many dresses, they will be of a quality that will wear well and retain their handsome appearance to the end. No matter what station in life, a black silk or satin dress is conceded to be the most becoming, elegant and, at the same time, serviceable dress a lady can possess, besides being appropriate for all occasions. One of the oldest and wealthiest silk manufacturing firms in the United States are offering to their patrons bargains in this line which have never been equaled, both as to quality and cheapness. They are able to do this because they deal direct with the public and not through traveling salesmen or retail stores. Send a postal card to O. S. Chaffee & Son, Mansfield Centre, Conn., and they will mail you, free, their samples and directions how to order. If you wish to secure a bargain, you have the opportunity now offered you; it should not be neglected.

SPECIAL NOTICES.

THE next Quarterly Meeting of the Hebron, Hebron Centre and Shingle House Churches, will meet with the Hebron Centre Church, on the second Sabbath in September (Sept. 14th). Preaching at 11 A. M., by Rev. J. Summerbell; at 2 P. M., by Rev. J. Kenyon; at 7.30 P. M., by Rev. A. A. Place. First-day morning, sermon by Rev. J. Kenyon; afternoon, by Rev. A. A. Place, and in the evening by Rev. J. Summerbell.

A cordial invitation is extended to all.

G. P. KENYON.

THE next session of the South-Western Yearly Meeting is appointed to be held with the North Loup Church, beginning Sept. 27, 1889, with the following programme:

SIXTH-DAY.

10.30, Sermon, by G. M. Cottrell, with U. M. Babcock as alternate.

2.30 P. M. Business meeting.

3.30 P. M. Essay, J. E. Babcock.

7.30 P. M. Prayer and conference meeting led by U. M. Babcock.

SABBATH-DAY.

10.30 Preaching by Rev. Mr. Harry, followed by collection for Missionary and Tract Societies.

3.00 P. M. Sabbath-school.

7.30 P. M. Sermon by U. M. Babcock.

FIRST-DAY.

9.00 A. M. Business meeting.

10.30 A. M. Sermon by J. W. Morton, followed by collection for Missionary and Tract Societies.

2.30 P. M. Business meeting.

3.00 P. M. Essay, Mrs. Tomlinson,

3.30 P. M. G. M. Cottrell, the work of the Y. P. S. C. E.

7.30 Sermon by J. W. Morton, followed by conference meeting.

A general invitation is extended to all and an especial invitation to all lone Sabbath-keepers who can, to be present.
E. C. HIBBARD, Clerk.

YEARLY MEETING.—The Yearly Meeting of the Seventh-day Baptist Churches of Southern Illinois will convene with the church at Farina, Sixth-day, September 13, 1889, at 10 o'clock A. M.

Eld. C. W. Threlkeld will preach the Introductory Sermon.

Papers are to be presented as follows:

The Model Home, M. B. Kelley

Causes of Defection of Sabbath-keepers from the Sabbath and the Remedy, Robert Lewis.

Is the Reception of members into Church Fellowship by Laying on of Hands According to Scripture Teaching or Example? C. A. Burdick.

The presentation of each paper to be followed by discussion of the subject treated.

C. A. BURDICK, Secretary.

TO COMPLETE the proposed set of Conference Minutes and reports for Bro. Velthuysen, we need the following dates: 1807-1821, 1844-1859. Cannot some one help us out in the endeavor, especially in the dates since 1843?

REV. R. TREWARTHA, D. D., having accepted a call to the Seventh-day Baptist Church at Pleasant Grove, Dakota, desires all correspondence addressed to him at Smyth P. O., Moody Co., Dakota.

A SABBATH-SCHOOL is held by the Sabbath-keepers residing in Belmont, N. Y., every Sabbath afternoon at 3 o'clock, in the F. M. Church. Anyone stopping in town over the Sabbath is cordially invited to attend.

CHAS. STILLMAN, Superintendent.

