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For the SABBATH RECORDER:

THE NINTH OF AB.

M. E. H. EVERETT.

The early dew-drops in green forests tremble,
And through the chorus of the singing birds,
Breathe whispers that announce the twilight zephyrs,
And tinkling bells blend with the low of herds.
So sinks the sun, in song and joy and fragrance,
The rose-flush fading slowly from the hill;
And night, mysterious and weird and solemn,
Bringeth a new day, wrapped in shadows still.

I sit alone in silence at my window,
And watch the rising of the silver stars;
One after one they throb in the blue ether,
And naught the sacred hush and beauty mars.
Naught?—Ah! the vale is full of eddying vapors
That rise, flame-colored, in the moon-glow clear,
And whirl and drift with many a changeful shadow,
That signal me, "The Ninth of Ab is here."

Across my burning eyes my hot hands quiver,
A shudder overwhelms me as I wait,—
For, on my wakened soul there grows a vision
Of broken walls, where Rachel, desolate,
Stands with her desperate hands outflung in pleading,
And beats her head against unanswering stone;
And to her cry, and all her piteous wailing,
Of her sweet household there replyeth none!

Tears pour like river-fountains, for the glory
That vanished in the cruel Roman flame;
The specters of the outcast, maddened, dying,
The streets of starvelings and the feast of shame;
The desolation of the centuries, growing,
Since the veil rent before the inner door;
And all the strength and joy of Judah vanished,
And her fair excellence returns no more.

Where sits she now in sackcloth and in ashes,
Her white, strange, captive face laid in the dust?
What cry is this, to-night her wan lips parting?
"Lord, in thine ancient promises we trust.
Have mercy, Thou, whose anger slowly kindleth,
Whose mercy is to captive Israel sworn!
By all our griefs, by all our countless sighings,
Lighten the yoke that we so long have borne.

"Not for the beauty of the ancient temple,
That, formed of dust, must into dust decay,
Not for the priceless glory of its altars
That sued heaven's pardon, mourn our souls to-day.
We well may fast, from whom Thy Presence faded.
We well may mourn and weep the vanished fire
That said to all men, Israel's Lord Eternal
Still harkeneth His children's heart-desire.

"Weep, all night long! Weep, when the day dawn
reddens,
If, haply, He may have compassion still,
And lead us homeward to the peaceful valley,
And lift our feet upon the holy hill."
And I uplift my face: Have the stars faded?
For, seen through tears, they look so far and dim;
Yet, through the blue beyond their farthest glimmer,
My heart's "Amen!" hath winged its way to Him.

THE policy and wisdom of the Pope in having his policy in any country in sympathy with the national spirit and tendency of that country has another illustration in the action of his representative in France. In spite of the opposition of the Catholics of that country he takes the side of the Republic. The monarchy is dead in France and the Pope has the good sense to see it, and he does not propose to join the fortunes of the church over which he presides to a corpse.

THE Rev. Louis Albert Banks, a Methodist minister of Boston, is creating a genuine sensation in that city by a series of sermons he is preaching upon the "sweating shops." He gathers his facts by personal visits in the slums, and the newspapers are lending him their aid by extensive reports of his sermons. We give a case which he reports: A woman making, for a leading dry-goods firm, white aprons a yard long, hemmed across the bottom and on both

sides, at fifteen cents a dozen, working from 7 A. M. till 11 P. M., and completing four dozens a day, if she gets there, but usually three dozens and making, after paying expressage, about forty cents a day. To one of the intellectual lights of Boston who lectured him for going beyond the duty of a Christian minister and becoming a dangerous agitator he replied: "If to be a 'Christian minister' is to stand as a policeman to hold back the righteous indignation of the robbed and degraded laborer, or preach patience and contentment to empty stomachs, that the sweater may grow rich and fat on the toil of orphans and widows, then I spurn the title as beneath the dignity of my manhood; but if, as I take it, to be a Christian minister is to be like my Master, the brother of all men, rich or poor, standing forever as the unflinching enemy of oppression and injustice, I am proud of the title and thank God for its unspeakable privilege."

On July 14th there occurred a school election in Salt Lake City, Utah, and the Mormons were defeated; this in the stronghold of the Mormon hierarchy. The "Mormon Question" will settle itself in time by the mere matter of majorities. The "Gentiles" are likely, at no very distant day, to outnumber the "Saints," and then there will be little trouble in enforcing the law against the relic of barbarism which passes under the name of Mormonism. Concessions to law and public opinion have already been made so that polygamy is very much curtailed by the acts of the church itself.

SAM SMALL has gone back to journalism and has become editor of *The Atlanta Herald*, at Atlanta, Ga. The paper is said to be devoted especially to religious and temperance reforms. Eccentricity is a better stock in trade for an editor than for a preacher, or a university president, it maybe, but we heartily wish that a man with Mr. Small's gifts (and we will not question his consecration of them to work in Jesus' name) did not consider it necessary to bring people down to a level of ill manners and coarse language in order to make an impression on them. There is no excuse for it except sensationalism and that is a very poor one. We have sat in a tent listening to a revivalist who takes his cue from Sam Jones and Sam Small and heard language and stories and jests that would almost bring a blush to the cheek of a Bowery Theatre habitue.

FOR a piece of cynical, fastidious, *dilettante*, captious criticism of the Salvation Army, we commend our readers to a recent letter of G. W. Smalley, the *New York Tribune's* famous London correspondent. Mr. Smalley has made no friends for himself and no enemies for the Salvation Army by this utterly unsympathetic and scornful piece of work. But what is Mr. "G. W. S." doing meantime to save the "slums" of London? Sitting in luxurious apartments and writing fastidious criticisms of one of the

men who is at the head of a great saving work, and has the confidence of some of the very best men of his time, and sending them over the ocean. We confess it is a little difficult to tell what it was that made him take General Booth as his text unless it was a desire to put his rapier into a rival journalist.

