

The Sabbath Recorder.

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HYMN.

"Woodworth."

PROF. EDWIN H. LEWIS.

O Lord of Life, in Thee we trust
Whose love must all our hope remain;
Except thy life inspire our dust
Our best endeavor is in vain.

We hear thy call, we gladly turn,
We owe to thee our boundless debt,
With noble aims our spirits burn,
But ah! how sadly we forget.

Yet thro' thy free and perfect power
Some nobler height may still be won;
And this shall nerve us, every hour,
The promise of the sweet "well done."

We trust thee, Lord, to lead us so
Into the land that knows no fear,
Where we shall have the strength to do
The good we only dreamed of here.

O bright fulfillment-land, the sight
Of thy fair fields to us is strength;
E'en as we pray, may our dark night
Be lit with hope and faith at length.

THE convention of Baptists, and mostly young Baptists, which met in the Second Baptist church of Chicago, July 7th and 8th, was evidently a very enthusiastic and successful affair, if newspaper reports are to be credited, and of course they are. We supposed it to be a purely tentative meeting, to canvass the question as to whether there should be a "Baptist Young People's Union," but everything appeared to be cut and dried for organization, and organization was made. Looking over the constitutions of both the national and local organizations we find them very commendable documents. In our opinion the constitution of the local unions is preferable in some respects to that of the Christian Endeavor local societies. This is not to be wondered at, as ten years of experience and study of that document ought to give the best results. We are glad to see that the local societies are closely identified with the churches. It has been a cause of criticism of Christian Endeavor, in very few cases deserved; however, that it has drawn the sympathies of the young people from their churches; but we think this has been a local and not a general fault. The testimony of pastors at Minneapolis was to the effect that Christian Endeavor develops loyalty to the churches and pastors. We confess, too, that we like the pledge better than the Christian Endeavor pledge. We have feared that the latter pledge would produce an artificial type of Christian life, and help foster the idea that religion is largely made up of "speaking in meeting;" but the intense activity of the societies as a whole is a sufficient antidote to this. The preparation for active work which the by-laws of the new organization provide for, seems admirable. We do not feel called on to criticise so excellent a thing.

BUT the question comes: What will be the effect of this on Christian Endeavor? There is much protestation that the Epworth League and this new Baptist organization are not hostile to the old society; and probably they are

not hostile, but it would seem as if the inevitable result will be that Christian Endeavor itself will some day be a denominational society, and the large denominations, at least, will have each its society. It is too much to suppose that the churches will send delegates to their own denominational national conventions, and also to an undenominational convention. And if they should do so the enthusiasm would be lacking, or would be but a simulated and purely mechanical feeling. One of the best results of Christian Endeavor has been the help it has seemed to give toward a real Christian unity. In spite of the Epworth League the growth of the society the past year continues unchecked, but it is not unlikely that Methodist societies will in time become Epworth Leagues, and Baptist societies Baptist Young People's Unions. This movement toward denominationalism among the young people may be good for the denominations as sects, but we doubt if it is wholly right in its direction, or is the best road toward the disciplining of the young men and women of our country.

LOUISIANA needs money for her public schools badly enough, but we are glad to publish the fact that the Educational Association of that State has spoken out so plainly and courageously as it has about getting this much needed money by handing the State over, bound hand and foot, the lottery company. The proposed lottery amendment to the constitution provides that a good portion of the money which the lottery people propose to pay for the exclusive right to do lottery business in the State, should go to the public school fund. A great public meeting has been held, and a leading minister of New Orleans, Dr. Palmer, made a rousing speech against the lottery amendment. The speech has been quoted far and wide, and was in the main good, but we doubt whether it is wise for a minister, or any other man, to suggest that the same tactics which have been used against the Mafia will be used against the lottery. But some hot-headed utterances are to be excused in so splendid a fight as the anti-lottery people have already begun in Louisiana. Success to them!

DRUNKENNESS is a disease, says Dr. Keeley, of Dwight, Ills., and he is treating it as such, if the reports are to be believed, with wonderful results. He also is said to cure the appetite for opium and tobacco. This is not an advertisement of the Keeley cure, but simply a statement of what is attracting considerable attention just now, and for the benefit of any who may wish to know about such a thing and have not heard of it. Scarcely anything would be a greater boon to our country than a cure for drunkenness, and if the doctors, or any doctor, can beat the people who have been taking a hand in lessening drunkenness, they shall have the grateful blessing of the Christian sentiments of this century. Undoubtedly drunkenness is, in many cases, a disease, but we believe the best

cure for it is the old-fashioned regeneration by the Spirit of God, and becoming a true disciple of Jesus Christ.

THAT WINE QUESTION.

REV. H. D. CLARKE.

Not to provoke controversy or add anything new to the subject, but simply to stir up pure minds by way of remembrance, I call brief attention to the recent study of the third lesson of this quarter. In looking over the various lesson helps it is painful to the advocates of total abstinence to observe that here and there are found writers who assert that the wine Jesus made was fermented and therefore intoxicating. This is very comforting to moderate drinkers and rumsellers. Of course it is natural that such should desire to have Jesus in their number, and on the other hand very desirable for total abstainers to claim him on their side. This desire has nothing to do with facts or conclusions. One writer says: "I have not been able to find that this wine was anything but fermented." Has he been able to find that it was fermented? If there be absence of statement, or proof either way, then may not mankind be able to exercise a little reason and common sense? It may not be necessary to "question the whole range of the Greek language" to discover whether this wine was intoxicating or not. Some people are demonstrating everything by science. Apply it here. Has anyone ever known the juice of the grape to be fermented immediately upon its extraction from the fruit? Does it not undergo that operation at least some moments, if not hours, after being pressed out of the grape? Is it reason to declare that this wine at the marriage feast in Cana did not have to undergo that same process in order to become intoxicating? But what do these friends who insist, that when the water was made wine it was at that moment, when drunk, fermented wine? They place Jesus in antagonism with the plain statements of Scripture in regard to drunkenness and wine tipping. "No drunkard shall inherit the kingdom of heaven." 1 Cor. 6: 10. "The drunkard shall come to poverty." Prov. 23: 21. "Be not among wine-bibbers." verse 20. "Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright, [is fermenting] at last it biteth like a serpent, and stingeth like an adder." verse 31. But here is Jesus Christ giving sanction to a habit that brings poverty and is dealing out the poison that bites like a serpent and keeps a man out of his own blessed kingdom. Perish such a thought! Science, reason, and Scripture refute the idea. If Jesus sanctions what God in strong language condemns, then is his house divided against itself, his kingdom shall not stand. Jesus placing before the guests the "poison of dragons," the "cruel venom of asps." Deut. 32: 33. "The cup of devils." 1 Cor. 10: 21. Fermented wine and bread Paul says is the leaven (or emblem) of

malice and wickedness. Jesus dealing out the emblem of wickedness!

That this wine could with age become intoxicating may not be disputed. But that drunk, as it was upon the instant, before the usual process of fermentation could make it intoxicating, is sufficient evidence,—saying nothing of the woes of God against drinking intoxicating wines,—against the assumption that Jesus made wine *already* fermented.

INDEPENDENCE, N. Y.

For the SABBATH RECORDER.

TELLING THE ANGELS.

MRS. M. E. H. EVERETT.

"I came not to send peace, put a sword." Matt. 10:34.

O, angels, angels! listen to the story!

For one dread moment still your harp strings there;
 Bend down your awful brows, aflame with glory,
 And listen to the tale of Earth's despair;
 Year after year, the blows of the oppressor;
 Day after day, the wine-press trod alone;
 Hour after hour, patience with the transgressor;
 These are the things that earth so long hath known.

Another day is coming with the morrow,

When fiercely forth shall leap the naked sword,
 When consternation overwhelmeth sorrow
 And love no more but vengeance, is heaven's word.
 Not the sweet day foretold in your evangels
 When Bethlehem's hills with dawning glimmered
 white,

And all the air thrilled with the hymn of angels
 Who worshiped at the Christ-child's feet that night.

Another day, so long delayed, is longing

To burst the chains of darkness wrapped around;
 And hosts of warriors to the battle thronging
 Wait but one echo of the trumpet's sound!
 When the red handed shall in battle perish,
 Then in the mountains, shall the craven fall,
 And they alone His law who love and cherish,
 Shall joyful answer to His joyful call.

CHRIST, AND THE TEMPERANCE QUESTION.

To the Editor of the SABBATH RECORDER:

Dear Brother:—In the *Christian Union* for the week ending July 11th there is an article by Dr. Lyman Abbott which I should like to see copied in your columns. Its title is "Christ and the Temperance Question," and to my mind it commends itself as coming the nearest to the truth on this subject of anything I ever saw in print. In the interest of truth I ask that it be reprinted. In this age of the world we need to face the truth bravely, whether in regard to the Bible, the doctrines and practices of religion, or any reform, however important, which we should like to see effected. What cannot stand the test of truth must go to the wall,—I have said "ultimately," but now I am beginning to see, "the sooner the better." As you know, I had once in mind to write something similar to this myself, but this from Dr. Abbott's pen will carry greater weight to the minds of your readers. Therefore I beg you to copy the article in question.

There are many points upon which I have refrained from speaking or writing, fearing lest,—as has appeared from private conversation,—what I believe to be the truth would be an offense to my brethren and might possibly prevent some good work. But for the future I have determined not to have in any sense one set of opinions for the study and another for the pulpit or public work, whatever be the prevailing views in the community where I may live. "The truth shall make you free." Christ came that he should "bear witness to the truth." Therefore let us have truth. God will see to it that the truth will do no harm.

Fraternally yours,

WILLIAM C. DALAND.

LEONARDSVILLE, N. Y. July, 16, 1891.

In this article I assume that the life and teaching of Jesus Christ constitute a divine standard for all his followers; that he has come

into the world to save mankind from sin; that he knows better than we know, how to meet and vanquish every temptation; that intemperance is a sin, and that in studying the problem how to redeem the community from its guilt and curse, his example and precepts afford a better guide than any general considerations or theoretical arguments. In other words, I write as a loyal disciple of Jesus Christ, assuming that my readers are also loyal disciples of Jesus Christ. It is, indeed, not always easy to interpret aright the teaching of Christ, and it is often difficult to apply the principles of his life to our different circumstances. Christ is not to be blindly, but intelligently, followed. And he who undertakes to interpret the teaching of Christ and his example, and apply the lessons to the life of the nineteenth century, must beware how he confounds the teaching of the Master and that of the interpreter, and not suffer himself to imagine that his interpretation is authoritative because the life and teaching are so. Nevertheless, he who recalls the spirit in which a little child accepts the teaching of his mother, and remembers that he is in like spirit to accept the teachings of Christ, will not make up his mind beforehand what is right in practice and true in doctrine, and then go to the New Testament to prove that Christ acted and taught accordingly; he will go as an inquirer, and will seek to conform his own life and his own teaching to the principles inculcated and exemplified by him whom he delights to call Master. It is in this spirit I ask the student to accompany me in this inquiry into the teaching and example of Christ respecting the use of wine. The evils produced by intemperance in the use of alcoholic liquors are probably greater than those produced by any other single social vice. How to redeem the community from that vice and relieve it from those evils is the as yet unsolved problem of our modern life. Do the teaching and example of Christ throw any light on this problem.

The problem is, in one of its aspects, wholly modern. At the time of Christ the art of distillation was not practiced. By this art the alcohol is separated from the juices in which nature produces it, and is furnished for use in a form and a strength wholly unnatural. Distilled liquors were unknown until long after the first century; the wines of the Holy Land were a mild beverage, wholly unlike the fiery wines of modern commerce. They resembled the native wines which one may find to-day in private homes along the banks of the Hudson, the southern shore of Lake Erie, in the wine-growing districts of California, or in the vineyards of France, Germany, Italy, and Spain, before they have been doctored for a sea voyage. Adulteration was comparatively rare. The manufacture of villainous compounds that never knew the fragrance of a vineyard or the bright light of heaven—compounds born of fraud, and veritable works of darkness—had not then begun. In applying the principles on which Christ acted, to the temperance problem of our day, the changed condition of society must not be forgotten.

With the character of the drink the character of drunkenness has also undergone a great change. Drunkenness is as old as the human race; at least, it dates from the days when the sons of Noah covered the shame of their father's drunkenness. But *delirium tremens* is a modern disease. The kind of drunkenness which drives men crazy, which simultaneously discrowns the reason and sets loose the infuriated passions, is the product of the still. Drunkenness was before bestial—it is now brutal; it was always the parent of sensuality, but not until the invention of distillation did it become also the parent of crime. But neither drinking nor drunkenness was unknown in Bible times and Bible lands. The Bible itself contains some graphic descriptions of drunken orgies, and of the evil results of drunkenness. The self-indulgence of the first century was far worse than any in the nineteenth. Wine feasts lasted in Greece and Rome for days. Men emulated each other in feats of drinking, resorted to emetics to relieve an over-gorged stomach, and began to eat and drink again. It was not allowed each guest to stop at will; he was compelled to drink whatever the ruler of the feast might direct. Drinking to

one another's health was practiced; it was not uncommon to empty a four-pint cup of wine at one draught. These drinking-bouts sometimes were connected with feasts, sometimes were independent of them; and though mad drunkenness was unknown, inebriation was by no means uncommon. Music, dances, games, not always of the purest description, were the accompaniments of these drinking-bouts. Pagan religion offered no opposition to such drinking; indeed, rather fostered it. One of the ancient moralists declared that it was a shame to get drunk—except at the feast of Bacchus.

The evil of drinking and drunkenness had been recognized from a very early period, and total abstinence societies had been organized. A modified prohibitory law even existed in Rome; it forbade women to drink wine, as in our day, in America, a social edict forbids them to smoke. The Rechabites, organized at an early period of Jewish history, were pledged not only to drink no wine, but not even to eat the fruit of the vine. The Essenes, a sect of considerable importance in the time of Christ, were pledged to total abstinence from the juice of the grape in all its forms. The Nazarite vow bound the Nazarite to abstain from every form of wine as long as he was subject to his vow; this was sometimes for life, sometimes for a limited term. Under this vow John the Baptist lived, a consistent total abstainer. In brief, reformers then as now, existed who preferred to redeem society from the as yet undeveloped curse of drunkenness by the short and easy method of forbidding all drinking. They had not, indeed, endeavored to do this by legal prohibition to any considerable extent; they did attempt to do it by voluntary vows.

Now, this was not the method of Jesus. He lived in an age of total abstinence societies, and did not join them. He emphasized the distinction between his method and that of John the Baptist, by saying that John came neither eating nor drinking; the Son of man came eating and drinking. He condemned drunkenness, but never in a single instance lifted up his voice in condemnation of drinking. On the contrary, he commenced his public ministry by making by a miracle wine in considerable quantity, and this apparently only to add to the joyous festivities of a wedding. He apparently used wine customarily, if not habitually. When he was about to die, he chose wine as the symbol of his blood, shed for many for the remission of sins, asked his Father's blessing on a cup containing wine, passed it to his disciples with the direction, "Drink ye all of it," and left this simple service of the eating of bread and the drinking of wine as a legacy to be observed by his disciples in all future times, and apparently in all countries. With the faith which I entertain concerning Christ, I cannot doubt that he did this with a full knowledge of the future, of the interpretation that would be given to his example, and of the evils which drunkenness was yet to bring upon other nations and peoples than his own. With this knowledge he made wine by a miracle; he drank wine publicly, and before all the world; and he left as a legacy and example for his followers a sacred use of wine in the most solemn service of his church.