THE HORNELLSVILLE Seventh-day Baptist Church holds regular services in the Hall of the Royal Templars, over the Boston Store (Nast Brothers), entrance between the Boston Store and that of M. A. Tuttle, on Main Street, every Sabbath, at 2 o'clock P. M. The Sabbath-school follows the preaching service. Sabbath-keepers spending the Sabbath in Hornellsville are especially invited to attend. All strangers will be most cordially welcomed.

PLEDGE CARDS and printed envelopes for all who will use them in making systematic contributions to either the Tract Society or Missionary Society, or both, will be furnished, free of charge, on application to the SABBATH RECORDER, Alfred Centre, N. Y.

THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets. The Mission Sabbath-school meets at 2 P. M. The preaching services are at 3 P. M. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's address: Rev. J. W. Morton, 973 W. Van Buren Street, Chicago Ill.

Wanted.

A Seventh-day Baptist holding a position as butter-maker and engineer of cream-separator in a dairy wishes a position as manager or butter-maker in a dairy. References furnished. He and work are still friends in any line of business. Address, DAIRY, Recorder office.

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THE solid vestibuled limited trains now running between Chicago and New York, via Erie and Chicago & Atlantic railways, are equipped with the splendid outfit manufactured specially by the Pullman company. The passenger coaches have vestibule platforms, Allen wheel trucks, and are lighted with Pintsch gas, and heated by steam. The interior finish is mahogany and olive plush. They have novelties in the way of ladies' and gentlemen's toilet rooms, with Tennessee marble wash-stands, and gentlemen's smoking rooms. The combination cars have separate smoking room, wash-stand and toilet room for gentlemen.

The dining cars are master works, and excel any productions of the kind. The interior finish is in harmony with the rest of the train, being magnificently carved mahogany in new designs, ornamented with bevel plate mirrors, and upholstered in leather. They are lighted by gas, heated with steam and supplied with electric bells. The sleeping cars are the finest in quality and of the latest designs.

No extra charge for seats in passenger coaches, or for fast time or elegant accommodations. Only the usual charges for space in sleeping cars. All classes of passengers are carried through without change, an advantage offered by no other line. These trains have also through vestibule sleepers between New York and Cleveland, and New York, Cincinnati and St. Louis.

Five Harvest Excursions.

The Burlington Route, C. B. & Q. R. R., will sell, on Tuesdays, August 6th and 20th, September 10th and 24th, and October 8th, Harvest Excursion Tickets at Half Rates to points in the Farming Regions of the West, South-west and North-west. Limit, thirty days. For circular giving details concerning tickets, rates, time of trains, etc., and for descriptive land folder, call on your ticket agent, or address P. S. EUSTIS, Gen'l Pass. and Ticket Agent, Chicago, Ill.

The Washington, (Ia.) Press says, Iowa never before saw such crops of wheat, oats, corn, hay, vegetables and fruits as this season. The cornucopia is full to overflow

CONDENSED NEWS.

Domestic.

It is said that Kansas will raise the largest corn crop in the history of that state.

A large part of the business section of Dansville, Mich., was burned, Aug. 29th. Loss \$40,000.

Kalamazoo, Mich., expects to realize \$1,000,000 for celery this year. The business is chiefly in the hands of Hollanders.

Henry Shaw, the St. Louis philanthropist who died Sunday, Aug. 25th, left nearly his entire estate, amounting to \$2,500,000 or more, to the city of St. Louis.

Ex-President Cleveland has accepted the appointment as a member of the committee on permanent organization for the International Exposition in 1892, and has notified the committee accordingly.

Miss Ann Jones, aged eighty-seven, died Aug. 28th, at Livermore Falls, Me. She had been an invalid for seventy years, and had been confined to her bed for sixty years. She retained all her faculties to the last.

Oklahoma city has a population of 6,000. Fourteen hundred frame houses have been built since the rush, and four brick-yards are now in full blast.