BUT one says, If the Salvation Army, why not Sam Small? There is this very important difference. Mr. Small is a man of opportunity and more or less culture and he talks and writes for people who are his equals or superiors in opportunity and culture. His talks to the people are not up to their level but beneath it, and no one can degrade his hearer's standard in one thing without degrading it in all things. He is utterly destructive of the feeling of reverence which is at the very foundation of the best life. But in the Salvation Army and the various city missions many of the speakers are rough men of ready speech and wit who speak to the people in their vernacular. It is about the only speech they or their hearers can understand. Mr. Smalley's criticism is about as reasonable as would be the criticism of a missionary for preaching to Chinamen in Chinese, or to an American Indian in his native Choctaw.

BUT notice, when General Booth addresses himself to the people at large he gets the attention of the very best people, not for his eccentric speech and manners, but for his sober and mighty words, and serious, reverent manner. He does not display himself as a clown, nor tell stories whose point is questionable references and allusions in double sentences which makes people smile behind their hands or hats or fans and look askance at their neighbors to receive the knowing look or wink, but he compels attention by his force of character, the work he is doing, and his sensible speech. Very many of the workers in the Army and these missions are converts from the ranks of the lowest, and they are able to talk the language of the people they are of, and have to do so because they know no other. We sincerely hope the world will sometime outgrow the Salvation Army; we would not go to its meetings for spiritual instruction and nurture, or for spiritual uplifting except as this might come as the result of work for others, but we are glad that the people of the "slums" have the gospel preached to them in their own language, and in a manner that makes its way to their hearts.

FATE frowned upon me in my thoughtless youth,
I shrank in fear; I trembled neath the rod,
But age hath taught me well this deeper truth,
The frowns of fate are but the smiles of God.

—Theodore F. Seward.

We had just been hearing of a bright and beautiful young girl who had been obliged to leave school, where she was doing well and had a bright future before her, because of a near relative's illness, when our eye fell on these lines we have quoted. But however beautiful these lines no one ever told the truth they con-

tain in words of more beauty and tenderness and truth than the writer of the Hebrews in the words, "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." It was the saying of a famous general that he would have peace if he had to fight for it, but Jesus teaches us that the way to get a victory over hard conditions is to submit to them, not with slavish passiveness, but with patient, cheerful fortitude. Disciples of Jesus too often make a mistake about Jesus' promise of peace. It is "my peace," not the peace of the world, which peace he distinctly says he will not give. And Jesus' peace was not that of getting rid of suffering and trial, but that of not being turned aside from his life work by them. Passing through, not passing by, brings the real peace, the peace of self-respect, of strength, of victory.

THE APOSTLES WORSE THAN MURDERERS.

H. B. MAURER.

Reader, be not startled. The statement in the caption of this article can be made only when W. C. T. U. and American Sabbath Union declarations are used as premises in a little logic. The readers of Sabbatarian literature are well aware of the absurd conclusions to which logic compels one who takes the statements of Sunday advocates and works his intellectuals. And the end is not yet. So long as our opponents will maintain the untenable and false position, so long there will be amusement, if nothing more, in store for those who can do better than "see men as trees walking."

In a public address a prominent Sabbath reformer, and the title well suits the individuals, for they have *re-formed* the Sabbath so that the Lord himself cannot recognize it, said: "You might as well commit murder as desecrate the Sabbath; of the two crimes murder is the least." By this of course he meant the Sabbath as he and the traditionalists understand it. But he spoke the truth. To such as he murder has, from the beginning of the controversy between the adherents of a pure Sabbath and of a traditional *reformed* Sabbath, been the less of the two so-called crimes, for did not these same traditionalists shout at one of their mass meetings, "Not this man, but Barabbas?" And was not a leading charge against "this man," "He keepeth not the Sabbath day?" Have not these people preferred a murderer, and do they not still prefer a murderer, when they adhere so tenaciously to an institution founded by Constantine, whose crimes blot the annals of history?

But suppose we concede that the modern position which makes the first day of the week the Sabbath for the reasons alleged, be correct, let us see in what light that position would place the apostles. No one can deny that two of the most heinous forms of Sabbath desecration in modern times consist in traveling on Sunday and fishing on Sunday. In respect to these two forms of crime, modern Sabbath reformers constitute themselves the special interpreters of divine providences. Representative sentiment was expressed by the president of the American Sabbath Union, who in a public meeting informed his hearers that when the Manhattan Elevated Railroad first introduced Sunday trains it was done at the request of a certain clergyman *who soon afterward died*. In the paper of which he is the editor there appeared recently an account of a steamboat boiler explosion, resulting in the loss of life, and it was gravely stated that if this steamboat had not been used on Sunday the accident would have been averted. Recently the New York Sun

contained the following concerning this same editor:

"In 1879," said Colonel Shepard to a reporter, "I was in Paris with a party of friends one Sunday; they invited me to go with them to Longchamps to see a review of the races. I declined, saying I would rather go to church, and I did. My friends went. The day being a drizzling one, one of the ladies took sick. . . . Now, the next year in Paris I attended a review of the troops. It was a week day, and a beautiful day it was. . . . I did not catch cold, and I was paid for keeping the Sabbath.