It is true that the attempt has been made to break the force of this example by supposing that there are mentioned in the Bible two kinds of wine—a fermented and an unfermented; and that Christ made, used, and blessed at the last Supper an unfermented wine. But there is absolutely no authority whatever for this suggestion. It is a pure invention, made to reconcile the example of Christ with modern theories as to wine and wine-drinking. Grape jelly is not wine, the *mustum* of the ancients was only a kind of grape jelly. It did not go under the name of wine, and never was confounded with it*. There is absolutely nothing whatever in the language of the New Testament to indicate that the wine mentioned in its pages was anything else than the simple fermented juice of the grape, the common drink of the country then as now; nothing to justify the groundless hypothesis that any other kind of wine was ever used by or

*These grape jellies, for they were nothing else, were used extensively for giving body to poor wines, and making them keep, etc.—*Smith's Dict. of Antiq.*, art. *Vinum*.

known to the people.† The assertion that has been sometimes made that fermented wine was not allowable in the Passover supper is equally groundless, having no other shadow of foundation than the fact that *leavened bread* was forbidden, this not because of the minute alcohol produced by leaven or yeast, but because an unleavened bread was to remind Israel of the night when they had not time to wait for the bread to rise.‡ This notion of two wines, one fermented, the other unfermented, must be dismissed as a pure invention, unsupported by any facts, unsanctioned by any scholarship. There was but one wine known to the ancients—fermented grape-juice. This was the wine Christ made, drank, blessed. There was no other used in his time or known to his day.

To what conclusions, then, does Christ's example lead those who believe in his prescience and in the divine authority of his life and teachings?

1. It throws no light whatever on the proper use of distilled spirits; for distilled spirits did not exist in his day.

2. To conclude that because Christ made wine by a miracle at the marriage in Cana of Galilee, therefore he would identify himself with, or be indifferent to, the organized liquor trade in the United States of to-day, with its myriad saloons, each one the source of unnumbered and dreadful dramas of intellectual and moral wreck and ruin; or that because he drank a light native wine in the free and simple society and unstimulating climate of Palestine, therefore he would by precept and example promote the social drinking customs of the United States to-day, with its complex civilization, its highly wrought nervous life, and its stimulating climate acting on an over-nervous people, where wines are rarely free from added alcohol or other and perhaps worse adulteration, would be to jump to a conclusion between which and the premise is a very broad gulf.

3. But the example of Christ makes it clear that fermented liquors cannot be treated as a product of the devil, to be tabooed and driven out of existence; nor that the making and drinking of a pure wine is a sin to be prohibited and condemned at all times and under all circumstances. The Koran so regards it; the Bible does not. This is the doctrine of Mohammed, not of Christ.

4. Abstinence from the use of wine can be maintained only on the two-fold ground: If thy right eye offend thee, pluck it out and cast it from thee; and, It were better that a millstone were hanged about thy neck, and thou wert cast into the depths of the sea, than that thou shouldst offend one of these little ones. In the present condition of society, with the perils which at present threaten it, with the liquor traffic what it is, with wine, beer, and whisky inextricably intermixed in the same general business, with millions of money concentrated in an endeavor to extend the trade by stimulating an appetite which certainly needs no stimulating, with pure wine the exception and adulterated wine the rule, with drinking customs such that wine on the dinner-table, or in the social circle, or at the marriage feast, leads, if not the drinker, at

† "We, the undersigned, missionaries and residents in Syria, having been repeatedly requested to make a distinct statement on the subject, hereby declare that during the whole time of our residence and traveling in Syria and the Holy Lands, we have never seen nor heard of an unfermented wine; nor have we found among Jews, Christians, or Mohammedans any tradition of such a wine having ever existed in the country." Signed by the Rev. W. M. Thomson, author of "The Land and the Book," and ten other Syrian missionaries. May, 1875.—*Illustrated Christian Weekly*, January 15, 1876.

‡ There are, therefore, under given circumstances, relatively legitimate grounds for abstaining from wine. That is the stand-point which should be taken by the Anglo-American advocates of the temperance movement without seeking to wrest from Scripture a testimony that the use of fermented wine is forbidden under any circumstances. How often have I been asked by those on this side whether the wine of the four cups of the Jewish Paschal meal was fermented! They would fain substitute in the Lord's Supper the unfermented juice for the fermented wine. The Jewish Passover wine, however, is really fermented, and only as a substitute, in case of need, is unfermented wine permitted.—*Professor Franz Delitzsch*.

least his companion, to the liquor-shop, with a people always over-excited and over-worked, and needing not a stimulant but repose, it may well be urged that it is wise and right to dispense altogether with that which, in another age and under other circumstances, it might be not only right but wise to use in moderation. But neither prohibition as a political policy, nor total abstinence as a social practice, can accomplish any permanent temperance reform except as it is put upon this ground. A false theory will destroy any reform which builds upon it; and the theory that wine is a forbidden fruit, and drinking it is, under all circumstances and in all social conditions, a sin, is a false theory. It contravenes the example of Christ; it is Mohammedan, not Christian.

5. It must, therefore, be left to each individual to judge for himself when it is right to drink wine, or whether it is right to drink it at all. For his decision upon this question he is not to be judged by his fellow-Christians, either as a bigot because he is a total abstainer, or as a sinner against the law of God because he is not. Drunkenness is always and everywhere a sin; whether drinking is a sin depends upon circumstances; and whether the circumstances are such as to make drinking sinful, each individual must decide for himself, and answer for his decision, not to a priesthood, or a society, or a newspaper press, but to his own conscience and his God.

6. Whether the community can properly, without infringing on the liberty of the individual, prohibit all manufacture and sale of alcoholic liquors, is a political question, on which the life and teachings of Christ throw no light. Such prohibition, however, can be sustained only on the ground on which, in a time of socialist excitement, all sale and carriage of dynamite ought to be forbidden, or in a time of epidemic hydrophobia all dogs at large might be condemned to be shot—not because it is sinful to use dynamite or keep a dog, but because, under present circumstances and in the present exigency, the peril from dynamite or dogs is so great that the individual liberty must be set aside for the general welfare. In other words, prohibition as a political law and habitual abstinence as a personal practice can only be maintained as exceptional remedies called for by an exceptional exigency, and founded on the special need of heroic measures, not on eternal laws of right and wrong, forbidding all use of the fruit of the vine. Whether these special remedies are called for by the exigencies of modern civilization; whether, in other words, temperance or total abstinence is the best weapon with which to fight the drink traffic and the drinking customs of to-day, is a question on which the wisest and best of men may and do differ.

7. Any permanent temperance reform, however great emphasis it may lay on a Christian duty of total abstinence, must draw sharply and maintain stoutly the distinction between total abstinence and temperance, between drunkenness and drinking. It must recognize drunkenness to be everywhere and always a sin, drinking to be made so only by the circumstances; temperance to be always and everywhere a duty, total abstinence to be only a means now to be employed for promoting temperance. In brief, Christian abstinence from the use of a pure wine can be urged only on Paul's exhortation, and with equal emphasis on both clauses: Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

8. Finally, if any one ask me what I think this law of Christian love requires of the Christian in American society to-day, I reply that it seems to me to require a general abstinence; that is, the laying aside of all wine-drinking as a means of social entertainment or personal luxury, and its retention only in so far as experience and observation demonstrate, as in some cases they do, its decided advantage to health in invigoration of vital powers for the better doing of God's work in the world. But I trust that this necessity belongs simply to the present epoch, and I am not without hope that we shall yet come to a time—though not in my day—when a pure wine can be used by society with no more seriously evil results than now are produced by the use of tea and coffee.

THE MAKING OF A SERMON.

BY THE REV. GEORGE S. RICKER.

A bright young man once asked how long it would take to prepare a sermon. The answer he received—"Forty years,"—though rather abrupt, was significant.

The chief work in the making of a sermon is not the felicitous arrangement of the facts and arguments that enter into that particular discourse; and were it so it would still require many years to prepare it. The making of a sermon includes all the training, discipline, culture, spiritual growth, of all the years that have been lived by the preacher. A gentleman once came to a lawyer with a legal question which was promptly answered in a word of one syllable. When a large fee was demanded the gentleman demurred on the ground that it was exorbitant for so slight a service; but the lawyer wisely replied: "I charge for the knowledge that enables me to answer in a word." It might sometimes be worth thousands of dollars to know whether to say yes, or no. Any one could make an egg stand on end after Columbus had shown how to do it. To learn how to do things requires time and toil and trouble.

It is sometimes the boast of foolish ministers that they prepare their sermons after they go into the pulpit; indeed, that they do not select their texts until they open their Bible to preach. But their little fraud deceives only the unwary. The sermon has been in their minds—perhaps on their lips—for years; they only do a little impious juggling with the Scriptures to make it seem to fit their theme. No one can prepare a sermon on the spur of the moment. Sermons grow, and growth takes time,—more or less, in proportion to the value of the product. What they shall be depends not only on the seed that has been dropped into the mind, but also largely on the previous preparation and enrichment, as well as subsequent culture, of the soil.

The truth is that the sermon is composed in large part of the life. "The words that I speak unto you, they are truth and they are life." The sermon is not simply abstract truth,—but truth mixed with the personality of the preacher. It is effective because he is effective. It is surcharged with power because he has wrought himself into it. The preparation of a sermon is, therefore, very largely the preparation of the man who preaches it; and that preparation began a hundred years—aye, centuries—before his birth! Heredity is not an unimportant factor in the production of a sermon. "Blood will tell" even in the utterances of the pulpit.

Training, discipline, culture—that fine process which develops the native powers and enables one to put them to their noblest uses—is a still more important factor in the making of sermons. Secretary Blaine once urged, in an address to young men, the importance of that training that would enable one "to think upon his feet." The preacher needs such training. He must have the powers of his mind well in hand. He must be able to flash upon his theme the powerful light of a highly cultivated mind and a thoroughly consecrated heart, and so make it luminous. He must be in living sympathy with God, in order that he may "bring that sympathy down to men." He must dwell in Christ and have Christ dwell in him; "the Word must be in his heart as a burning fire shut up in his bones;" his mind must be alert, eager, girded, and his very soul aflame; he must feel, as did Paul, "Woe is me if I preach not the gospel;" and with such equipment and preparation how can he keep from preaching? If he should hold his peace the very stones would cry out.

This, therefore, is the making of a sermon; the preparation of one's own character by birth training, by meditation and prayer, by study and discipline, by intellectual and spiritual culture, until the life is uplifted, bathed in a heavenly atmosphere, hid with Christ in God. Such a life wrought into a sermon will make it worthy of being heard. Such sermons, whether delivered before a small company of five or before a great congregation of five thousand, cannot be prepared in less than "forty years."

MISSIONS.

MRS. RANDOLPH writes from Shanghai that there have been no riots there, and they do not expect any.

AMONG other good news that comes to us is this, that several churches in the West and North-west are raising more for missions than ever before.

BRO. O. U. WHITFORD, our new general missionary in the North-West, has well begun his labors, having preached in Chicago, in Wisconsin, and in Minnesota. He reports a good religious interest, and a most encouraging disposition and effort to raise funds for the work of our Society.

BRETHREN O. U. Whitford and S. R. Wheeler have recently held meetings in Trenton, Minn., which, though the weather was unfavorable, were interesting and very helpful to the cause. Elder Wheeler says "The good meeting we had there one year ago in connection with the Semi-annual Meeting has lasted in its effects."

HAVE you read the article in the RECORDER for July 9th, on "Emotional Benevolence." If not, you should read it, without fail. If you have read it then it will do you good to read it again. And be sure to preserve the paper for a third reading, in order that the good influence and instruction may be the more likely to abide with you.

FOR the first time in years the church of Trenton, Minn., has held a business meeting, electing officers and making provisions for raising funds. A Christian Endeavor Society has been organized; the Sabbath services are to include other religious exercises besides the Bible-school; steps have been taken toward building a parsonage; and they greatly desire to find a pastor to live and labor among them. May these good efforts be crowned with success.

FROM U. M. BABCOCK.

Having neglected until this morning to send my report I now send it from this place. I am going to Barry county, Mo., to spend one week, and then to Texas county to spend two weeks. If there is anything worth reporting you may hear from me when I get home. My report is still very meagre, but I was only a convalescent during the last quarter. But all my appointments were filled except on very stormy Sabbaths. You will learn that I am not engaged anywhere and do not know what I shall do or where I shall go. I do not know what the Long Branch Church will do.

HUMBOLDT, Neb.

FROM E. A. WITTER.

I would be glad to report more of progress and real growth on my field; but for some cause there does not seem to be much manifest desire to move out onto the plains of a broader Christian life. I feel that there is great need of a more prayerful spirit and of personal consecration on the part of all, and especially those who are older and should be leaders and examples in such matters.

I am conscious that there has been a great lack in this direction on my own part. I have long been lifting heavenward the prayer that God would teach me how to become more fully

his, that I might be possessed of a greater fullness of his spirit. I have been slow in learning some things that are necessary to make one a successful teacher of the Word. I ask you to pray for me that I may possess more of the Lord's spirit.

NIANTIC, R. I.

FROM S. R. WHEELER.

I have been out into Freeborn county, at Trenton, with Bro. O. U. Whitford for two weeks. We returned the last day of June. The weather was unfavorable, making it very hard for the horse and breaking up our appointments considerably. Yet the interest was good. The good meeting we had there one year ago in connection with the Semi-annual Meeting has lasted in its effects. I do hope that a better opportunity will present itself before long when meetings can be held for weeks and a thorough reform brought about. But Bro. Whitford has made report of this work and I need only refer to it in this way. I took my horse and buggy. It would have been easier to have gone by train, but the work on the field cannot be properly done without one has a team at his disposal.

DODGE CENTRE, MINN.

FROM A. G. CROFOOT.

I come back from the Associations with a determination to be more faithful and efficient as the Lord's servant than I ever have been before. Pray for me that I may be successful in winning men and women to accept Christ. I feel more interest in all of our denominational work than ever before. I believe that we all, both ministers and laymen, should press forward in the work to which God has called us.

NEW AUBURN, MINN.

FROM MADISON HARRY.

The quarter just past was not one of apparent success at least. The season has had more rain than has been experienced for twenty years perhaps. At least the rains seemed to come on Sabbaths and Sundays, or make it so muddy that appointments could not be filled quite a number of times. But where we were able to preach and visit the people seemed to be grateful and appreciative. We have visited a few new points among them, Hartford, Hillsboro, and Lehigh, where we are especially requested to come again.

We had hoped to arrange for regular public services in Marion, but in this we have been again disappointed as the opera house which we could get for \$50 per year has recently burned down, and since we cannot get the use of any of the churches, or of Y. M. C. A. building, it seems that at present, at least, our "light" can not shine much by way of public meetings. These impediments, together with sickness at home and the distraction of moving into a little house and "setting things in order," has prevented efficient labor. We hope to be able by God's grace to do more in the future. Our work is to save men and make them better. We can convince sinners of sin, and that the Seventh-day is God's holy day. Why may we not also subdue their hearts and win them to Christ and "the truth as it is in Jesus?"

Here is our weakness. Who knows how to "declare the whole counsel of God" with such power that men will yield?

The prayers of our people are earnestly solicited for this field.

FROM J. M. TODD.

The accompanying statement contains the most important part of my work for the quarter. During the quarter, as you well know, I have been to Brookfield, N. Y., and packed and removed my goods to this place. I regard this as much a part of my work as anything I could do, and so have not counted it lost time, and especially as the cost to me was \$116. The parsonage is nearly completed, the painting will be finished to-morrow. The grading about the building is done, and we hope to occupy it soon. It is a neat and beautiful structure, one and a half stories high, with stone foundation under the whole building, laid in lime mortar, and a cistern with water lime. There are in the building nine rooms. It is a credit to the society, and our brethren and sisters in other places who have so liberally aided us will have no occasion to feel ashamed that their money has been put into such a structure. The religious interests of the society remain just about the same, much below what they ought to be. I have sought to direct my labors so as to bring about a better state of religious interest. I spent last Sabbath with the Coloma Church. We held two prayer-meetings of great interest, every one present knelt in prayer except one who was not a Christian. While there I preached three times. In two weeks I go to Marquette, and soon after to Coloma and Adams Centre, Adams Co. It is some twenty miles beyond Coloma. Some of the leading ones there have come out from the Adventists and solicit me to visit them. Two of them came to our semi-annual meeting. We are very much weakened by the death of two members; still we are not discouraged, but put our trust in the living God. The continued ill health of Mrs. Todd is not only a drawback in our work but a cause of increasing anxiety to all of us. We are hoping for and expecting improvement soon. We need the prayers of our brethren and sisters. Remember us.