A Chicago Catholic priest eloped, a few days ago, with the wife of a famous gambler, whose name leads to the inference that the elopement was arranged for at the confessional.

Granny Boston, who has just died at Murphy, N. C., was 121 years old, and remembered the battle of King's Mountain. Her corpse weighed only fifty pounds.

The Philadelphia Press states that the full magnitude of the calamity at Johnstown has been carefully calculated. The losses in Pennsylvania alone, from the floods of May 20th to June 1st, amounted to \$30,000,000 and 6,500 lives.

The tin mines of the Black Hills, Dakota, are beginning to attract general attention. It has long been doubted if we had any good tin ore in this country, but these new mines are likely to rival those of Cornwall and Bolivia and Peru.

Three Mormon elders named Engel, Tyler and Laird, were severely whipped by regulators in Marion county, Alabama, last week. Recently they induced two married women to leave their homes and follow them.

The steamship City of Paris has broken the record again, beating her own best time from Queenstown by three hours and forty-nine minutes. Her actual time (reckoning by Greenwich time) from Queenstown to Sandy Hook lightship was five days, nineteen hours and eighteen minutes.

The first coal train direct from the Pennsylvania mines, passed over the Poughkeepsie bridge yesterday, August 26th. The coal was assigned to W. H. Sheldon, of Poughkeepsie. The engine and cars were decorated with flags, and were enthusiastically cheered. It was quite an event in the history of the bridge.

Foreign.

Servian papers threaten an invasion of Bulgaria by the Servians.

The old palace at Potsdam, Prussia, is being prepared for the reception of the Czar.

President Carnot, of France, has signed a decree, fixing the general elections for September 22d.

Paraguay has accepted the invitation to attend the International American Congress to be held in Washington, in October.

The village of Tschlerlach, in St. Gall, was destroyed Aug. 29th, by the fall of a portion of Mount Rulbisberg. The villagers escaped.

The Brazilian government has negotiated with local banks for a loan of \$10,

000,000 at four per cent, the issuing price being ninety.

A Frenchman who was born in 1789 is regularly at work in a mill at Ottawa, Canada. He is hale and hearty and seems good for several more summers.

North China and Japan have been visited by a series of typhoons of unprecedented severity. At the lowest estimate 5,000 persons have been drowned.

The envoy from King Humbert of Italy has presented Mr. Edison, the electrician, with the insignia of a grand officer of the crown of Italy. Mr. Edison thus becomes a count and his wife a countess.

The credit bank, which the Russian government established in 1886 to advance loans to the nobility on mortgages, has foreclosed on 2,000 estates, which must be sold at auction at the end of the year.

A royal order just issued, sanctions the creation in Jerusalem of an Evangelical establishment with corporate rights. The object is to preserve existing Evangelical institutions and to add to their numbers.

The earthquake throughout Greece, August 26th, originated in the gulf of Corinth. The cable is broken. A number of houses at Acarnania and Etolicon were wrecked. No loss of life is reported.

Now that Berlin and Rome have such important interests in common they are to be connected by a daily lightning express train each way. The distance will be covered by these trains in thirty-seven hours. The Brenner line is the one chosen for the service.

In the House of Lords, Aug. 27th, Viscount Cross, secretary of state for India, announced that the viceroy of India had been compelled to accept the resignation of the ruler of Cashmere, and place that country under a native council. He said the government had not the slightest intention of annexing Cashmere.

MARRIED.

SOOTHILL—LEARNED.—At the Seventh-day Baptist parsonage, in Walworth, Wis., and by the pastor, Aug. 18, 1889, Mr. Fred H. Soothill and Miss Hattie D. Learned, all of Harvard, Ill.

COON—HALL.—At the residence of G. G. Coon, Esq., New Auburn, Minn., Aug. 29, 1889, by Rev. A. G. Crofoot, Mr. Derwood Coon, of New Auburn, and Miss Nettie Hall, of Stewart.

A Chance for Young People.

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