Upon which the editor of the *Sun* thus comments:

These characteristic remarks were with reference to the impropriety of opening the Museum of Art on Sundays. Perhaps no one but the bluff, plain spoken Colonel would have stated the argument so simply and directly, but there are, probably, many worthy people who are unconsciously influenced by somewhat similar reasoning. An immediate interposition of Providence is seen in the ordering of the weather, which is not seen in the appointing of horse-races. The hand of God is in the one while the hoof of the devil is in the other. Then there follows, to the minds of unlearned but devout persons, a logical connection between the weather and the races, and finally a providential relation between these two happenings and the casual presence or absence of the devout person himself. Is not this, too, one of the infinite and protean manifestations of human vanity?

Sunday travel and Sunday fishing, and Sunday sports, then, are forms of Sabbath desecration, and if Sabbath desecration is worse than murder, they who travel on Sunday and engage in fishing, or any sport, on Sunday, are logically worse than murderers.

Now I propose to show from the Scriptures, as interpreted by authoritative modern Sabbath reformers, that the apostles both traveled and fished on Sunday. The literature of these people abounds in statements to the effect that all the meetings of our Saviour with the disciples after the resurrection were on the first day of the week. These meetings and the expression, "First day of the week," in the Acts, are their strongest arguments in stock for the sacredness of that day. Now here is a description from John's gospel of such a meeting:

But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

We do not say, nor have we any need of so saying, that this meeting was on the first day of the week, but our opponents do so declare, and on this occasion the disciples were even commanded to go a fishing. If in the first century the disciples were commanded by their Master to fish on Sunday, how then can it be wrong to do so in the nineteenth? And if it is Sabbath desecration to fish on Sunday now, and Sabbath desecration is worse than murder, does not that make the apostles themselves worse than murderers, since they, according to modern Sabbath reform tracts, fished on the first day of the week?

How about Sunday travel? In the Acts we read:

And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight. And there were many lights in the upper chamber where they were gathered together. . . . When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. And they brought the young man alive, and were not a little comforted. And we went before to ship, and sailed unto Assos, there intending to take in Paul; for so had he appointed, minding himself to go afoot. And when he met with us at Assos we took him in, and came to Mitylene.

Notice that this was a meeting at night; that after midnight they broke bread, for which pur-

pose they had come together; about day break Paul departed on his journey to Assos, a distance of twenty miles. From the 1st chapter of Genesis, Lev. 23:32, Neh. 13:19, Luke 23:54, and many other texts, we know that each day began with the evening, so that this meeting on the first day of the week occurred in the first, or evening part of the day, and when daylight came Paul started to keep the second portion of this, the only First-day mentioned in the Acts, and therefore now called the Sabbath, by traveling twenty miles on foot. If it be wrong to travel on Sunday Paul was among the first to begin the practice. Strange that the divine wrath did not visit him as it did the clergyman who asked for Sunday trains, especially as wrong doing was immediately punished as in the case of Ananias and Sapphira.

But we see to what conclusions the reasoning of modern Sabbath reformers drives us; for accepting their premises the early disciples would be guilty of crimes punishable by fine and imprisonment in our day. Such is logic when men are determined to maintain the untenable.

TOTAL ABSTINENCE AS A CHRISTIAN OBLIGATION.

To the Editor of the SABBATH RECORDER:

In your issue of July 30th, appeared an article copied from the *Christian Union*, entitled "Christ and the Temperance Question," certain features of which appear to be contrary to the facts of science and history, and the influence of which on our young people can but be far-reaching and disastrous.

As a mild and rational reply to that article, will you kindly copy in an early issue of the RECORDER the paper prepared by the Rev. Dr. H. L. Wayland, of Philadelphia, for the Tenth National Temperance Convention held at Saratoga, July 15th and 16th, entitled "Total Abstinence as a Christian Obligation."

Respectfully yours, NATHAN BABCOCK.
WESTERLY, R. I., Aug. 2, 1891.

Where in the Bible is the precept commanding total abstinence? There are, indeed, precepts forbidding drunkenness; but where is the precept forbidding moderate drinking? The question is less wise than might be desired. There are a great many things which are not forbidden in the Bible, but which we instinctively abhor. There are a great many things which are not commanded in the Bible, yet which we recognize as duties. We should think it very foolish for a man to say, "I may not get drunk on wine, because the Bible says, 'Be not drunk with wine,' but I will get drunk on whiskey, because about that the Bible says nothing." The Bible nowhere tells a man to risk his life in rescuing his wife and children from a burning house; the Bible nowhere forbids a man to allow his grandparents, or his aged aunt, by whom he was brought up and to whom he owes everything, to die in the poor-house; the Bible nowhere forbids a man to walk down Broadway without any clothes on.

The Bible does us the honor (alas, sometimes, it is to be feared, an undeserved honor) of supposing that we are possessed of common sense. If anything is proven by the uniform experience of mankind to be an evil, then that thing is forbidden by God, just as plainly, just as cogently, just as authoritatively, as though it were prohibited by express words on the page of Scripture. The voice of God against slavery was declared in the effect which, in the universal experience of mankind, attached to slavery. The voice of God is against aggressive war, against public or private revenge, against gambling—whether it be at the faro board, at the baccarat table, or in the stock exchange. Human experience has spoken in vain if it has not demonstrated that the influence of indulgence in all

forms of alcoholic drinks is hurtful just in the degree in which this indulgence takes place.

Experience has shown that the use of alcohol is injurious to the body, enfeebling to the muscles, paralyzing to the nerves, maddening to the brain—originating, aggravating, inflaming almost every form of disease. It is ruinous to the mind, wrecking the highest and choicest intellect. It is degrading to the soul, exposing men to the tremendous declaration, "No drunkard shall inherit the kingdom of God."