BERLIN, WIS.

FROM E. H. SOCWELL.

Though the quarter just closed has not been characterized by any unusual interest, yet the work has been accomplished as best we could, and we trust some advancement has been made.

During the quarter I have kept up my regular appointments, but have not done the usual amount of work among the scattered ones of my field. The work here at Garwin is not entered into by all as I long to see it. Our people are not living up to that degree of Christian activity which is their privilege and duty, and it is our earnest prayer that during the quarter upon which we are now entering we may make great advancement in spiritual growth and true piety. May the Lord send upon us spiritual showers that shall renew us exceedingly.

Our people at Grand Junction are still contending for the faith once delivered to the saints, and are occupying a position full of hope. During the first of June I spent a week with the church at Cartwright, Wisconsin, holding meetings each evening and twice upon the Sabbath.

Though this church has been weakened by so many of her members having moved to other localities, yet the Lord still has faithful ones at Cartwright. I esteemed it a privilege to return to this field, my first pastorate, and labor for a short season among these dear friends, after an absence of six years from them. May the Lord bless them and make them faithful.

The second Sabbath in June found me at Dodge Centre, Minnesota, attending the Min-

nesota Semi-Annual Meeting, having been appointed delegate by the Iowa Annual Meeting. I was much refreshed by attending this meeting and better prepared to labor on my interesting field.

The last Sabbath in June was spent at our Association at North Loup, Nebraska, where I received very much encouragement and strength.

We are expecting Brother and Sister D. H. Davis here by July 10th to spend one Sabbath with us, and we earnestly pray that their coming among us may inspire us with renewed zeal and devotion in our Master's work.

I cannot tell how anxious I am for the Iowa field. May the Lord direct in the work, adding his strength and wisdom to each of us. The amount of traveling expenses incurred in my work for the quarter is \$10 42.

I report for the quarter: Thirteen weeks of labor; twenty-eight Sermons; congregations of 25 to 100; thirteen prayer-meetings; sixty-eight visits, and 2,285 pages of tracts distributed.

GARWIN, Iowa, July 5, 1891.

WOMAN'S WORK.

I DOUBT if ever here below
We learn to measure loss and gain,
So hard it is for us to know
Why God should choose to bless through pain.

We lay our plans, and murmur when
They come to naught. We would not sigh
If our short-sighted human ken
Could but divine the reason why.

The dearest wishes of our heart,
The cherished good for which we pray,
Though never granted, yet our part
Is first to trust; then, to obey.

And leave all else to Him, whose rule
Is over land and over sea;
When finished in life's term of school
Will be explained its mystery.

—Sel.

THE CHINA CHRISTMAS BOX.

Owing to absence from home the notice of the China box has been unavoidably delayed. Still there is time sufficient and those wishing to send gifts can save freight or expenses, in many cases probably, by bringing to Westery when they come to Conference.

Through the kindness of friends we shall be able to send a manakin to Dr. Swinney, and we return thanks to those who have assisted in supplying what she has so long desired for use in her work.

Mrs. Davis has very kindly given suggestions in relation to what is many times so difficult to decide—what to send.

Such gifts as have usually been sent to the school, mentioning particularly, calico, small figure, purple preferred, canton flannel, cotton cloth, flannel, bits of wool for knitting, quantities of pieces, either woolen or cotton, quilts, pin cushions, slates and handkerchiefs. Cotton goods are much cheaper in this country than in China, flannels about the same price. They have a supply of aprons as the Chinese do not wear them, also of dolls.

Of course any personal gift, such as one would give to a friend here, would be suitable and acceptable there. The box leaves Westery not later than the 5th of September.

E. A. WHITFORD.

DISPENSARY WORK.

Essay presented at the North-Western Association by Mrs. S. A. D. Socwell.

It will be conceded, I think, by all who have considered the subject, that the medical depart-

ment of our mission work in China is of great interest and importance. One brave devoted woman has, so far, borne the burden of it alone, and unless she soon receives the help she needs her strength must fail. By the blessing of God the help now seems to be assured, as soon as the necessary additions to the Dispensary are made. We feel that this is in answer to the many prayers which have been offered in behalf of this enterprise, and encourages us to go on enlarging the work.

In this paper I shall glance at a few of the reasons why this Dispensary work should receive our prompt and hearty assistance.

First, in order to enlarge our own souls. When we work for the relief of the helpless and suffering we, unconsciously to ourselves, grow more forbearing and tender; more sympathetic and charitable; in a word, more Christ-like. I do not need to dwell upon this point; it is patent to all.

Second, to cheer and encourage Dr. Swinney. She has left friends as dear to her as ours are to us, to devote herself to this work; and if we cheerfully and liberally second her efforts to help the helpless she can endure the more bravely, and work the more earnestly. We cannot do her work, but upon us depends her power to do it. If we fail her the work must cease, and the responsibility for the failure must lie at our door. Not one of us, perhaps, can fully realize what it is to see suffering and death all around us, which a little wise outlay would enable us to partially alleviate, but which we, unaided, are powerless to help. This alone is a heavy burden, and this Dr. Swinney must bear daily. We can lift a part of this by prompt and willing readiness to enlarge her means of usefulness.

Third, to help the Chinese. They are degraded and vicious, but all the more do they need help. It was just such people that Christ helped most while here on earth, and he helped them in the same way. Dr. Swinney, in doing what she can to heal their diseases, is following his example; and the Chinese are willing to receive help in this way. They may, in their supercilious pride, reject the preached word, but they are eager to avail themselves of the missionary's power of healing, and this opens the way to preach Christ to multitudes who, otherwise, would never hear the good news. Especially is this the case with the woman physician. Only women can ever reach the millions of Chinese women. Dr. Swinney's letters prove that the woman physician is a welcome visitor in Chinese homes, so that her power to reach the heart of the nation is practically boundless; for if China's mothers are Christianized, her sons eventually will be. Though the wives are virtually slaves, yet even a slave knows the way to her child's heart. And if any people on earth need the inspiring and comforting influences of Christianity it is the women in heathen lands. I do not need to enlarge on this. All know something of the bitter bondage and degradation in which they live, and in which they must live, until raised from it by the humane influence of Christianity. And as women alone can reach them, let us support gladly and liberally the one woman who represents us in this special work, remembering that if but one soul is saved through her efforts, it outweighs, in realm, not only the little we can give of our substance, but the whole world.

Fourth, the Chinese themselves are willing to assist in this work. They see the practical utility of hospitals and dispensaries, and while singularly unresponsive to spiritual influence,

they are quick to avail themselves of whatever they know to be for their own benefit. Their faith in foreign physicians and their willingness to receive treatment from them, seem to be an important part of God's plan for Christianizing them. They give the strongest proof of their interest in this department of missionary work by their willingness to furnish part of the means to carry it on. Shall we, who know and serve the one true God, withhold the small sum needed to enlarge Dr. Swinney's work, and place it on a sound basis, while even the benighted heathen stand ready to assist the enterprise? God forbid! As he pours out his blessings on us without restraint, hand, let us give gladly. "Freely ye have received, freely give." In reverent thankfulness for the glory with which the gospel of Christ crowns our lives, let us not rest until its radiance shines also on our heathen sisters. As one means to that end, let us join heartily with our Chinese friends in supporting our medical mission.

Lastly, God needs our help—he has given us the high privilege of being workers together with him in evangelizing the world. Without the help of mankind he has ordained that it can not be done, for "through the foolishness of preaching" man must be saved. And in these last, and grandest days, he has honored woman by opening wide the door for her to enter into this glorious work. Let us not therefore degrade our high calling by lukewarm service or half-hearted effort. Let us remember the multitudes of Chinese women and children, enduring all the inevitable miseries which flow from heathenism, suffering and dying with none to help. Let us remember also that it is through the missionary labors of devoted men, who, in far-gone ages, through toil and suffering, won our fathers from heathenism, that we enjoy greater privileges than they. Let us each work for this specific object as if Dr. Swinney were our own sister, and the Christ himself visibly beside us, saying "Inasmuch as ye did it to the least of these, ye did it unto me."

DOWN FOR FIFTY CENTS.

Bishop Pierce, of the Methodist Church, is authority for the following incident, which finds its counterpart in too much of the giving of the present day. It happened when railroads were first introduced in the State of Georgia:

A line had been projected through a very fertile region of country, and the railroad agent was abroad, inviting the people to take stock in an enterprise in whose benefits all would share. He called on a wealthy planter and set forth the advantages the road would confer upon the people. It would appreciate the value of their lands. In one region, where there was no market for wild lands, they were now selling at ten to fifteen dollars per acre. The old gentleman was delighted. He had ten thousand acres of wild lands, as good as any in the country, and his eyes glistened as he thought of realizing for them more than one hundred thousand dollars.

The agent spoke of the cheap and prompt transportation thus provided. In a few days, and at cheap rates, a man could put his entire crop into market. "That is what we need," said the planter. "Last year, while I was waiting for the river to rise, the price of cotton fell, and I lost ten thousand dollars." He wished the road was ready for the crop he was gathering. The agent had found his man. Drawing out his book, he remarked that while railroads were of such value to the people, they cost money. The track must be laid, the rolling stock must be bought, and the employees must be paid. "Yes," said the old gentleman, twisting slightly, as though something hurt him, "railroads must cost a great deal of money. Everybody ought to help. You may put me down for fifty cents."

HISTORICAL & BIOGRAPHICAL.

RAILROAD TRAVEL THEN AND NOW.

Those who travel in the cars of the present day, with their broad plate-glass windows, and curtains for shutting out the sun; with comfortable seats, interiors beautifully finished in metal and natural woods, upholstered both for comfort and beauty; traveling at the rate of thirty to forty miles an hour, on smooth steel rails, over road-beds constructed with a view to reducing the discomfort from dust, do not realize that this mode of traveling surpassed the wildest dreams of their grandfathers; while the travelers in the drawing-room cars, attended by a porter and maid, with telegraph and postal facilities always at hand, a dining-car into which they may go through a covered connection, a covered platform, thoroughly protected against rain and wind, travel in far more ease and comfort than did the kings and queens of hardly more than twenty years ago. In fact, there are kings to-day who do not command the luxuries and comforts that can be purchased by a ticket on a "limited express" in America. There are countries not rich enough to support such railroad stock. To-day the principal thought of railroad managers is how to combine luxury, speed, safety, and yet secure a profit. We do not think of railroads as great co-operative corporations, but that is just what they are. One man cannot build a railroad; a railroad is built by the putting together of the moneys of a number of people, who buy shares of stock; and on this stock dividends are paid, which is the equivalent of interest on the money we deposit in the bank. Men who own a mine want a railroad that will deliver their coal at a seaport. They interest rich men in their plan, secure a charter from the State, stock is sold, and the money by this means is raised with which to build the road, buy rolling-stock, locomotives, tools, coal; build stations, and houses for locomotives and cars when not in use, pay wages to all the people employed. The people who invest their money in the road must wait until there is a profit before they will receive dividends.

When you step out into the station of any large and important terminus, you would be justified in thinking that railroads were run in the interest of passenger traffic only. But passenger traffic is only a department of railroad management, the transfer of freight being a large and important part of the business of every railroad. The first railroad, which was called a tramway, was built wholly for the transportation of freight. It was built in 1672, to convey coal and ore from Newcastle-upon-Tyne to the seaport. The railways of that time, or "tramways" as they were called, had rails of timber laid exactly straight and parallel, "and bulky cars," we are told, "were made with four rollers exactly fitting the rails, whereby the carriage was so easy that one horse would draw down four or five cauldrons of coal." The idea of the locomotive and iron rails had not been dreamed of. The rails of this time were formed of oak, and were connected by sills or cross-timbers of oak held together with oak treenails. After a time it was discovered that it would be very much easier to keep the road in repair if another rail, called the "wearing" rail were laid on top of the first rail; it would then be possible to cover the tops of the cross-pieces or sleepers with earth, and protect them from the wear of the horses' feet. On the old roads one horse was able to draw seventeen hundred-weight of coal, but on the new tramway one horse was able to draw forty-two hundred-weight. The first iron rails were used in 1738, and then the wheels of the cars were made with flanges that fitted over the iron rails. Ten years afterward an iron rail raised above the ground was first laid, and this continued in use for many years, and was introduced into this country when the first railroad was built at Quincy, Mass., in 1826. This road was built to carry the granite from the quarries at Quincy to the nearest tide-water, and was four miles long.

Thus the first idea of the railway was not for the transportation of passengers, but for freight,

and it was not until 1830 that the first passenger railway was opened in England between Liverpool and Manchester, and even then the locomotive had not been thought of—that is, a locomotive to run on a rail—but stationary engines were located at short intervals along the road for the purpose of drawing trains. The railroad offered a prize of five hundred pounds for a new locomotive. The first locomotive used was found to be too small, and immediately the engineers began working to produce one that would do its work without being too cumbersome or too heavy. In this country in 1830 a small locomotive was built by Peter Cooper at Baltimore. Mr. Cooper's locomotive had the boiler in the center of the platform, and a water-barrel at the back; the coal-box was on the front. It was an entirely different locomotive from that with which we to-day are familiar; still, it was considered a great success, for it drew an open car filled with the directors of the road at the rate of eighteen miles an hour, beating a gray horse, Mr. Cooper wrote afterwards; this would not be considered very fast traveling to-day.

About this time a beginning was made in railroad building in America. At the first a sail car was used experimentally on the Baltimore and Ohio road, and an open one was probably used on the same road, called the "Flying Dutchman." When we remember that the first locomotive traveling at five miles an hour was considered the marvel of the age, we will understand a little of what man's knowledge and skill have done to make life easier for us in this nineteenth century; for we know that speed reduces the cost of travel for both passengers and freight. If a man can start a car of potatoes from Michigan and get it to New York in one-fifth of the time that he could have sent it here ten years ago, he can afford to sell his potatoes at so much less per bushel, because he realizes on them that much sooner, and there is less loss from decay. So a man can afford to pay more to be carried from New York to San Francisco in seven days than he could if it were to take him fourteen days, and he had to pay his hotel bills on the way. And then, as every man's time is worth something, there is not only the saving to him of living expenses, but the saving of wages or the value of time.

When railroads were first built in this country, every railroad chose to build at any width which suited its projectors, so road-beds measuring 4 feet 5½ inches, and others 4 feet 10 inches, some wider and some narrower, were built; two in Ohio had a gauge of 5 feet and 4 inches; some in Maine, Missouri, and Canada were 5 feet 6 inches gauge, and two roads in Ohio and Mississippi had a 6-foot gauge. The want of uniformity in the road-beds added greatly to the cost of transportation of freight, for cars built on one road could not run on a road with which the first road connected, and so freight had to be carried from one car to another, thus greatly increasing the cost of transportation, loss of time, and much confusion. Passengers on trains on one road which connected directly with another would, in the middle of the night, have to leave their train to make their connection, because there was a difference in the width of the roads. Such a thing as "through freight," or "limited expresses," or "through trains," were then unknown, and we must remember that all the progress in railroad engineering has taken place since 1830, or in a little more than sixty years, which is not quite the lifetime of one generation. Now, freight can be transported from the Atlantic to the Pacific Ocean, from the Lakes to the Gulf of Mexico, without being handled. Passengers can get into a car at New York, arrange their staterooms, or berths, or sections, with every view to their being the passengers' home for a week, and not be disturbed. The train will have on it a dining-car, bath-room, library, observation car, be literally not only a railroad but a hotel on wheels, with servants who come at the ringing of a bell. And the progress which has marked the last fifty or sixty years in railroading is equaled if not surpassed by ocean and river transportation, and all this progress is due to man's knowledge, skill, and his use of capital.—*The Christian Union.*

A PRESCRIPTION FOR SICK CHRISTIANS.