I do not affirm that all these fatal results follow in every case of moderate drinking, but I do affirm that every moderate drinker is liable to them, and that full safety is found in total abstinence alone. I do not affirm that every one who goes into battle is shot, that every one who goes through a plague-smitten city dies; but I do affirm that the risk is such as no rational being can justify himself in assuming.

Even where an unusual degree of self-control may make moderate drinking comparatively safe for him who indulges in it, yet it exposes to the gravest peril those who derive their life and their natural character from him. I recall at this moment a man who took his whiskey regularly daily and in allotted amount. I do not think he ever exceeded the indulgence which he allowed himself. I never heard that he was affected by what he had drunk. But his two sons became drunkards. That the sin of the father is visited upon the children, is a truth of nature and of science no less than of revelation,—not that by some legal or forensic process the son is reckoned guilty of the father's sin, but that the son, yielding to the influence of heredity, follows in the footsteps of the father without being withheld by the self-restraint which the father perhaps inherited from an earlier and purer and wiser generation.

This influence is not limited to the descendants of the moderate drinker; he sets an example to all about him. Young men plead his precedent; and all the more if he be a person of high standing in society and of many excellencies of character.

The very essence of Christianity is sacrifice of our pleasures, of our advantages, of our opportunities, of ourselves, for the good of others. The second of the twin commands, equal in authority, equal in essence, indissolubly joined to each other, is, "Thou shalt love thy neighbor as thyself." We are to sacrifice our lesser good for the greater good of our neighbor; we are to surrender our luxury for his pleasure, our pleasure for his comfort, our comfort for his necessity, our necessity for his extremity.

We are called in this case to sacrifice a very slight gratification, a gratification not free from danger to ourselves, a gratification which has brought to ruin many stronger and wiser and better than we, a gratification which may entail the most serious calamities on our descendants, a gratification which, to all influenced by our example, may be most devastating—we are called on to sacrifice this for the greater good of others; we are called upon to make a slight sacrifice that we may not, by our indulgence, destroy our weak brother for whom Christ died.

It may be a sacrifice of a passing gratification; it may be that we shall be placed in an embarrassing position, socially, by declining the proffered indulgence. But are these considerations for a moment worthy to be brought into comparison with the greatness of the good that may be secured and the greatness of the evil that may be avoided?

Can there be a plainer instance of the duty "to please our neighbor for his good to edification"? Can anything be more plainly deducible from the ethical teachings of the New Testament than the duty to deny ourselves the indulgence in alcohol, in order that we may save ourselves from the risk of ruin, and that we may save others from the perhaps yet greater risk of being ruined by our influence and example?

It is idle for us to ask the drunkard to give up his indulgence while we are not willing to give up our much less imperative and exigent indulgence. It is idle to ask him to give up his whiskey, while we are not willing to give up our wine, our ale, our beer; and if at all we find it difficult to give them up, just so much the more strong hold has the habit secured upon us, and so much more imperative is the appeal to us for

total abstinence, not alone for the good of our neighbor, but for our own good.

I do not hesitate to affirm that in the light of the Scripture there are few more imperative duties than the duty of total abstinence from all that can intoxicate, as a beverage.

CHRIST AND THE TEMPERANCE QUESTION.

To the Editor of the SABBATH RECORDER:

With all due respect for Bro. Daland's opinion of Dr. Lyman Abbott's article, entitled "Christ and the Temperance Question," reprinted in your issue of July 30th, I beg leave to dissent therefrom; and respectfully request that you publish the enclosed short article taken from the *Union Signal*, of July 16th, as answering briefly but pointedly Dr. Abbott's article. I only wish to add that all fermented wines contain more or less of alcohol, and it is this element in all liquors that produces intoxication. Can it be supposed that Christ countenanced, either by precept or example, the use of an article that would produce drunkenness? Or that the Bible anywhere sanctions the use of such an article? If so we must say, as Wm. Lloyd Garrison once said to those persons who sought to prove from the Bible that slavery was a divine institution, "So much the worse for the Bible." Yours truly,

GEO. H. GREENMAN.

MYSTIC, Conn., Aug. 3, 1891.

An article which we would fain cover with sorrowful silence, was published in the *Christian Union* last week, under the title of "Christ and the Temperance Question," and over Dr. Lyman Abbott's name. If the liquor dealers' press would pass it by, we would gladly do the same; but we apprehend for a portion of it such a saloon circulation as has not been conceded to anything since the famous defense of "Moderation," prepared by Dr. Howard Crosby. The mantle of the late Chancellor seems to have alighted upon Dr. Abbott, as he has called up the sheeted ghost of "A Calm View." It is not necessary for us to contradict it—it does that for itself. The argument hinges upon the assumption that all the wine referred to in the Bible was fermented wine, and that "there is absolutely no authority" for supposing that any other kind was meant. With it is coupled the assertion that "the notion of two wines must be dismissed." We are unable to deal with this problem in Greek, but in plain English, unless two kinds of wine are mentioned in the Scriptures, Holy Writ is more self-contradictory than Dr. Abbott. "Look not upon the wine," and "Take a little wine" are irreconcilable by any other exegesis. Neither does the moderate use of a substance, liable to become so immoderately evil, seem consistent with the character of Jesus. While the question is in discussion by able scholars, we are willing to give the perfect man of Galilee the benefit of the doubt.