BY REV. THEODORE L. CUYLER.

Dr. Horace Bushnell was an invalid during the last years of his noble and useful life, and when people in Hartford inquired of him: "How is your health?" he used to reply playfully: "I have not got any." This might be the honest answer of many a professed Christian in regard to their souls. Their spiritual pulse is feeble; their appetite for God's word is poor; they are more fit for the hospital than for service. They no more enjoy their religion than a fever patient would enjoy a slice of roast beef or a plum pudding.

Their sickness is their own fault, and it is their business and duty to get well as soon as possible. Since spiritual disease is the result of sin, and spiritual health is obligatory upon every Christian, how shall the invalids be restored? "I will restore health unto thee, saith the Lord." Christ is still the Great Physician. He works cures, not by miracles, but by means and by medicines. One of these is the powerful purgative of truth faithfully administered. That pungent preacher, Charles G. Finney, understood how to apply this heroic treatment, and it would be well if all ministers could read his *Lectures on Revivals* once every year. But whether the truth comes to you from the pulpit, or from your own reading of the Word, or from any other quarter, it will do you no good, my sick friend, unless you swallow it and let it work. If it produces some sharp gripings of conscience, all the better.

Then too, you are in sad need of exercise. Your Master has given you faculties and affections and capacities to serve him with. Yet for utter want of use these limbs of the soul are as feeble as the bodily limbs of a man who has been on his back for a month with typhoid fever. Never will you recover your appetite, never will the flush of spiritual joy mantle your countenance until you get out of your hammock and go to work. You are dying from confinement and indolence. Probably a constipation of purse has set in, so that you have ceased to give much money to the Lord, or if you give at all you do it grudgingly. There is but one cure for spiritual laziness, and that is work; but one cure for stinginess and selfishness, and that is sacrifice; but one cure for bashfulness, and that is to open your lips for Christ, or to plunge into some difficult duty before the shiver has time to come on. A thorough course of feeding on Bible diet on the Sabbath, and of practicing Bible duties during the week, will soon put you on your feet again. You can throw away your crutches and run without growing weary, and walk without becoming faint. How glad your minister will be to see you out again! How happy you will feel when your congestion of lungs and purse and heart is cured; and the sleep of the laboring man will be sweet.

All the above-mentioned prescriptions must be honestly taken; but remember that Jesus Christ is the great Physician and Health-giver. No permanent cure without him. Jesus not only gives life, but can give it more abundantly when "the Sun of righteousness shall arise with healing in his wings." There is hygienic power in physical sunshine for sick people. It would bring speedy recovery to many a diseased and enfeebled soul to come back into the warm light of Christ's countenance. A great deal of spiritual sickness arises from bad atmosphere. The heavenly winds of the divine Spirit alone can sweep away this malaria. "My Spirit I will give unto you," is Christ's promise; and with that powerful breath from above will come a new and purifying and bracing atmosphere.

I was once addressing a crowded audience in a small room on a wintry night, and the air became so foul that the candles went almost out. As soon as the door was opened and the oxygen of the wintry air rushed in, every candle flamed up immediately. Your lamp is going out, brother! You need fresh air. O what a glorious oxygen would pour into our hearts and into our prayer-meetings, our Sabbath-schools and our churches, if the Holy Spirit should come like a mighty, rushing wind, purifying, arousing, and quickening souls into the very life of God! That would be a revival, a living again from dead works and decay into the glow and gladness of vigorous health.—*Evangelist.*

SABBATH REFORM.

THE ISSUE IN BRADFORD, PA.

In these columns, July 16th, we published the report of the Ordinance Committee of the city of Bradford, on the proposed Sunday law for that city, and the way in which it was disposed of. Speaking of this, Brother G. H. Lyon says:

"The issue in Bradford concerning Sunday Legislation is not alone for our city. It is a piece of the work throughout the State and extending to the States generally. The failure to get the Blair Sunday Bill through the United States Senate, or the Breckinridge Sunday Bill through the Lower House in Congress, and failure in some attempts at State legislation, has determined the promoters thereof upon a general effort in localities wherever they can find a following to press it.

"We have met the issue here differently from the way it has been met in Pittsburg, Erie, or Philadelphia. The limitations placed upon my time by my work, have prevented reporting to you incidents and developments, which would surely be of interest to readers of the SABBATH RECORDER. I will omit almost all these and mention only the work with tracts, kindly furnished from Alfred by the American Sabbath Tract Society. At our request they sent us a large box of them. We planned to arrange them in packages, for distribution at close of the hearing to be had before the councils and the public. On that evening, an hour and a half before the discussion began, the members of the Bradford Sabbath-school, and four members of the Railroad Surveyor's Sabbath-school met and proceeded to fold and arrange the tracts in convenient packages. They were busy and interested workers. Hon. W. W. Brown and Mrs. Brown, called in to look upon them a few minutes. The tracts were placed near the entrance way; and announcement was made at the close of the meeting that they were there for all who would turn aside to receive them. We were gratified to see them taken by a large part of the audience, with a manifest interest indicating that they would be read.

"The speeches in behalf of religious liberty, and against the union of Church and State, by Elder A. T. Jones, editor of *American Sentinel* and J. M. McClure, attorney of this city, and the adverse speeches by Rev. M. J. Eckles, and Rev. Dr. D. W. C. Huntington, tended to invest the question with an interest that many had not expected.

"The absence from the city most of the time since the hearing, of several most interested, has interfered with making arrangements for some one of our Seventh-day Baptist ministers to supplement that work by meetings. The agitation has prepared the public thought here, to be receptive of truth concerning the Sabbath."

A SCRIPTURAL REASON.

In the *Christian Standard* of June 6, 1891, the following question and answer are given:

Will you please explain why we should keep the first day of the week for worship and rest instead of the seventh? I am surrounded by Seventh-day Advents, and I would like to be able to give a Scripture reason for keeping and observing the first day of the week.

JOHN ORNER.

We do not keep the Seventh or Sabbath day, for the reason that the Sabbath was not given to Gentiles, but to the Jewish people. Even if we believed that it was still binding on the Jews we would not regard it as binding on Gentile nations to whom it was never given, so far as we know. We find that the disciples met on the first day of the week to break bread in the days of

the apostles. See Acts 20: 7. In accordance with this fact we find the Christians in the second century meeting for this purpose on this day. The nation in which we live has adopted this day as the day of rest, for which we have reason to be glad. It is very convenient to obey the powers that be in this respect, while we, in addition, fitly regard the day on which the Saviour rose from the dead. If it be said that there is not much divine authority for regarding the first day of the week, we answer there is no authority for binding the seventh day upon the Gentiles.

Now, concerning the foregoing, we submit that the request of the questioner for a Scripture reason for keeping and observing the first day of the week, is a most reasonable one; and that the reply of the *Standard* is an evasion of the issue. It will be observed that the inquirer asks for a Scripture reason for keeping Sunday, and the *Standard* proceeds to give him an unscriptural reason for not keeping the Sabbath. The *Standard* says, "The Sabbath was not given to the Gentiles, but to the Jewish people;" but Jesus says (Mark 2: 27) "the Sabbath was made for man." Here is a contradiction. Whom shall we believe? Which is scriptural? Again, the *Standard* says, "We find that the disciples met on the first day of the week to break bread in the days of the apostles," and refers to Acts 20: 7. Very true. But so they met *daily* in the temple, and broke bread from house to house (Acts 2: 46), which shows that there was nothing unusual in breaking bread on the first day of the week.

Abandoning the attempt to make a scriptural argument at this point, the *Standard* makes a feeble appeal to history, and then states that we have reason to be glad that the nation in which we live has adopted this day as the day of rest.

And thus "It is very convenient to obey the powers that be in this respect, (meaning the laws of the land, we suppose) while we, in addition, fitly regard the day on which the Saviour rose from the dead." But, unfortunately for the scripturalness of this argument, the *Standard* makes no attempt to prove that Christ rose from the dead on the first day of the week (See Matt. 28: 1, 6), and no scriptural command for observing the resurrection day for any purpose whatever has ever been found. The fact of the resurrection has its scriptural commemorative, as the *Standard* very well knows (Rom. 6: 4), but not the *day* of the resurrection. Finally, tacitly conceding that Sunday keeping is not very firmly settled on a scriptural basis, the *Standard* further evades the issue by answering, "There is no authority for binding the seventh day upon the Gentiles." This last statement, of course, whether true or false, has nothing to do with any Scripture reason for keeping the first day. But let us see whether it is true. In Mark 2: 27, already quoted, Jesus makes the purpose and use of the Sabbath much broader than any national or conventional distinctions. The Sabbath was made, not for Jews, exclusively, nor for Gentiles, exclusively, but man—*mankind*. Will the *Standard* accept Jesus as authority on this subject? In Isaiah 56th and 58th chapters, Messianic predictions are uttered and glorious promises are made which are so linked with Sabbath-keeping that one must either accept the duty and privilege of Sabbath-keeping as a part of the inheritance of the Christian, of whatever race or distinction; or else, limiting the Sabbath to Jews only, he must limit all other blessings of the Messianic kingdom to the Jews. We prefer to accept the former alternative. Manifestly, so did the Christian woman mentioned in Luke 23: 56. Jesus also recognized the existence of the Sabbath in the Christian dispensation when he warned his disciples of things which should take place many years after his own death and

resurrection, and exhorted them to pray that their flight be not on the Sabbath day. Matt. 24: 20. The Apostle Paul recognized the Sabbath in his ministry, and made no distinction, in its duties and privileges, between Jews and Gentiles, or Greeks. See Acts 13: 42-44; 18: 3, 4, 11.

BRIEF GROUNDS.

A letter written to a friend in answer to a request for a brief statement of grounds for observing the Sabbath.

My Dear Sir:—To your letter of July 16th I come in order. You were right in laying the *Outlooks* at my door.

Since you ask me to state my ground briefly I will say that I believe that the "Sabbath" is one and the same in all ages. It was instituted in Eden before the fall. Gen. 2. It existed prior to the giving of the law. Ex. 16—before Ex. 20. It was reiterated at Sinai. Ex. 20. It existed all through the ancient dispensation and formed a part of prophetic Judaism. Isa. 58. It was observed by Christ (Luke 4: 16, etc.) and the apostles (Acts 13: 14; 25: 8, etc.) even existing as an institution to be regarded by the disciples as late as A. D. 70 (Jewish War). See Matt. 24: 20.

Historically the Sabbath was regarded by the church more or less for five centuries, as can be shown by reference to the fathers. Sunday came in in the second century, not as a substitute for the Sabbath, nor at first intended to crowd it out, but as a wholly different thing—as a "resurrection festival," weekly.

Now I believe that the Sabbath (seventh day of the week as it existed for centuries prior to Christ's coming, at his coming, at his resurrection, afterwards also for five centuries in the Christian Church, and ever since by Jews and heretical sects—like themselves—*i. e.*, Saturday, the day before Sunday) as an institution is inseparable from the day, as a matter of symbolism, and that it is too fundamental an institution to be set aside for another and different institution, on another and different day, for another and different reason, *without the shadow of divine authority*, being wholly the decision of the post-apostolic church.

Of course those who hold to the doctrine of apostolic succession would justify this subsequent setting aside of the Sabbath as done by authority equivalent to that of Scripture. But that I cannot accept, for I should then be compelled in consistency to accept all the errors of the mediæval church; for they all rest on such a *quasi* "apostolic" authority.

Please bear in mind that the "Sabbath" is one thing, and that "Sunday," "Friday" as a fast, "Ascension" day, "Lent," etc., are all parts and parcels of another thing, the great church system. It is only the mistake of modern Protestantism that sees in Sunday the substitute or equivalent of the Sabbath. Till Puritan Protestantism the "church" considered the "Sabbath" as put away with other "Jewish" things. I maintain, as above, that what God established prior to the law, even prior to the fall, and re-affirmed, not in the Jewish ceremonial, but in the Decalogue, confessedly a purely moral "document,"* *man* even with the pretense of *quasi* divine authority had no right to set aside, even if countless other things are at hand to fulfill, so far as human judgment can tell, the intent of the God-established institution.

Sorry to have so taxed your patience, I am, my dear friend,

Very truly yours,

JULY 20, 1890.

*If stone tables may be so called.

THE SABBATH RECORDER.

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"TO EVERY one on earth
 God gives a burden to be carried down
 The road that lies between the cross and crown.
 No lot is wholly free,
 He giveth one to thee."

WITHIN three or four weeks from the present time the General Conference and the Societies will be convened in their annual sessions. The time is short, and much more yet should be done, especially in behalf of the societies and their work.

THERE is considerable newspaper talk just now about the union of the two cities of St. Paul and Minneapolis, but the difficulty is supposed to lie in the selection of a name, neither city being willing to yield to the other. One suggestion is that it might be called St. Minnie, and another, and perhaps more classical, Paulopolis, etc. This reminds us of a compromise proposed when our people, a good many years ago, were talking of locating an academy somewhere between the villages of Ashaway and Potter Hill, R. I. The difficulty then was about the name. Some said it should be Potter Hill Academy; and some Ashaway Academy, when a good brother proposed to compromise and call it Pot-Ash Academy.

THE approaching anniversaries promise to be among the most important ever held. The Missionary Society will have some grave issues to meet in regard to the plans and scope of its work for the future. The Tract Society will be called upon to review its plans and possibly to revise other methods of work in order most effectually to meet the demands upon it. Our educational interests will demand the most serious attention of our people, if they are to keep even pace with the ever-increasing requirements of our times, and the religious condition and growth of our churches, as shown by the reports to the Associations recently held, imperatively call for the most earnest and prayerful consideration. Surely no more important matters could come before any people. If it be too much to expect that all these great issues shall be fully settled at the coming anniversaries it is certainly not too much to expect that very much shall be accomplished in the way of bringing them into right relations to each other, and all the people into right relations to them. For this we all need a new baptism of the Holy Spirit. For this let there be much earnest prayer.

A LITTLE New England boy once printed and put up on the front porch of his father's house a sign which read, "No drunk-ness, nor smoke-ness, nor swear-words, nor any kind of wicked-ness around this house." "Of course," he explained, "we do not do such things here, but I thought it would be good to have the sign up for the tin peddlers and the visitors to read." The philosophy of the boy was certainly good. It may not always be best to hang out a shingle in order to let people know that we believe in the ten

commandments, and the sermon on the mount, but somewhere about our moral and religious premises we should have some sort of a sign of our fidelity to the law of God, and of our fellowship with the gospel of Christ that even tin peddlers can read. And if we had enough so we could carry a supply to the sea-shore, to the mountains, or other places of resort, away from home, it would be an excellent thing. The apostle declares of his brethren at Corinth that, in a certain thing, they were "the epistles of Christ," "written not with ink, but with the Spirit of the living God; not on tables of stone, but in fleshly tables of the heart." Such tablets he says may be "known and read of all men." Such sincere, earnest, manifest Christians ought we all to be, and always to be. Let the sign be always out.

It is amusing to see a man frame a creed for others, overthrow the heresy, and then blame men because they do not try to live by it. It reminds one of the wife who said of her husband, "It is real mean for Charlie to be so good to me; I want to get a divorce and go on the stage; but he is so kind I cannot help loving him, and that's what makes me hate him so." Here, for example, is a man writing on the Sabbath question who wants his readers to believe that the seventh-day Sabbath is a Jewish institution, and that none keep that day but those who deny the divinity of Christ and the whole system of Christian doctrine which goes with it, and because he finds that these seventh-day people are not as bad as he wants them to be, he seems greatly annoyed by it. This is what he says about it:

It is difficult to believe that any connection, professing loyalty to Christ, would hold so persistently to a Judaic law as do these modern Sabbatarians. With them the observance of the seventh day of the week is the great mark and seal of discipleship, and the refusal to do so is the "mark of the beast." We look for Judaism among the Jews. There alone should it be found. But when those who talk glibly about "atonement," "regeneration," and other essential doctrines, insist upon a strict observance of the Jewish Sabbath, honest souls are frequently entrained for want of scriptural support for their time-honored beliefs.

Precisely this is what we have always maintained that when Seventh-day Baptists shall loyally keep the Sabbath, at the same time being well grounded in all the essentials of the Christian faith, their position would indeed be impregnable, and their lives would speak eloquently for the whole truth. But we hardly expected to see the truth so soon confessed by one who is trying to write against us. By consistent loyalty to the Lord's Sabbath and to the Lord's Christ, according to this writer, "Honest souls are frequently entrained for want of scriptural support for their time-honored beliefs." Brethren, let us hold fast the profession of our faith; let us not only "talk glibly about," but devoutly hold and intelligently live out sound views of all Christian doctrine, the Sabbath among the rest; and then let us hope that when "honest souls are entrained" by our course, "for want of scriptural support for their time-honored beliefs," they will adopt such beliefs as can be supported by the Scriptures.

A ONE-SIDED COMPROMISE.

It has often been asserted that a compromise between right and wrong, between truth and falsehood, is the surrender of the truth to the error. A better illustration of this could hardly be found than that which is going the rounds of the newspapers and purporting to be a proposed compromise between Catholics and Protestants on the school question in the city of

New Haven, Connecticut. We clip the following:

The following liturgy is proposed for use in the New Haven public schools. The Roman Catholics and Protestants united at the recent election of the school board, as will be remembered, and secured the choice of men who favored the restoration of devotional exercises, which had been abolished many months previous. A committee of five persons—consisting of three Protestants, ex-President Woolsey, the Rev. Dr. Harwood, and the Rev. John E. Todd; and two Roman Catholics, Fathers Fitzpatrick and Murphy—was appointed to consult and arrange a form of worship, and they have agreed upon the following manual, which is to be submitted to the Board of Education:

"Teacher.—In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

"Let us pray:

"Direct, we beseech thee, O Lord, all our actions by thy holy grace, and by thy assistance bring them to a happy issue; that every prayer and work of ours may always begin by thee, and under thy guidance may be finished; through Christ our Lord.

"Children Respond.—Amen.

"Teacher.—Come, O Holy Ghost, replenish the hearts of thy faithful, and enkindle in them the fire of thy love. Send forth thy Spirit, and they shall be created.

"Children Respond.—And thou shalt renew the face of the earth.

"Teacher.—Let us pray:—

"O God, who by the light of the Holy Ghost didst instruct the hearts of the faithful, grant us, we beseech thee, through the same Holy Spirit, a love and relish of what is right and just, and a constant enjoyment of his consolation who liveth and reigneth world without end.

"Children Respond.—Amen.

"Teacher.—Our Father who art in heaven: hallowed be thy name; thy will be done on earth.

"Children.—As it is in heaven.

"Teacher.—Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

"Children.—Amen.

"Teacher.—Hail, Mary, full of grace; the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus!

"Children Respond.—Holy Mary, mother of God, pray for us sinners, now and at the hour of our death. Amen.

"Teacher.—I believe in God, the Father Almighty Creator of heaven and earth; and in Jesus Christ, his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried: he descended into hell; the third day he arose again from the dead, he ascended into heaven, sitteth at the right hand of God the Father Almighty; from thence he will—

"Children.—Come to judge the living and the dead.

"Teacher.—I believe in the Holy Ghost; the Holy Catholic Church; the communion of saints; the forgiveness of sins: the resurrection of the body, and life everlasting. Amen.

"In the name of the Father, and of the son, and of the Holy Ghost. Amen.

"Here the ten commandments, as found in Exodus 20: 1-17, will be repeated, either by the teacher alone, or by the children in unison, all being seated. Finally, a hymn chosen from the "Selection" will be sung by the pupils."

In this compromise the Catholic gains at least two points in the long fought battle concerning the public schools: First, he succeeds, practically, in excluding the Bible from the school, which is everywhere the open enemy of popery and priestcraft; and second, he introduces in its place the method of Rome in religious teaching, together with some of the most insidious and baneful doctrines of the Catholic church. The concluding words of the prayer, to be put into the mouths of the children every day, is Maryolatry, pure and simple. When Protestants get ready to teach their children to pray to the Virgin Mary, they might about as well surrender at once to the whole system of adoration of saints, and to priestly dictation in matters of religious faith and practice. They all go together. They all rest upon the same foundation and form a part of the same gorgeous system. It were better, a thousand times

better, that all religious teaching, Bible-reading and all, were excluded from the public schools of this country, than that such a compromise with Rome as this were made. Our churches, our Bible-schools, our Christian societies of various names among the young people of the land, our mission schools for the destitute, and above all the Christian homes of our country ought to afford abundant opportunity for the religious training of the young; and let our schools, which are created and maintained for that specific purpose, devote themselves to teaching the rudiments of a general education and to training the young in the first principles of good American citizenship and loyalty to country. But to these very principles Rome is unalterably opposed. Romanism, with its theology, with its church polity, and with its politics, for they are all parts of one great whole, is as un-American as anything can possibly be. It has no other aim than to Romanize everything with which it has to do. Every compromise sought to be made with it is so far a surrender to the power in the Vatican. We trust New Haven will not yet capitulate.

HOW TO MEET IT.

Some one has said that the world was never so intensely religious as to-day. But men are not any longer satisfied with ritual; the religion of to-day is one of questioning desire to know "if these things be so." Even on the passenger trains, going to and from their business, young men and young women may be heard questioning each other as to their inmost views, as to what religion is, and what are the highest and best things in life, and the best ways of looking at them. And one is inclined to think that, after all, the enthusiastic spirit that actuated the students in Luther's time, is not extinct, only smoldering with a deeper fire.

The article on Unitarianism in a recent issue of the RECORDER interested me, as a valuable grouping for the thoughtful reader, of texts, and their inferences. But we sometimes have to meet these questions, face to face, and "give a reason for the hope that is within us," when Bible texts will not be accepted. I therefore submit the experience of a young lady, hoping it will induce others, as it did her, to call a halt, and see what they believe on this question which is at the base of all questions.

This young lady had been left in charge of a mission reading-room, one afternoon, and was alone when a Jew came in and seated himself at the reading table, and, after a few moments of looking over the books and periodicals, said, "Have you got any cure for rheumatism?" and added as if in explanation of his irregular query, "I see your sign says Health and Help Mission." She directed him to the hygienic reading before him, saying he might find something there to aid him. "No, I want a certain, sure cure for it." She explained that their work was that of a Reading Room, and that they made no professions of curing disease other than might be expected by the truths they placed before people. And, as she made it a rule not to talk much with people who came in, turned away. But he wanted to talk, and informed her that he was not a narrow Jew, but one of the reformed, one of Dr. H.'s congregation. As the leader of the Mission had met the learned rabbi he mentioned, who was one of the foremost in the city, she was interested and drawn into trying to answer his objections to Christianity. Finally he said point blank, as though he would know if she could give any reason for this, or if she would fail here, and own that this was a

part that she took with allowance, "But that story of the Virgin Mary's conception of Jesus by the Holy Ghost, we know that's all humbug, and what excuse have you to offer for such an inspiration, either in the Old Testament or the New." She looked earnestly into his face, and saw not only a curious, reckless contempt of the myth as he called it, but a little wondering hope as to whether there might be "a cure" for his unbelief in her possession. Should she turn away and leave him to a more settled unbelief? Resting her hand on the table she replied, "Your people had been looking for the Messiah for two thousand years, the prophets had foretold that he would come born of a virgin, to save his people. Mary, no doubt, had prayed and hoped and wondered, whether it could be possible that she would be the favored one; and that God should come in the fullness of time to such a one, so that Christ might be born of the flesh, and know our frailties, yet without sin; that he might feel with us, and for us, and draw us up to himself, if we will only believe in him; I do not think it is so much beyond belief. God had brought his people all through Old Testament history by object lessons, as we teach children in a kindergarten. Now he gives this coming lesson, that of the divine coming into the human. And, Christ being made flesh through Mary, our human natures can comprehend somewhat of his human life, and the divinity revealed in it becomes an inspiration to us, making us long to be born from above, that we may have somewhat in us than can call him Elder Brother." She stopped, and he replied with slightly averted face, "What you say is very good to hear, *but it can't be so*; but it would be a good thing for everybody if they could believe as you do, but,—" and he went out, she hardly knew how.

But the subject did not drop out of her mind, for she wondered whether she had said just the best thing to one she might never see again. And she wrote down her thoughts, which I give briefly: Is there not a marvelous and precious thought in the incarnation of Christ, which we have hardly begun to perceive? How we need to be deepened and broadened to grasp it! The thought that to-day any soul who can believe that the pure and beautiful and the holy may dwell in man, by the power of God, the fruit of his belief, and God's power, will be a new spiritual birth; a reincarnation of the divine! as Paul says, "Until Christ be formed in you." But plain as this idea seems when there is awakened in us a spiritual perception of it, it was before like an abstract thought to the mind of a child in the kindergarten. There the wise instructor knows that to awaken a spiritual sense we must first approach through the medium of the natural, shaped in such form as shall best represent the spiritual impression which we are to receive. As in the kindergarten we need the wood or steel circle, or half-circle, to represent to the child's eye the curve, which is the ideal of beauty, just so do we need the fact of the divine coming into the human in order to get the idea of the pure and good in man. When at last the idea of beauty enters the child's mind he does not need to see the curved steel any more, so the idea of all that is divine may enter into our minds. But "God manifest in the flesh" has been to us a literal embodied truth, as much as the curved steel has been to the child. But when the graceful ease and symmetry of the curve have entered into our perceptions let us not think the bit of steel was unnecessary; so likewise, when we have seen the spiritual beauty of the

divine life, let us not say that the incarnation and human life of Christ was unneeded. The world can never look beyond them until it has looked through them. Christ's sufferings and death in atonement are possible only through the incarnation.

H. B. A. BRIGHTMAN.

COMMUNICATION.

ALFRED CENTRE, N. Y., July 23, 1891.

The cheerful news from the faithful band of Christian workers in New York City is full of hope and encouragement. For the first time services for Bible study have been continued through the hot summer months, with good results and a growing interest. July 11th eleven attended the Bible study. Writes one: "Bible study is a success, with an increase in numbers each week. We intend to hold up the banner and keep the light shining, and pray that our efforts may secure the approval and guidance of Him who rules and reigns over all." In the matter of finance our small church has a good record. We have no rich members among us, but *consecrated purses*. This money has been raised through the voluntary offerings of the church. Some have an idea that the members of the church do nothing because we happen to have some funds from a legacy left the church by Thos. B. Stillman. The following figures will dispel all such mistaken notions: The total amount given during the present conference year by the members of our church is \$724 55 total; to and through the Missionary Society direct and indirect, \$271 81; Tract Society, \$169 82; City mission work, \$279 92; current expenses Woman's Board, \$3, paid to the Associational Secretary. If all our churches had a Prof. Stephen Babcock to see to the subscription fund we would have no large debts hanging like a huge burden over our societies. The people have a mind to do, which makes his task much easier.

J. G. BURDICK.

REVIVAL AT CUYLER.

The revival at Cuyler Hill still continues. The Cuyler Hill Church had become very weak, only five resident members remaining, and they greatly discouraged. Their records show that they have not had a business meeting for about five years. This condition of things was the result largely of deaths and removals. Previous to the Quarterly Meeting in April they had had no preaching, nor any religious services, for fifteen months. A good interest was awakened at that meeting. Eld. Swinney had visited and preached to them once after the Quarterly Meeting previous to my visit. The people were ready and eager to hear the word of life; and we had not held many meetings until sinners were anxiously seeking the Saviour. The smallness of the number of inhabitants and the busy time of the year made the congregations small, but the interest has been good and on the increase all the time. For sixteen days we held meetings every night, except two, and six day meetings. Since that time we have had three and four meetings each week. We have had baptism twice. A goodly number have professed conversion. Nine have been added to the church by baptism, four of whom are married persons, and all are nearly men and women grown. Others will yet join. Our last meeting, night before last, was the largest and most interesting of any we have had. Six arose for prayers. I am to be there again next Sabbath afternoon. We are expecting much good yet to be done. The church has been without a preacher, deacon or clerk, for some years. We think some new material has been gathered in, out of which persons may, in the near future, be selected to fill all these positions, either in this or some other church. Eld. Swinney is to take charge of this interest for a time, after I leave. I ask the prayers of all the people for the cause represented by this and other small churches.

J. L. HUFFMAN.

YOUNG PEOPLE'S WORK.

THE GIFTS OF GOD.

When God at first made man,
Having a glass of blessings standing by,
Let us (said he) pour on him all we can,
Let the world's riches, which dispersed lie,
Contract into a span.

So strength first made a way;
Then beauty flowed, then wisdom, honor, pleasure;
When almost all was out, God made a stay,
Perceiving that alone, of all his treasure,
Rest in the bottom lay.

For if I should (said he)
Bestow this jewel also on my creature,
He would adore my gifts instead of me,
And rest in Nature, not in the God of Nature;
So both should losers be.

Yet let him keep the rest,
But keep them with repining restlessness;
Let him be rich and weary, then at least,
If goodness lead him not, yet weariness
May toss him to my breast.

—George Herbert.

AND yet in seeking rest we forget whither we must go to obtain it. In God alone is rest. In coming to him we find sure repose; and only so can it be reached.

"COME unto me," says the Saviour, "and I will give you rest." God has even sent down to man lost in sin, buried in sorrow, perplexed by mysteries, some by conflicting passions, even this last of gifts. And the Son of God, and also Son of man, tender and sympathetic holds it out. Rest! What a precious boon, and yet denied to none, save to him who will not come home to the Father's breast.

THE MISSIONARY CHRISTIAN.

Outline of an address delivered by Mrs. A. T. Eastman at a Y. P. S. C. E. Conference at Cazenovia, N. Y., July 1, 1891. Reported by a delegate.

Every Christian is a missionary. Although the four gospels give four wonderful pictures of the life of Christ—Matthew writing for Jews and seeing the Saviour as the Messiah of Israel, Mark recording the patient labor of the Son of man and seeing how Jesus served the race, Luke revealing Jesus in all his fulness as the one who came to save men lost in sin, and John with sweetness and depth revealing the great heart of the Son of God,—they all agree that the burden of the teaching of Jesus was that his followers should go and tell his love, that they should spend and be spent in his service, that they should follow him, that they should do greater works than he did, that they should make disciples of all nations and teach them all that he commanded them, remembering his wonderful words, "I am with you always, even unto the end of the world."

The essence of the gospel is not in getting but giving. We are called, to be sure, but we are called that we may be sent, are predestined, but predestined to be in the image of Christ. Oh, the trouble with Christians is that their ideals are false! One has an idea that religion is a very respectable thing, that it gives society a certain dignity and respectability, that it makes our life pleasanter and our homes happier, and is an eminently good thing to have in a community, and therefore it is the duty of all good people to attend church and support this institution which gives so agreeable flavor to our lives, and therefore it is the duty of those who attend church to pay for what they get. Just so much as Christianity does for me in my family and society around me, just so much proportionately I will pay to keep the institution going. Another very false ideal is that religion is to save my soul, and I will do and believe and give and love all that is necessary in order that

my soul may be saved, forgetful of the fact that he who will lose his life saves it and he who will save his life loses it. No, the true ideal is that every Christian is a missionary. With us this must be ideal. To be sure it is ideal. Still we can afford to lose everything else but the ideal. If we are going to lose anything, we had better lose what is real than what is ideal. We should always keep before our hearts not what is but what ought to be. What ought to be, what is to be, is the guiding star of the Christian.