Taken entire, Dr. Abbott's "Christ and the Temperance Question" offers little comfort to the "organized liquor trade of to-day, with its myriad saloons, each one the source of unnumbered and dreadful dramas of intellectual and moral wreck and ruin." This excerpt, however, might serve as a motto on a saloon card, "Whether drinking is a sin depends upon circumstances, and whether the circumstances are such as to make drinking sinful, each man must decide for himself." It is fine cruelty to cast the burden of this decision upon young men, accompanying it with the concession that there are cases in which wine-drinking offers "decided advantage to health in invigoration of vital powers for the better doing of God's work in the world," and the assurance that Jesus left "as a legacy and example for his followers a sacred use of wine in the most solemn service of his church." With the temptation of "myriad saloons" before him, and with the spur of ambition pricking him on toward the highest possible vantage ground of health and vigor, the young man needs all the stays on the side of temperance that religion and science can offer; fortunately they are many and strong. We are

sorry that a religious teacher, a man so kindly natured as Dr. Abbott, should seem to be an apologist for the other side. He rates himself among abstainers, believing that the law of Christian love requires it of this generation, but in closing expresses what seems to us an utterly foundationless "hope that we shall yet come to a time 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." Can the Doctor point to any evidence that we are in the line of progress toward such a time? Has any custom ever attained to a growth which attracted general attention and general condemnation, and then ebbed back to the line of toleration? The world never condones what it has once passed sentence upon. Whoever makes observations at tables frequented by men will see that the keen-eyed, sinewy young men, who represent the highest mental and physical vigor, take milk and cream, not tea or coffee. This points rather to a coming time, when non-stimulation will be the recognized law of the highest conditions. Dr. Abbott's article has the appearance of being written by one who goes farther than he means to, in order to get at a distance from the ground taken by so-called "over-zealous reformers." It is weak and self-contradictory, but dangerous only in fragments.

CHURCH LUXURY.

Missionary Review.

If, as some are telling us, there is a lamentable decline in the giving of our American churches, considering the vast and rapid increase in numbers and in wealth, the secret of the falling off is not difficult to discover. Ecclesiastical luxury is rapidly throttling missionary self-denial. It has come to be so generally accepted, for example, that paid singing of the highest quality within reach is absolutely indispensable to the success of a church, that many congregations have to lift to their utmost to meet this tax, and have comparatively little left for sending the gospel out to the heathen; and we predict that, just in proportion as this costly style of worship increases, our missionary resources will dry up. In the beginning it was not so. The Reformed Sects, as they are called—Presbyterian, Methodist, Congregationalist, and Baptist—all started out on the line of plainness and godly simplicity of Christian life and worship. But as wealth has increased, they have, one after another, yielded to the temptation of ecclesiastical extravagance, sumptuous churches, sumptuous furniture, sumptuous music, till their original Puritanism is fast fading out. The Moravian Church forms a notable exception to this tendency. So far as we can learn, it has kept its primitive simplicity, and exhibited little tendency to ecclesiastical extravagance of any kind; and, as might be expected, it has not flagged in the missionary consecration that marked its early history. Let Christians of every name look at this impressive object-lesson. The Moravian Church sends out one of every sixty of its members to the foreign field, and raises twelve dollars per member annually for foreign missions. In contrast with this, look at the American Protestant churches as a whole. Their increase in financial resources within the last fifty years have been enormous. It is estimated that the evangelical Christians of the United States hold eight billions of wealth in their hands—an amount so great that it staggers our mathematics to compute it. Yet the highest estimate of their gifts for foreign missions which we have heard is twenty-five cents per head annually. Shall we invite all our churches to look at their little sister, the "United Brethren," to whom we have just referred, and humble themselves? We can present a more startling contrast than even this. China reports 32,000 native Christians, who gave, year before last, \$38,000 for missionary work. Thus the church of China, out of her deep poverty, gives annually more than one dollar per member for the same sacred object on which the billionaire church of America bestows twenty-five cents per member!

MISSIONS.

AFTER a winter campaign of four months in Calcutta, the Rev. Dr. Pentecost has been spending his time at Mussoorie, a health resort, near the Himalayas. But there he has held two daily services; and many converts are reported.

A LETTER from North Carolina speaks of the growing interest there in the subject of the Sabbath, and of increasing opportunities for spreading Sabbath truth, that ought to be improved; and expresses the opinion that Mr. Huffman should return to that field as soon as he can.

THE English Church Missionary Society proposes to enter upon a new form of missionary work, by sending out groups of evangelists, each under a leader; by employing more lay workers than heretofore; and by including working men and women in these groups. This necessitates training Bible and industrial schools; and the experiment will be watched with interest.

IN sending a response to the Board's appeal for funds, a brother writes: "We are glad that the 'Board' is given strength and courage to push forward the work that God has put in their hands to do; and oh, that the people, one and all, might have that interest in the work that the Lord's cause demands. I wish that we might have a visit from Elder D. H. Davis and wife while in America, that the people might be more enthused with the spirit of missions, especially foreign missions. May the kind Father, through the people, stay up the hands of the Board, is my prayer."

BRO. W. L. BURDICK, a member of the theological class of Alfred University, has regular preaching appointments at Hebron, and Hebron Centre, Pa., and in a neighborhood called Pine Grove. One person has expressed a desire for baptism and church membership, and others are interested. The Hebron Centre Sabbath-school has been re-organized. About seventy-five persons attended the first meeting at Pine Grove, the congregation including many unbelievers, and giving good attention. Some children, on their way home from the meeting, said they had never heard of Jesus before.