The world is sceptical, scientific, money-getting, material. But these are not the best. The world of the doubter is not the best world, the world of the scientific man is not the best world, the world of the sordid man who grasps after gold is not the best world, the world of the materialist is not the best world; the world of the prophet and of the poet is the best world, and that is ideal. Why, Jesus is in the world of the ideal. It is ideal that God is the Father and that man is the child. It is ideal that love is the great might and power in the universe. The saving of the lost is an ideal; the triumph of the gospel is an ideal. Therefore we ought to dedicate ourselves to the ideal, and then serve the ideal practically. We must never lose sight of the ideal, but always keep it before us and then serve that ideal in the most practical way we can. When this is done there will no more be found people who say they believe in home missions but do not believe in foreign missions. They will disappear; they will be eliminated. The ideal is that everyone is sent to save the last man. Now if our Young People's Societies of Christian Endeavor will keep this ideal before their minds and serve this ideal practically every day all through their lives, why, when these young people grow older and the present generation is gone, we will never hear of the lady who wants to follow her fifty cents to the end of the earth and know the exact dimensions of the heathen whom it saves from darkness and paganism!

Awhile ago you were talking about active members, and it did seem to me as though you didn't make the ideal of activity big enough. It seemed to me as though by being active you meant simply taking part in meeting. That is the very smallest part of activity. And then how strange it seemed to me that you had to talk about pledges to keep a Christian active! Why, if you kept before you this ideal of the Christian missionary, this little part of speaking in meeting would be spontaneous and you would never need to have a pledge to keep you active. Always keep before you this high ideal that you are chosen and sent by Christ, and then serve that ideal in every practical way that you have an opportunity. And in whatever you do, live, labor, and love for Christ's sake.

IF I WERE A WOMAN.

Perhaps some of our girls would like to know what Burdette would do if he were in their place. Possibly he would, but there are certainly many girls who won't now, anyway, even if they had before had leanings in this direction:

I shouldn't try to be a man. Cut that out and paste it on your looking-glass, daughter, and it will be an ornament of grace unto thy head, and chains about thy neck many times a day.

I shouldn't shudder and groan every time the name of the monster was mentioned, but I would studiously avoid acquiring the lightest of his many accomplishments and the best of his manifold ways.

I would never learn to lay a fire in range or fireplace. Every time I touched a fire, summer

or winter, I would put it dead out. Then I'd never be expected to make one.

The first loaf of bread I baked I would let drop on the dog and kill him. Then I'd never be asked to bake bread again, and I'd get a new dog.

When I descended into the laundry, I should manage to bring out all the fancy flannels white as ghosts and all the white shirts as blue as the skies of June. Then I'd never be asked to assist at the wash-tub again.

If I had to sit on the front seat when asked to drive, I would carry a large sun-umbrella and gouge the driver's eyes out, and run the team into a fence corner the first mile out. Then I'd get the back seat on the shady side ever afterwards.

I would always sit sideways in a street-car. Then I would have plenty of room.

I would wear a carriage dress in a street-car if I had no other place in which to show it off.

I would smash something choice and expensive every time I swept a room or dusted a parlor. Then I'd never be asked to do such work.

In church I would never rise during the singing and never kneel during prayers. Then people would notice me, and say, "Who is that pretty girl with such lovely eyes?"

At cricket and lawn-tennis matches I would sit in the front row and raise my parasol.

I would cultivate such charming helplessness, such hopeless innocence, such pretty, childish ignorance, such fascinating dependence, such dainty baby ways, that people would say, "Oh, we must take care of her; she doesn't understand such things." Then all my life long I would be petted and coddled and fondled and cared for in a thousand ways, where more independent women have to "hustle" for themselves.

That is, daughter, if other women would care for such a sweet little bit of helplessness. Maybe they would. You know better than I do how women regard that sort of a woman.

But you can gamble your peace of mind, your love of ease, and all your enjoyments of life that the monster man wouldn't torment the solitude of such a woman with his presence longer than a day or two, and she would thus be spared one of the greatest annoyances to which womankind is subjected.—*The Golden Rule.*

AS THE END DRAWS NEAR.

THE REV. PHILIPS BROOKS.

Do you know that, when your time of inter-course is short with any man, your relations with that man grow true and deep? Two men who have lived side by side for years, with business and social life between them, with a multitude of suspicions and concealments, let them know that they have only an hour more to live together, and as they look into each other's eyes, do not the suspicions and concealments clear away? They know each other. They trust each other. They are ready to do all that they can do for each other in those few moments that remain. Oh, my dear friends, you are letting miserable misunderstandings run on from year to year, meaning to clear them up some day; you who are keeping wretched quarrels alive, because you cannot quite make up your mind that now is the day to sacrifice your pride and kill them; you who are passing men sullenly upon the street, not speaking to them out of some silly spite, and yet knowing that it would fill you with shame and remorse if you had heard that one of those men were dead to-morrow morning; you who are letting your neighbor starve, till your heart that is dying of starvation; or letting your friend's heart ache for a word of appreciation or sympathy, which you mean to give him some day—if you only could know and see and feel, all of a sudden, that "the time is short," how it would break the spell! How you would go instantly and do the thing which you might never have another chance to do! What a day of friendliness, of brotherliness, of reconciliations, of help, the last day of the world will be if men shall know how near the awful end is! But need we wait for that? Cannot the men and women whom we live with now be sacred to us by the knowledge of what wonderful, mysterious ground it is that we are walking together here, in this narrow human life, close on the borders of eternity?—*Selected.*

EDUCATION.

—THE executors of W. B. Ogden, the first mayor of Chicago, have decided to give Chicago University \$500,000 to found the Ogden Scientific School.

—THE fifty largest libraries in Germany possess 12,700,000 volumes, against those in England with about 6,450,000, and of North America with about 6,100,000 volumes.

—THE law of evolution works in language as well as in other things. Twenty thousand words have been added to the English language in the department of biology alone since Darwin's discoveries.

—IT is said that the school board of London has decided that it is necessary to supply every pupil of the board schools with at least one good meal a day, so that the pupils may not be prevented by hunger from assimilating the instruction given, and this in spite of the fact that \$25,000,000 is annually expended in charity work in London.

—ASTRONOMERS agree upon three motions of the earth—the rotation on its axis in one day of twenty-four hours, the revolution around the sun in one year of 365 $\frac{1}{4}$ days, and a very slow gyratory motion of the poles around the outside of a line at right angles to the plane of the ecliptic, and coinciding with the line of axial rotation at its center in 25,868 years.

—IT is stated that \$800,000, nearly the entire cash endowment of Union Theological Seminary, is in jeopardy because of the action of the Seminary's directors in the Dr. Briggs' controversy. The constitution of the Seminary requires periodical subscriptions to the creed of Presbyterianism by the professors and directors.

—THE Misses Walker, of New York, it is stated, have offered to give an art building to Bowdoin College, and the plans are now in preparation for the proposed structure which will be of brick and stone and in every way worthy of the valuable art collection owned by the college. It is stated the building will cost upward of \$60,000.

—THE gift of a large sum of money from the Ogden estate to Chicago University is the latest in a long series of recent benefactions to institutions of learning. The practical demonstrations of deep interest in the work of the colleges and the fact that the incoming classes are unprecedentedly large go far to refute the notion that the cause of higher education is losing its hold upon the country.

—IT is stated that women are rapidly making their way into the faculty of medicine in England. No fewer than 107 students attend the London School of Medicine for Women. Nine ladies who presented themselves for examination at the University of London all passed and took their M. D. degree. One gained triple first-class honors and another had a remarkable success in the examination of the Royal University of Ireland.

—“THE President of Harvard University is in favor of reducing the course of instruction at that institution. In a speech advocating this he said that the number of students attending American colleges was falling behind the increase of population. This may be so, if the whole population of the country is considered, for a large proportion of the increase consists of foreigners of the lowest intellectual status. But if we take the native and fixed population as represented by, say, New England, we find the colleges are a growing power. There are fifteen universities and colleges in that group of States known as New England. These had in 1850 2,000 students, or one student to every 1,300 of the population. In 1890 these had 5,200 students, or one in every 900 of the population. Education is certainly not falling off in America.” So says an English paper, the *London Baptist*.

THE authorities of old Amsterdam were expecting a visit not long since from the Queen Regent of the Netherlands. The grand old city proposed to do the handsome thing by the grand lady, and large sums were contributed for a royal reception to Her Dutch Majesty. In due time the Queen and her daughter came, but insisted that, instead of expending all that money in the way proposed, it should be invested for food for the poor. The proposal was accepted, and as a result 30,000 poverty-stricken creatures received presents of food and money, and 35,000 poor children got a good breakfast. They did not do it that way in London when Kaiser William was over there, but maybe there are no hungry children or poverty-stricken creatures in London.

TEMPERANCE.

—THE highest court of Maryland decides that the liquor law of the State applies to the dispensation of drinks in a social club as fully as in a saloon, and consequently that clubs must obey the law or suffer its penalties. The Supreme Court of Massachusetts has held that the law does not apply to clubs unless they are mere tipping establishments run under the name of a club for the purpose of evading the statute.

THE LIQUOR TRAFFIC.—Reports have been received that the Christian Union of young people at Abeokuta, West Africa, has addressed to the Committee upon the liquor traffic with the natives a letter in which it sets forth, as follows, the evils resulting from the spirituous liquors of Europeans. “The country,” says the letter, “is inundated with rum and gin; the inhabitants are dying; there is no longer any order; anarchy reigns everywhere; kings and officers abuse their position; parents and children do not acknowledge their mutual duties, and, what is more deplorable, infants are brought up on these poisonous drinks.” In consequence of the decisions of the Brussels Conference, the Imperial Niger Company has resolved absolutely to prohibit the importation and the trade in alcoholic liquors in the region which it is opening.

—IT is curious how a man will listen to the most elaborate arguments made by the most eminent orators in the cause of religion or temperance without being convinced of the error of his manner of living, and then at some unexpected time a few words spoken by some old friend or neighbor will do what the great orators have failed to do. A case of this kind has just come under my observation. A popular business man about forty years of age, whose principal fault consisted of his determination “to take a drink whenever I feel like it,” was one of half a dozen gentlemen assembled in a social group when the subject of alcoholism came up. It was discussed in about the usual way, all the gentlemen present being teetotalers except the business man, who said, after listening to his friends tell about the harmfulness of alcohol: “Well, I take a drink whenever I feel like it, but I have no use for a man who will allow liquor in any shape to become his master, and I know hundreds of men who do the same thing without injury to themselves or to society.”

“Are you certain of that last statement?” asked one of his oldest neighbors.

“Yes, I-I think-I am,” was the hesitating reply.

“Well, now let us see about it. You remember Blank, the Seventh street merchant; he was just that kind of a man when I first knew him. Do you remember what caused his failure?”

“Yes, excessive drinking and neglect of his business.”

“That was my impression. Now, do you see that haggard-faced slouching figure creeping along on the other side of the street? You know him; he was your school-mate, and the champion athlete of your school. Now tell me what destroyed his health and his prospects and made of him the pitiful object he now is?”

“Whisky,” laconically answered the business man.

“You were on the committee to raise money to pay the rent for our sick neighbor, whose husband is serving a term in prison for having committed forgery, and you know all the circumstances. He started out with almost the same ideas as you now express; what was it that made him a felon and branded his innocent wife and children with disgrace?”

“It was drink, that ruined him; but,” becoming excited, “these men allowed liquor to become their masters.”

“True, and so will drink become your master, unless you stop while there is yet time.”

“Impossible!” somewhat irritably.

“Come, come, don't get offended. Answer two more questions, and I am done. You say that you know hundreds of men who drink whenever they feel like it without injury to themselves or others; now candidly, is it not from this very class of drinkers that all the confirmed drunkards come? and is it not a fact within your own personal knowledge that many of your acquaintances, in paying for their drinks, use money which should go to provide for their wives and children?”

“Enough, enough, you have presented the evils of moderate drinking in an entirely new light to me, and from this time forth I shall never swallow another drop of intoxicating liquor.”

To say that the gentleman who made this conversion was happy when he heard the fervent “Thank God,” which the wife of the business man uttered when she heard the good news, is almost superfluous.—*Washington Correspondent*.

POPULAR SCIENCE.

A NEW GOLD-COLORED ALLOY.—An alloy of copper and antimony in the proportion of 100 to 6, is made by T. Held, by melting the copper and subsequently adding the antimony, and when both are melted and intimately mixed, fluxing the mass in the crucible, with an addition of wood ashes, magnesium and carbonate of lime, which has the effect of removing porosity and increasing the density of the metal when cast. The alloy can be rolled, forged, and soldered in the same manner as gold, which it very closely resembles when polished, the gold color being unchanged, even after long exposure to ammonia and acid vapors in the atmosphere. The cost of the alloy in the ingot is stated at about 25 cents per pound.

WATER POWER LIGHTING.—The village of Faido, on the line of the St. Gothard railway has an electric light plant, erected within the past year, in which water power is used to drive the machinery. The water is stored in a reservoir, above the falls of the stream near the village, and thence is led to the power station through a 6 inch cast iron pipe. The power station is equipped with a turbine, which, with the available head of 145 meters—about 475 feet—develops about 45 horse power. Two constant current dynamos are used, furnishing a current of 160 amperes and 140 volts. One of them only is used in the ordinary work, the other being held as a reserve. The village is lighted by 360 incandescent lamps, working at 120 volts. The street lamps have about 25 candle power each; those in private houses range from 16 to 25 candle power, and those at the railway station from 16 to 32 candle power.—*Scientific American*.

A RAILWAY SPRINKLER.—The opening of the new Inter-Urban line, between St. Paul and Minneapolis, has discovered the fact that outside the cities and while traversing some six miles or more of the distance which is beyond the pale of the water mains, on certain favorable days the dust is found to be a no small and decidedly unpleasant feature of an otherwise delightful ride. To remedy this evil there is almost finished at the shops of the Minneapolis City Railroad a giant tank, made of one-eighth inch boiler iron, and mounted on a flat car carried on four 36-inch wheels. A piece of four inch steam pipe capped at each end, and suitably perforated with small drill holes, rests across the rear platform. The connecting pipes, of the same diameter as the cross pipe, connect it with the tank and insure a bountiful supply of water. It is intended to draw the tank car behind a motor car, and by making a trip every two hours, the entire length of the line will be sprinkled in a round trip of eighty minutes.

GROWING RESEMBLANCE.—It is by no means a new theory that a man and woman who have been married a great many years grow to resemble each other, not only in manner and voice, but actually as to features and expression. A recent number of the *Illustrirte Welt* has an article on this subject, which states that the photographic association of Geneva has quite lately been investigating the truth of this theory by the aid of the camera. The photographs of seventy-eight elderly or very old married couples were taken, and an equal number of family groups. The result proved quite satisfactory to holders of this theory, inasmuch as in twenty-four cases the resemblance between husband and wife was much greater than that between brother and sister, and in thirty cases more it was fully as great. The failure of the other twenty-four old couples to realize the expectations of those interested in the matter is supposedly due to “incompatibility of disposition,” which time was apparently unable to combat in its effects.—*American Analyst*.

WARMTH AND VENTILATION.—Suppose a medium-sized sitting room with four people and two gas jets; the air must be changed every fifty minutes to keep it pure. As air is heated it expands and becomes lighter per cubic foot. If all the air is heated equally, it remains at rest after expansion; but if hot air is in the presence of cold air, the latter, by reason of its greater heaviness, forces its way down and drives the hot air up. The moving force of air currents is the greater weight of the colder air. This, then, is the force by which we are to drive out foul air and put pure air in its place. Pure external air will always drive out foul air if you give it a chance. In a room the air arranges itself according to its temperature; the hottest lies along the ceiling, the coolest along the floor. The hottest is the newest and purest. The coolest is the oldest and therefore the foulest. The air is gradually cooling from contact with the walls and windows. When hot air enters a room it rises at once to the ceiling and spreads across it. If there is an escape there, an open window or ventilator, it goes out, leaving the cooler foul air almost undisturbed. From this we see that a window slightly open at the top may cool a room but not purify it.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1891.

THIRD QUARTER.