DURING the eighty-one years of its history the American Board of Commissioners for Foreign Missions has sent out 651 ordained missionaries, 48 unordained physicians, and 151 other missionary workers—a total of 850 men; and 1,233 women, 391 being unmarried. The missionary force now numbers 200 men and 333 women, who labor on 22 mission fields in Turkey, British India, China, Japan, Africa, and Papal lands. The receipts aggregate about \$25,000,000, and now average not far from \$700,000 a year. About 110,000 members have been received on confession of faith. Twenty-eight languages of the ruder races have been reduced to writing; and much literary work has been done in such countries as India, China, and Japan. In 122 institutions for higher Christian education there are 7,780 pupils. The contributions of native Christians are over \$100,000 a year, and more than one-half of the native churches are self-supporting.

THE CHINESE AND RATS.

An intelligent Seventh-day Baptist once said he supposed we ought to send the gospel to the Chinese, but, somehow, he could scarcely ever think of a Chinaman without thinking also of rats. In this connection we earnestly recommend the reading of an article taken from the *Gospel in all Lands* and originally published in the *London Christian*, entitled, "Mrs. Ahok, a Devoted Chinese Christian."

Mrs. Ahok is the wife of a mandarin who has just fallen asleep at Foochow. Brought up in heathen darkness and superstition, they early knew what it was to serve false gods. Ten years ago, however, they came to a knowledge of Christ. The first English lady who spoke to Mrs. Ahok was Miss Foster, of the Society for Promoting Female Education in the East. The mandarin desired his wife to learn something of the English language, and, after hesitation, it was arranged that Miss Foster should give her instruction, notwithstanding the fact, at first unpleasant, that the Bible was one of the books to be read. When Miss Foster could not give the lessons, Mrs. R. W. Stewart, of the Church Missionary Society, did so.

The Chinese lady showed, for a time, the same firm attachment as formerly to the idols which filled her house, and the missionaries were tempted to despair of divine truth ever finding a lodgment in her heart. Light comes from God, however, and when the day of divine enlightenment arrived, the darkness rolled from the lady's mind, and all was "light in the Lord." Having confessed Christ, Mrs. Ahok became, to the utmost of her power, a home missionary among her people. For some years she has visited in the city of Foochow, and has introduced English missionaries into the households of many rich mandarins, where otherwise they could not possibly have obtained entrance. Her husband, until his death in August last, was one with her in heart and soul, and, as well as working himself, did much to facilitate Mrs. Ahok's labors for the Lord.

Women of the higher social classes in China are, as is well known, in a very sad case. Their crippled little feet render them to a large extent prisoners in their houses; custom and ignorance do much to make their lives tedious and miserable. Life has no serious purpose with them, so that their days are passed in trivial occupations and unprofitable entertainment. Mrs. Ahok had grace given her to rise above these sad surroundings, and though her tiny feet made traveling burdensome, and the confinement of her past life fostered fears and timidity, she boldly responded to the call of duty, and, as already intimated, came to England to give emphatic expression to her heart's prayer, "Come over and help us." She had never before been more than three miles away from her home, yet she did not quail before a journey of several thousand miles. She is the first Chinese Christian lady who has ever visited Europe on such an errand. Early in the present year Miss Bradshaw, of the Church of England Zenana Missionary Society, returned to England to recruit her health. Mr. Ahok had for some time been burdened with a desire to visit England or America in order to impress upon Christian people the need for more missionaries. So he proposed to his wife to accompany Miss Bradshaw, and in two days the brave little lady had made up her mind to come and plead with the women of England to have mercy upon the women of China. She said: "I cannot think why more Christians do not come to China; it must be because they do not know how our women are dying." At Mildmay Conference, in June, 1890, Mrs. Ahok admirably formulated the appeal which she delivered on many platforms in the United Kingdom, as follows:

Suppose our Lord had said he loved this world, but had never left heaven to lay down his life for us, would his pity have done us any good? We should have been without hope. But Christ gave the greatest proof of his love by coming and laying down his life for us. So, when we say by our lips that we know him, we should give proof by our lives that what we say is true. She had not come all this way from home and country for pleasure or amusement. She was sitting in her house in quietness and peace, and thought of the coming of the Lord. She felt she dare not meet him, and look in his

face, having herself known the Saviour's love and pity without having done anything for the salvation of her brothers and sisters in China. She asked Christians to give themselves for work in China. There is a Chinese proverb: "While the stone is hot, put the cakes on;" so she begged her hearers to make no delay in putting their resolves into execution.

Needless to say, her earnest words were listened to with rapt attention. At nearly a hundred meetings the appeal was presented, being interpreted from Chinese by Mrs. Stewart. Being, as already stated, a victim of the foot-binding custom of her country, Mrs. Ahok had to endure much during her travels. At the annual meeting of the C. E. Z. M. S. she referred to the difficulties of the way, as follows:

I have heard some people say that I have come to England for pleasure. I do not think there can be any pleasure in coming as I have done. That long journey alone is enough to make one cry. My one thought is to get back to my own country as quickly as I can, after doing the duty which God has called me to do.

There was holy daring in the undertaking. At Hong Kong Mrs. Ahok was told, in the language of the people: "There are a thousand miseries before you." Her reply was: "If there are a thousand more, I will go." She came, and endured many hardships, deriving strength and comfort from the words of Christ: "If any man serve me, let him follow me. If any man serve me, him will my Father honor."

The pity of the audiences that listened to Mrs. Ahok was always stirred by her references to the sad deaths of the women of China. As in India, females are unwelcome at their birth and despised in their life. When death comes, however, their experiences are grievous in the extreme. Mrs. Ahok said:

I have myself been with those who were passing away. They murmur that they see evil spirits coming for them, and they say they see this and that spirit. One attendant cannot stay in the room alone with them; there must be five or six people. They say the evil spirits are filling the room, and coming to take away their poor soul. The reason of this terrible dread and anguish of mind is that they do not know the love of God, but worship evil spirits.

Some years ago I worshiped idols, just as these poor women do. I seemed to be quite under the power of the idols; but now, thanks be to God, I am delivered. My husband's mother, who had also become a Christian, died about two years ago. Her death was perfect peace, so different from the death of the heathen. As we sat in the room with her, we asked whether she was afraid, and her answer was: "It is all peace." And so she passed away to be with the Saviour. If Miss Foster had not come to teach me, I should have been in as deep darkness as any of my people. So I want some of you to come out and teach them.

Mrs. Ahok gave evidence that she had received much of the spirit of Christ.

Mrs. Ahok's return home was preceded by intelligence of the serious illness of her husband. She did not arrive at Foochow until several days after his death. We sincerely trust that, resigned to the dispensations of Providence, Mrs. Ahok will find her path lightened before her with a brightness shining "more and more unto the perfect day."—*London Christian*.

FROM J. L. HUFFMAN.

The interest continues to increase on this field both at Lincklaen and Cuyler Hill. Some new ones are coming to Christ in almost every meeting. Cannot get along as fast as we could if we could have meetings every night. Five were baptized at Lincklaen yesterday. It begins to look as if I should not get to Watson before Conference, and yet things may shape so I will go the last of this week. I find the field here to be just about as ready for the good work as any where. Am more than ever convinced that almost any where the world is ripe for the kind of work I am trying to do. I seldom preach in any place but what I ask sinners to come to Christ, and hardly ever fail to have some one or more to accept the invitation.

DERUYTER, N. Y., July 27, 1891.

Not many lives, but one have we;
One, only one.
How sacred should that life ever be,
That narrow span!
Day after day filled up with blessed toil,
Hour after hour bringing in new spoil.

—Bonar.

WOMAN'S WORK.

THE Treasurer's report for July has been crowded out of this department this week. It will be found on page 521.

BY THE BEST.

Henry M. Stanley tells his readers of "The Congo," of Vivi, situated upon a rocky platform 340 feet above the river, with a sudden drainage on three sides, of the entire absence of anything here likely to vitiate the atmosphere coming from putrifying vegetation; he tells of Manyanga, further up the Congo, built upon the crown of a hill, out of the reach of stagnant and malarial influences; and of Leopoldville, still further up the river, and similarly situated. He tells them of Boma, in the midst of marshy exhalations, situated almost at the water's edge; of Banana Point, six degrees below the equator and poorly conditioned; of Equator Station, with the river only five feet below its foundation, with creeks as sable as ink surrounding it, and the ground unctious with black, fat alluvium; yet he says that Boma, though low, is less sickly than Vivi; that Banana Point is vastly better sanitary-wise than Sierra Leone, more than eight degrees north—that town which has earned the name, "The White Man's Grave." He says that Equator Station is more healthful than Manyanga, 240 feet above the river and 1,100 feet above the sea. Despite the seemingly favorable situations of Vivi, Manyanga and Leopoldville, Stanley says that to dispatch the debilitated from any of these stations to Boma, or Banana Point, or Equator Station, is like sending a sick man to a sanitarium of good repute.

The key to unlock the mystery was to be found, if ever Americans or Europeans could come to live in health at any of these stations; but it took this man of indomitable strength in research to find it.

Vivi, Manyanga, and Leopoldville are all of them situated in the neck of a mountain funnel. Sierra Leone is surrounded by hills, between the gaps of which the sea breezes sweep, suddenly chilling the bodies of people who are enveloped by the close heat engendered within its bowl-like position. Vivi, beautiful for situation, sits with a direct draft of 40 miles blowing upon the back of her neck. Boma is upon lowland, without drainage, but it is less confined, and there is no funnel-like draught striking it. The purifying breezes of heaven come to it from every side, keeping it cleansed and healthful.

These difficulties, Stanley claims, may all be overcome by a wise expenditure of money and of good order, and the European or American can live in tropical Africa possessed of as good health and as great comfort as upon any other spot on the face of the earth. It is, in short, for men to learn how to live at their best, and climatic influences have ceased to master him.

If only by some means our people can be persuaded that it is practically necessary for the healthful life of woman's organized work in the church that the miasmatic influences of indifference shall not hug about it so closely as to choke it, or the direct draught of pointed opposition blow straight upon it, then may we also live in a tropical land of luxuriant growth. Those who favor the founding of such a station as woman's organized work must look sharply to it, that whether it may lie upon the lowlands of humble life, of few duties and few privileges, or whether it may be upon the heights of much

work and many opportunities, that this shall be true of it, it shall be cleared from poisonous air and death-dealing darts.

It must be open to the sun. It must be surrounded by the clearing of somebody's love for it. It must have all the helpful influences which can come to it through the co-operation of our women. This co-operation must develop the very best that lies wrapped up within our now latent possibilities. We must become more intelligently acquainted with the best methods of organizing, the best helps of those organized.

Should one put into a word the kind of life it must needs live to be a thing of the truest and the best life, it might well be put—a thank-offering service—a service of love.

WOMEN AND THE FOREIGN WORK.

Mrs. Waterbury, of the Woman's Baptist Foreign Missionary Society, present at the Student Volunteer Convention, held in Cleveland last February, spoke of the Method of Work and Need of Workers, bearing upon the relationships of women to the foreign work.