July 4.	The Word Made Flesh.....	John 1:1-18
July 11.	Christ's First Disciples.....	John 1:20-42
July 18.	Christ's First Miracle.....	John 2:1-11
July 25.	Christ and Nicodemus.....	John 3:1-17
Aug. 1.	Christ at Jacob's Well.....	John 4:5-26
Aug. 8.	Christ's Authority.....	John 5:17-30
Aug. 15.	The Five Thousand Fed.....	John 6:1-14
Aug. 22.	Christ the Bread of Life.....	John 6:25-40
Aug. 29.	Christ at the Feast.....	John 7:31-44
Sept. 5.	The True Children of God.....	John 8:31-47
Sept. 12.	Christ and the Blind Man.....	John 9:1-11 and 35-38
Sept. 19.	Christ the Good Shepherd.....	John 10:1-16
Sept. 26.	Review.	

LESSON VI.—CHRIST'S AUTHORITY.

For Sabbath-day, Aug. 8, 1891.

SCRIPTURE LESSON.—John 5: 17-30.

INTRODUCTION.—Upon the announcement to the woman that Jesus was the Messiah, the disciples returned with provisions, and she hastened to the city to report to her friends the great discovery she had made. In the meantime Jesus taught his disciples a lesson upon sowing and reaping in the gospel field. Many Samaritans came out and believed on Christ. From thence Jesus went into Galilee. There he healed the nobleman's son. Again he returned to Jerusalem, and at the pool of Bethesda he healed the impotent man, who for thirty-eight years had suffered, for which act of mercy on the Sabbath the Jews began their persecutions, and laid plans to slay him. With this begins our lesson to-day.

EXPLANATORY NOTES.—v. 17. "Jesus answered." To explain why he had healed the man. "Worketh hitherto." God is never inactive. Since creation he has worked for man's redemption, which is a Sabbath-day's labor as well as on other days. Like him, Jesus works. He puts himself side by side with God. To heal on the Sabbath is a holy work. This is no authority for worldly recreations or pleasures on this holy day. v. 18. "Sought the more." Made it another pretext for persecution. "To kill him." As long as he lived their traditions and errors would be exposed. "Had broken the Sabbath." In their opinion, but not in fact. "Equal with God." Of the same divine nature. This was true. None but God could forgive sins or work supernaturally. This Jesus did. v. 19. "The Son can do nothing of himself." All action is based on the essential unity of the Father and Son. They do not work independently. Everything the Father does is through the Son. If one does all that the other does, then of course there is equality. Christ is in the likeness of men, working with divine authority and power. v. 20. "Father loveth the Son." "Love is the principle which regulates the relations between them"—G. W. Clarke. "Show him greater works." Explained in next verse. "That ye." Unbelievers. "May marvel." The perverse in heart, unbelieving in spite of evidence, will be astonished. v. 21. "Raiseth up the dead." The great resurrection at "the last day." "Quickeneth." A spiritual, not physical life given. It may refer also to the giving of life by regeneration. "Whom he will." A divine prerogative. v. 22. "Judgeth no man." Except through the Son, who is appointed the final judge. v. 23. "Honor the Son . . . as the Father." Christ invested with divine prerogatives is to be observed by men, and therefore they must honor him as God. "He that honoreth not." Men who deny Christ's divinity dishonor the Father. He is declared to be the Word made flesh, and the "Word was God," but men deny it because they do not comprehend it. Thus they dishonor both Father and Son. v. 24. "He that heareth." Implying a receptive mind and heart. "And believeth." A faith bringing forth fruits of holiness. "Hath." Now, upon faith. "Everlasting life." Spiritual life and blessedness continuing and increasing forever. "Condemnation." Unrepented sin condemns to spiritual death. "Death unto life." Already from guilt he passes unto the life of faith and obedience. v. 25. "Hour is coming and now is." Emphasizing the statement of verse 21, and adds that the Son already exercises power over the dead, as in the case of Lazarus, the widow's son, etc. Also the spiritual dead shall hear his word and come to life. Sinners shall be converted. v. 26, 27. A summary of arguments sustaining Christ's claim of power and authority. As a divine being he need not have it given him, but upon him as man

the divine one incarnated it should be conferred. v. 28. "Marvel not." Do not wonder at his claim to divinity and power to impart eternal life. "The hour is coming." When the physically dead shall be resurrected. He will exercise power over all the dead, both good and bad. v. 29. "Shall come forth." Having in physical death entered into the intermediate state awaiting the final and eternal destiny, from the grave and with resurrected, spiritual bodies they will come forth to be forever spiritually alive or dead, happy or miserable. "Resurrection of life." Blessed, spiritual life in its highest form. "Damnation." Of judgment for impenitence, a resurrection to eternal, spiritual death, an unending state of regret and memory of a misspent life. v. 30. "As I hear I judge." Working harmoniously with the Father, the terms of judgment are those received from the Father. "Judgment is just." Because not acting separately or independently of the Father. God is just as well as merciful. His holy law cannot be set aside. All of Christ's acts were according to the oneness of nature, and will of Father and Son. His acts are just.

DOCTRINES.—Christ has power and right to do what the Father did. His Sonship is of that peculiar nature that involves essential equality, though the acts are said to originate with the Father, and the power proceed from the Father. Jesus Christ is the final and eternal Judge. Christ is the resurrection and the life. There is life eternal for the true believer, and eternal condemnation for the impenitent.

REMARKS.—In this lesson the teacher can follow the order as given in the Helps, basing each question upon the point given in explanation and drawing out other doctrines or lessons suggested by the context. Do not waste the hour in speculations upon the mysteries of the union of Father and Son, etc. Take the divine Word as stated, and give the honor due the blessed Son, our Redeemer.

TOPICAL SELECTIONS.

H. B. MAURER.

THE BEST REWARD.

How beautiful is the story of the princess who sold her diamonds that she might relieve the wants of poor women in the hospital. One of the women shed tears of gratitude; the princess looked at those tears and exclaimed, "Ah! I see my diamonds again!" So you may be sure that if you are following in the course of well-doing, trying to live a life of love to God and love to your fellow-men, whatever diamonds you may give—material, spiritual, intellectual, moral—whatever treasures you may throw in, you may be sure you will see them again.

AN UNEQUAL DIVISION.

A very wealthy family near New York decided to go to California. They had a favorite dog, which must, of course, go along with them. On arriving at St. Louis, they found that Rover would not be allowed in the Pullman parlor car, but if he went must go in the common baggage car. This would never do for such a delicately reared dog as Rover, so the whole family concluded to give up their trip to California. They spent a few days in St. Louis, paying a man \$10 a day to take care of the dog and insure his safety. The whole trip cost them several hundred dollars. After their return home, they went to church on Sunday. The Lord's Supper was celebrated; both heads of the family participated; then a sermon on missions was preached, and a collection taken. The whole family gave \$5 for the conversion of the world to Christ. Ten dollars a day for the dog, and \$5 a-year for the salvation of the heathen.

A FACT.

An unjust person, in England, once imposed upon a simple minded man, whom he had agreed to pay a bill on St. Zacharias's Day. As it was declared that there is no such a day upon the calendar, the debtor attempted to cheat the creditor. A suit followed. The Judge decided that the pope, in making out the list of days for the year, and having more saints than there are

days, had put all the remaining ones down for All Saint's Day and St. Zacharias would be found there.

PRUNING.

"I have heard Mr. Cecil mention, with much feeling," says his biographer, "many deep and secret conflicts of mind, with which he was exercised, while at college; added to which, he had to meet many insults, which profligate men offer to piety. Under these impressions, he was one day walking in the botanical gardens, where he observed a very fine pomegranate tree, cut almost through the stems near the root. On asking the gardener the reason of this, 'Sir,' said he, 'this tree used to shoot so strong, that it bore nothing but leaves, I was therefore obliged to cut it in this manner; and, when it was almost cut through, then it began to bear plenty of fruit.' The gardener's explanation of this act, conveyed a striking illustration to Mr. Cecil's mind, and he went back to his room comforted and instructed by this image."

JUST BEGUN.

When a Christian had just died, some one near said, "it is all over." "No," devoutly responded the wife, looking toward heaven, "it is just begun."

THE SMALL CLOG.

A well-known lawyer and politician in the Middle States, several years ago, became paralyzed from the hips downward. He consulted the most eminent physicians in the country, who differed as to the cause and treatment of his malady.

He lingered for several years, a large, robust man, with an active brain, and seemingly healthy body; but, in reality, dead below his waist. When the disease had killed him wholly, it was discovered that it was caused by a small black clot of blood in the spinal column. Such disasters as these to our bodies, oppress the imagination like horrible dreams. Yet there are obscure diseases as real and as fatal, which kill the living creature within, that should live when the body is dead.

THE DIFFERENCE.

When Joseph Sutcliffe was near his last hour, he said, "I have been thinking of the difference between the death of Paul and of Bryon. Paul said, 'The time of my departure is at hand; but there is laid up for me a crown.' Bryon said:

"My days are in the yellow leaf;
The flower, the fruit of love are gone:
The worm, the canker, and the grief
Are mine alone!"

AT BILLINGS, MO.

To the Editor of the SABBATH RECORDER:

In keeping with a promise made to some of the delegates of the South-Western Association, I want to say a word in reference to a meeting at Billings, Mo., after the close of the Association. The church where the Association was held is ten or twelve miles from Billings, a villa on the railroad, where we take the train. On leaving for the gatherings an arrangement was made to hold a meeting at the station on our return the next Monday evening. We had the use of the Union meeting-house, which is free to all to preach their doctrine, if they choose. There were four of us delegates present, and we concluded to mix the work and give them Sabbath truth straight. Elders J. G. Burdick and J. T. Davis at the organ conducted the music, which seemed to be highly appreciated. The writer was then called upon for a bit of Christian and Sabbath experience, which was given briefly, making the best pos-

sible defense of the Sabbath in a few words. This was followed by music, at which time Eld. Davis had to leave for the train. Then followed Eld. S. I. Lee, with an account of his conversion to the Sabbath, and his work in the South-west. Then there was music, followed by J. G. Burdick, who said he was perhaps held as a sort of sequel because he was of "Old Blue Blood" ancestry, reaching back along Sabbath-keeping lines for too many generations to be recounted, giving a thrilling account of some of the work, great needs and demands in and around the great city of New York.

In all the talks the facts were prominent that we were Baptists of the highest type, and I presume there is seldom more Sabbath truth spoken in the same time. One peculiar feature of it all was that the people appeared to take it with eagerness and interest, and instead of diminishing, the congregation grew larger to the last, coming in from the street. This, or something else, appeared to arouse Bro. Burdick's musical faculties, so he sang a number of his solos that just held them spell-bound for a long time.

In closing I gave a few statements relative to the date and work of the first Seventh-day Baptist Church in the United States. We then announced that a lot of tracts and other reading matter could be had at the stand, and it was interesting to see how they took it, almost cleaning up our supply.

A man came to two of us next morning at the hotel, and said, "You men ought to stay right here for a week, or more," stating that we knew not the depth of the impression our meeting the night before had made, and that he knew we were right on the Sabbath question. I so much desired to stay, but could not. Thus I find the interest growing all along the lines. I feel that we are at the point of one of the greatest revolutions ever seen. May the Lord bless his truth.

C. W. THRELKELD.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., July 22, 1891.

Many Washington clergymen are now away on their annual vacations, and the unusually large percentage of local pulpits that were filled by visiting ministers last Sunday, has been commented upon. Among the visiting ministers is Rev. W. F. Johnson, D. D., late president of Biddle University, at Charlotte, North Carolina, who is temporarily in charge of Rev. Dr. Wynkoop's church, during that gentleman's absence in Europe. Dr. Johnson was born and raised in Ohio, but he has spent the greater part of his life in missionary work in India, and he contemplates returning to that country in the near future. He is a very pleasing speaker and his sermon on "The pearl of great price," which was delivered Sunday, proved him to be well supplied with unique and original ideas. His comparison of the seeker after God to the traveling jeweler of the East who spends his life searching for the earthly pearl of great price was a most beautiful one. He told his hearers that the pearl of great price is never found by accident, but only by those who seek diligently for it, and that when found it was always something far greater than was expected by the seeker.

Longfellow's well-known poem, "The Legend Beautiful," was the basis of a sermon preached on Sunday by Rev. Eugene R. Shippen, of Wichita, Kansas, in the pulpit of his father's church, which greatly pleased the congregation,

as well as giving them a high opinion of the oratorical ability of the young minister.

Rev. Z. T. Sweeney, of Columbus, Indiana, who has been United States Consul General at Constantinople for nearly two years, passed through Washington a few days ago *en route* for his home, where he proposes spending his summer leave of absence. He is a very close observer, consequently he talks very interestingly about the Turks, their country, customs, and religion. He said: "My impression of the Ottomans is a favorable one. The usual idea is that they are uncivilized, crude and coarse. This is not correct. They are a nation of teetotalers, and their natural instinct is for truth-telling. Their religion, although not of my kind, seems suited to their requirements, and they live up to it. With the exception of proselyting to the Mohammedan faith the Turk tolerates all religions. America's diplomatic relations are very slight compared with those of the countries on the European continent, but her educating and civilizing influences far surpass those of any European nation. Robert College on the Bosphorus, five miles from Constantinople, has 15 professors and 200 students. At Scutari, opposite Constantinople, is a school for girls, purely American, having ten female instructors from this country. Though these schools are doing much to throw light in the dark places of the empire, they are accepted by the people only with toleration. There are drawbacks to the pleasure of living in Turkey. For instance, I doubt if there are a dozen post-offices in all Palestine, and brigandage is still common, the government not having succeeded in crushing out that class of criminals. The train on which I expected to have left Constantinople, had not business interfered with my arrangements, was captured by these outlaws and the passengers robbed and dragged to the mountains, with no hope of rescue until the government had paid four hundred thousand francs for their release, but not, however, before several hundred of them had died from exposure and ill-treatment. I think that this last outrage will awaken the government to more active measures in the suppression of these outrages."

Mrs. C. E. Gilbert, who gained a world-wide reputation among Good Templars as Right Worthy Grand Vice-Templar, and as Superintendent of the World Juvenile Templars, was given a cordial reception upon her return from the session of the Right Worthy Grand Lodge, recently held at Edinburg, Scotland, by the Washington Good Templars. Among the speakers was Col. J. J. Hickman, of Missouri, who was for several years Right Worthy Grand Templar. Mrs. Gilbert spoke most feelingly of her appreciation of the hearty welcome given her, and referred briefly to the important acts of the Right Worthy Grand Lodge, as well as to incidents of her travels, and presented to Perseverance Lodge a large framed photograph of the Right Worthy Grand Lodge, taken at the Castle of Edinburg. She closed her remarks by reading a short original poem, written for the occasion.

NOTES FROM THE MINNEAPOLIS CONVENTION.

I wrote in my last that I would write more about the great Christian Endeavor Convention.

The "Twin Cities" gave as hearty, broad, and generous a welcome to the 15,000 Endeavorers as are their own domains, their homes, their hearts, and the broad and expansive prairie surrounding them. The words of such

a welcome were spoken by Mr. Franc B. Daniels, Chairman, on behalf of the committee of '91; by Rev. H. H. French, on behalf of the Minneapolis pastors; by Rev. Robert Christie, D. D., on behalf of the St. Paul pastors, and Mr. John H. Elliott, on behalf of the Y. M. C. A. The response was given on behalf of the trustees and the delegates, by the Rev. Geo. H. Wells, D. D., of Montreal, Canada. It was witty, able, and eloquent. It is said that speech has won him a call to one of the largest, richest and most influential churches in Minneapolis.

The Annual Report of General Secretary J. W. Baer, was a very able and intensely interesting paper. It showed the wonderful enthusiasm and earnest work which abounded the past year in the endeavor societies, and the marvelous increase in the number of societies and in membership in our own country, and in foreign lands. There are now over 16,000 societies and over a 1,000,000 members. The annual address of the President of the United Society, Rev. Francis E. Clark, D. D., so often called, "Father Endeavor Clark," gave the key note to the whole convention. His theme was, "Fidelity and Fellowship." He elaborated and emphasized first the motto and aim of the Christian Endeavor movement,—“For Christ and the Church.” It meant fidelity and loyalty in love, purpose, spirit, and service first to Christ; the earnest and controlling endeavor of the whole movement was to bring the whole world to Christ. He brought out in clear and emphatic language that meant fidelity and loyalty to the local church. It is unswerving loyalty in heart, thought, and service to my church, our church. The endeavor movement meant loyalty and fidelity to one's own denomination, to its doctrine, spirit, work, and various organizations. A Baptist Christian Endeavor Society, should be, would be, and is, if a true society, organized on the original and present abiding principles of the movement, loyal and faithful to the Baptist local church, and to all the denominational efforts. So it should be, would be, and is, in whatever denomination it exists, now and all the time. He next unfolded and emphasized the thought and fact that the Christian Endeavor movement and work was bringing about and making real, the broadest, the truest Christian fellowship. All Christians of whatever name were realizing, through this movement, more than ever before, the Christian brotherhood that is in Christ. It was bringing to pass the true union of different Christian peoples in Christ, and that the truest, grandest, and greatest unity is in the greatest variety. Though this movement maintained distinctive denominational lines in doctrine, thought, sentiment, polity, and effort, it was softening differences, putting into the scabbard polemic swords, and bringing all Christ's followers together in one united effort to bring the whole world to Christ and into the church. He rejoiced in the grand success the past year, and in the great army, so marvelously increasing in members, of young Christian people, the best and noblest young people of our land and all lands, consecrated in heart and service to Christ and the church, and in loyalty to their pledge were working valiantly to bring the whole world to the saving knowledge of the Redeemer. And as I looked upon that vast throng of 15,000 young people and if there were many who had gray heads, yet their hearts were young as ever, I asked myself, What can the meaning be of such a beautiful, courteous, harmonious, Christ-like throng, so enthusiastic, so devoted, representing a million endeavorers, if it were not the realization of such a fidelity and such a fellowship, before which the world, indeed, would soon come to Christ and into the church, and a movement out of which has come the greatest religious phenomenon of our times.” O. U. W.

MISCELLANY.

THE UNELECTED INFANT.

An unelected infant sighed out its little breath,
And wandered thro' the darkness along the shades of
death,
Until the gates of heaven before him he espied,
And ran to them and clung there, and would not be
denied;
Tho' still from earth rose mutterings, "You cannot en-
ter in;
Depart into Gehenna, you child of wrath and sin."

At last the gates were opened,—a man with features mild
Stooped down and raised the weeping and non-elected
child;
Immortal light thrilled softly down the avenues of bliss,
And on the infant's forehead the spirit placed a kiss.
"Who are you thus to hallow my non-elected brow?"
"Dear child, my name was Calvin, but I see things bet-
ter now."

THE QUEEN AND THE CASKET.

(The Independent.)

It is said that Queen Victoria once presented herself before the keeper of the Treasure Chamber in Windsor Castle with a request for the richer of the two small caskets in his custody, made each of one solid crystal, exquisite in workmanship and very costly. Selecting the richer and finer of the two she drew from her pocket a copy of the Bible and locked it in the casket, which was then returned to its place, richer than ever for the new treasure it contained.

The Bible stored in that shrine was General Gordon's. It had been his daily support and solace, and was with him at Khartoum. It was worn and marked with the thousand notes of daily use and daily study, which indicated the relation of its hero owner to it and what it had been to him.

We give the story as we have heard it. Treat it as we will, as parable or as history, it is a striking illustration of what gives supreme value to the Bible and of its true relation to men. It was not a new copy of the Scriptures, fresh, unsoiled and unused, that was thus royally set; it was not selected for the beauty of the binding, the richness of the material, or the excellence of the workmanship. It was chosen because it had once borne the relation it did to a heroic life. It had helped to create that life, to raise it high, to make it pure and strong, to fill it with faith and light and hope. The Queen's act was the commemoration of a great victory and a great service, the greatest service that can be rendered to a man in helping him to develop his character, to be what he is made to be, and to do what he is made to do. This is the place the Bible holds in the history of the nations which have loved it and lived by it. This is the place it is destined to hold in the life of the race redeemed. Redeemed and sanctified humanity is to be the crystal shrine of the well-used Bible, which will have guided, supported and inspired it through the long years of its warfare.

This is the supreme usefulness and the supreme glory of the Bible. It will turn every life which is committed to its guidance into a victory. It possesses for every man, in whatever condition, the art of defeating sin, of defying fate, and of realizing the divine plan of life. It may not solve all doubts; it may not clear away all perplexities; it may not tell us all we would like to know; it may be silent where we wish it would speak; and when it speaks it may not always be in a voice which has one meaning to all men or a meaning which is caught easily at first; but it shows men how to live and what to live for. It gives the sorely perplexed and baffled existence of ours its proper direction and its much needed support.

The best service to a man in this world is not to help him on with money, but to show him how to live, what to aim at and live for, what to find peace and satisfaction in, and so to lead him to that divine philosophy which is the heart of that life which God means to be a blessing to every creature who shares in its mystery.

The Bible never yet failed to do this for every one who went to it for this service. It has provided a solid, hopeful, rational and inspiring theory of the world, of its origin, its govern-

ment, its purpose, and of the inner aim and meaning of life. It has taught the supreme value of truth and righteousness. It has given a theory as to the awful mystery of sin and a practical solution of its dark problem in the thousand and ten thousand times ten thousand examples it is daily giving of holy lives trained amid sin and in spite of sin, upon whom sin appears to have no power except, perhaps, as it drives them back the more earnestly into the divine hope the Bible has set before them.

Paul speaks, as the lawyers say, *ad rem* when he defines the nature and the aim of inspiration in describing it to Timothy as "profitable," and then goes on to say for what it is profitable, "for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." This is a view of Scripture which transforms it into a friend sent to aid us in the perplexities and the responsibilities of life. It is a help in right living. For this end it provides the theory of what the right life is, the motives that support it, and correctives to bring our wandering lives back to the right line.

Amid all our clamorous vociferation for a Bible that is more than this, for a Bible that is less than this, for a Bible that is different from this, the well-worn Bible in the crystal shrine is the true and touching illustration that this is what it is.

THE VENTILATION OF CHURCHES.

Nowhere have the problems of ventilation been found to be more difficult of solution than in large public buildings. We might say in regard to many, if not most of these, that in this particular matter bad is the best result that has been attained. It must also be admitted that the state of churches generally proves the rule above stated, but not by way of exception. We may well ask, why is this? Surrounded with spacious windows, furnished with ventilating panes, with several doors, and with a high and arched roof, why is it that their atmosphere during times of worship is so often offensively close? In different cases we should probably find different structural deficiencies contributing to the result, with, however, the same consequence in all—defective aeration. One, if not the principal fault, in construction in many of the older buildings is the want of outlets, or of a sufficient number of them. Such openings as do exist are better fitted to act as inlets than as exits. In buildings thus constructed a change for the better would be most fittingly inaugurated by the formation of two or more large roof outlets with revolving cowls. The allotment of floor space is also an important consideration. This, however, is as a rule contrived with a reasonable regard for health considerations. It is only in the event of overcrowding that all individual rights are overwhelmed in the common crush, and wholesome breathing air becomes more scarce than standing-room. The gallery system, also, if adopted on any considerable scale, is open to adverse criticism. By accommodating more sitters it necessarily increases what we may call the breathing surface, while at the same time it lessens the available air space. If constructed at all, the gallery ought to be of the lightest description compatible with due stability. The correction of the evils we have thus briefly touched upon, and especially the formation of roof outlets to promote the escape of heated and impure air, will go far to obviate such occurrences as that of ladies fainting in church, which under present considerations is not uncommon."—*Lancet*.

O FOR the spirit which is content with nothing less nor lower than the highest help. To turn in temptation directly to the power of God; to cry out in sorrow for God's company; to be satisfied in doubt with nothing short of the assurance that God gives; to know that there is no real escape from sin except in being made holy by God's holiness—these are what make a man's complete salvation. It is your privilege and mine, as children of God, to be satisfied with no help but the help of the Highest.

HEAVEN upon earth is a Christian heart thoroughly prepared by the spirit for the indwelling Christ, and unless this place on earth is prepared for Jesus, there will be no fitness for the place in heaven. There must be the inward preparation for the outward place. We must correspond to our environment. Christ fills heaven. Let him fill us, and we will have a little heaven on earth.

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THE next Quarterly Meeting of the Rhode Island and Connecticut Seventh-day Baptist churches will be held with the church at Waterford, Conn., commencing Sixth-day, Aug. 7, 1891, at 7.30 P. M. Introductory sermon by O. D. Sherman. Sabbath morning at 10.30 sermon by A. McLearn. Sabbath-school at the usual hour conducted by the Superintendent of the Waterford Sabbath-school. Evening after the Sabbath sermon by G. J. Crandall.

THE address of President W. C. Whitford, and Geo. H. Babcock, until further notice, is 114 Newgate street, London, E. C.

REV. O. U. WHITFORD desires his correspondents to address him at Milton, Wis. He also solicits correspondence from all points of his field concerning matters of interest in Missionary work.

COUNCIL REPORTS.—Copies of the minutes and reports of the Seventh-day Baptist Council, held in Chicago, Oct. 22-29, 1890, bound in fine cloth, can be had, postage free, by sending 75 cts. to this office. They are on sale no where else. No Seventh-day Baptist minister's library is complete without it. A copy should be in every home. Address John P. Mosher, Ag't, 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 at 3.20 P. M. The Mission Sabbath-school meets at 2 P. M. at Col. Clark's Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us.

JONES' CHART OF THE WEEK can be ordered from this office. Fine cloth mounted on rollers, price \$1 25. Every student of the Sabbath question—and all of our people should be that—ought to have one of these charts within reach. It is the most complete answer to the theory that any day of the seven may be regarded as the Sabbath, provided people are agreed in doing so, and all that class of theories yet made. The uniform testimony of the languages is that one particular day, and that the seventh—the last day of the week—is the Sabbath. Send for the chart.

THE New York Seventh-day Baptist Church, until further notice, will hold service for Bible study at the residence of Rev. J. G. Burdick, 245 West 4th street, between Charles and West 10th streets, every Sabbath at 11 A. M. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service.

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CONDENSED NEWS.

The English education bill has passed the third reading in the house of Lords.

Rich petroleum deposits have been discovered on the island of Zante, Greece.

The crown prince of Roumania has abandoned his proposed marriage to Mlle. Vaceresco.

The French government will return the Russian flags captured at Eupatoria in the Crimean war.

The condition of Dom Pedro, emperor of Brazil, who is at Vichy, suffering from an injury to one of his feet, is slightly improved.

The Imperial Bank of Melbourne has suspended with liabilities of £150,000. The depositors, it is said, will suffer no loss.

The municipality of Augsburg has voted 30,000 marks toward the projected memorial to the late Emperor Frederick at Woertz.

The Neue Freie Press says Prince Ferdinand, of Roumania, will visit England with a view to his betrothal with the daughter of the Prince of Wales.

Bishop Turner, colored, of Georgia, is trying to induce colonies of his people to settle in Africa. He is going over there shortly on a prospecting tour.

Orrington Hunt, of Chicago, has just presented the North-Western University with \$50,000. The gift is to provide a new library building for the university.

Professor Koch has resigned all the public offices held by him. This step is associated with supposed disappointment, the unsatisfactory results of his discovery of "tuberculin."

A terrific hail and wind storm, one mile wide and several miles in length, visited Waltham township, Minn., July 22d, and ruined everything in its path. The damage aggregates thousands of dollars.

The experimental free delivery service in small towns, for which Congress appropriated \$10,000, has been established in forty-eight places at an aggregate annual expenditure of \$9,955.

The entire plant of the Pennsylvania Steel Company at Steelton has been shut down. Owing to the labor dispute, there are not enough men to be had to continue operations. Almost 4,000 men are thus made idle.

Sarah Davis, colored, was buried at Indianapolis, July 20th. She was probably the oldest woman in the United States. Her death returns show her to have reached the age of 133 years. It is authoritatively known that she was 115.

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.

Royal Baking Powder ABSOLUTELY PURE

The mother of Hector Havemeyer, to whom was left \$200,000 by her son for distributing among charitable organizations in New York City recently filed her selections. The largest bequest, \$50,000, was given to the New York City Church Extension and Missionary Society.

The persecution of the Jews has been somewhat relaxed. The decree for the expulsion of Jewish artisans from St. Petersburg has been indefinitely postponed and renewed orders have been sent to the press to refrain from publishing articles likely to excite animosity against the Jews.

Alexander Grouly, a veteran of three wars, has just died at Leavenworth, Kansas, aged ninety-eight years. Mr. Grouly participated in the War of 1812, served through the Mexican War under General Taylor, and lastly served four years in the War for the Union, enlisting at the age of sixty-eight. He had been at the Leavenworth Soldiers' Home since 1888.

The bureau of American republics are informed that an association called "The American Colored Mens' Mexican Colonization Company," is planning to establish a colony of negro farmers, coming chiefly from Mississippi and Tennessee in Sonora, Mexico, and it has arranged for the purchase of 100,000 acres of land twenty miles south of Yuma, Ariz., on the Southern Pacific Road.

Rainmaker B. Melbourne is exultant over the success of his experiments. He set July 26th for his eighth experiment, and it was a wet and unqualified success. He now claims to his credit seven successes as against one failure, and that is set down to a broken machine, as he calls his mysterious rain-producer. The weather in the morning was clear and cool, but about 2.30 o'clock in the afternoon the skies clouded and rain fell at intervals until evening.

DIED.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

DAVIS.—At his home on Lost Creek, W. Va., July 16, 1891, Deacon Moses H. Davis, aged 58 years, 4 months and 8 days.

A suitable memorial will be furnished in due time. L. D. S.

KENNEDY.—Lloyd Herbert, only child of Mr. and Mrs. W. D. Kennedy, died of drowning in the West Branch of the Upper Des Moines River, June 29, 1891, aged fifteen months and seven days. W. D. K.

Church Bells on the North Pole.

It is hardly possible to hang one there, but they are being sent abroad to India, China, Africa, etc., for mission purposes, and they do good service in mission work. The Buckeye State is doing a good work in this direction. The Vanduzen & Tift Co., Proprietors of the famous Buckeye Bell Foundry, have just sent a splendid bell to East India, the gift of friends in Baltimore, Md., and suitably inscribed. It is a very gratifying compliment to the excellence and fame of the Buckeye bells that the order was given to Messrs. Vanduzen & Tift by Baltimore parties in preference to other foundries. Six fine bells have also just gone to South America, attesting the reputation and world-wide fame of this

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Our readers who are desirous of finding pleasant places to spend the summer should bear in mind that the Chicago & North-Western Railway furnishes every facility for a rapid, safe, and comfortable journey from Chicago to Waukesha, Madison, Lake Geneva, Neenah, Marquette, St. Paul, Minneapolis, Duluth, Ashland, Lake Minnetonka, Yellowstone National Park, and the mountain resorts of Colorado and the far West. Fast vestibuled trains, equipped with reclining chair cars, parlor cars, palace sleeping and dining cars, afford patrons of the North-Western every luxury incident to travel by a first-class railway. Excursion tickets at reduced rates, and descriptive pamphlets can be obtained upon application to any Ticket Agent, or by addressing W. A. Thrall, General Passenger and Ticket Agent, C. & N. W. R'y, Chicago, Ill.

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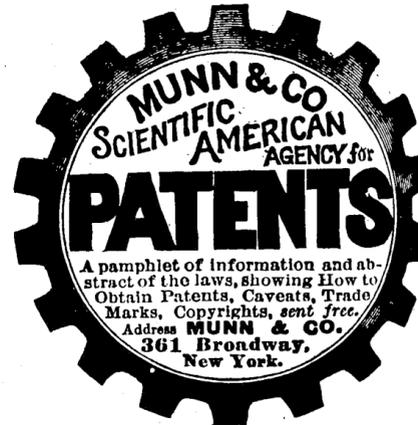
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