She said, "Our Missionary Union, after many years of single blessedness, no doubt, over parts of its work, united itself to the Woman's Board which is auxiliary to it. One part of the work which the Woman's Board takes from the Missionary Union is the work among the children in foreign lands. We need women to do this work, particularly to go among the little children. It is a wonderful work, this work of teaching the little ones of Christ, of educating them, of training, of guiding them. Some one has compared it to that first miracle in Cana of Galilee, where Christ said, "Fill the water pots up to the brim." It was only the water that went in, but wine that came out. And as we put the Word of God into the hearts of those children, it does not mean to them what it will mean. God will turn it all into precious wine. This work for the children is woman's work; and we want women who are willing to go out and gather in the poor, little, lost children of the world and lead them to Christ.

In India there is this peculiar state of things. The high-caste women are shut up in the zenanas. It would be a terrible disgrace and crime for a man to look upon one of these high-caste women. We need women for that work, which no man could do, however willing. That, of course, is peculiar to India; it does not apply to other countries. And yet, when we consider the millions of women in India, we must ask women in America to think of that phase of work. Then again we have great masses of no-caste women throughout China, Africa and India,—women who are as free to be about as men. Why cannot women evangelize these women? They can occasionally hear the Word from men, but it comes to them with far more force from women.

If you were to go out with me into a little suburb of Madras, and to step into a little mud school-house, you would see in it fifty or sixty native women of the lowest caste, of the most degraded condition, coming in with their water jars on their heads and their babies on their hips, sitting down to listen for the first time to the story of Christ. They are not interested, but they have seen us come into the school-house, and they come in. They sit down on the floor and we do. We do not take up the Bible. You cannot understand how ignorant and degraded these women are; they must have something to catch their hearts and their attention.

At first, of course, as I went out, filled with methods and theories, I had certain addresses which I had prepared to deliver to these heathen women, and certain things which I thought would be very instructive and helpful to them. But somehow I did not seem to be popular in speaking to heathen women; they all slipped out, and I had to go home and wonder what was the matter. So I decided to let methods go, largely, and to get my heart just as full of the love of Christ as it would hold, and go to these women as a sister and friend. I might take up the Bible and read a chapter to them; but in the meantime they are wondering, "What makes her feet black and her hands white? What a queer dress that is!" So they are discussing me and I am losing them.

Usually there are a dozen babies there. I pick up one of the babies,—it is not an easy matter to pick up one of the babies, they are generally well oiled; but if you catch hold firmly and carefully you can get one up,—and ask how old the baby is. "Six months." "What a remarkable baby," you say, and all the women crowd around to show their babies. I ask how many teeth this baby has. The mother opens the baby's mouth, and all the other mothers open their babies' mouths. They ask if I have a baby. "Yes," I reply, "I have a little white baby over at the mission-house." "Well, that is a great misfortune," they say; if I would only oil it and put it in the sun it would get black. So after explaining to them that that is not my way of doing things, I ask them, "What are those scars all over the baby?" "Oh yes," they tell me, "the other night the baby was possessed of an evil spirit, and we couldn't do anything, and we sent for a doctor, and he burned it with a red-hot iron." I try to tell them how to help the baby, to come over to the mission-house and get a little bottle of pills that will drive the evil spirit out. So they come over to see my baby.

You think, What time she is wasting! We get impatient, sometimes. I want to get the love of Jesus in their hearts, but how can I do it? At last the time has come; every woman, every mother, every sister, every grandmother there is interested. Then I say: "Keep still. take up your babies and hold them still. I am going to tell you a story, but you must all listen. It is a story about a baby,—a wonderful, wonderful story. That is what I came to tell you. It is a little story about a baby." I needn't tell it to you because you have heard it all your lives. But they had never heard the story of the little baby in Bethlehem, and they listened to it; and as they hear of the poor mother who had no place but a manger, and how the boy grew, and how his mother nursed him, and how he gave his life for them and their babies, they want to know more of this man who died for them. And so more and more we have followed Christ's method, and a little child has led some of these mothers into the kingdom of God.

There is other work, too; we want to train Christian women. Oftentimes the women say: "You have a good God, of course. We are bad, and we have a bad God." Then I can say, "Here are women just like yourselves; they came from that village over there, and from that temple, and they are Christian women." And the Christian women say; "Yes, my sister, a year ago we were like you. To-day we are worshipping this God. And he has saved us and helped us; and he has come to save you."

So we find constantly a need of women to do the different parts of the work, and we need a great many more women.

THE GRAMMAR-SCHOOL AT ABERDEEN.

The school-house was a low, one-storied building, in the Schoolhill, in the form of the letter H, the public school in the center, and four class-rooms in the four wings. The little quadrangle in front was the only play-ground, silent as the grave during the hours of teaching, but bursting with life and resounding with the shouts and shrieks of some 150 boys during the intervals of play. The games were simple, but varied, following a sort of scholastic calendar which regularly brought round marbles, buttons, hand-balls, peg-tops, and what not, in due season. Beyond the precincts of the school there was abundance of racing and chasing, hunting and thumping, for police were yet unknown, and the streets were not too crowded to be turned into a general play-ground. Everything was singularly inexpensive. The fees in Byron's time were but five shillings a quarter, and the sports of the school had to be defrayed by the boys out of their pocket-money, which seldom exceeded a penny a week. Nothing could have shocked a thrifty Aberdeen burgess more than to be called to pay entry-money or yearly contributions for cricket or foot-ball; indeed, such games were quite unknown. It must be remembered that a hundred years ago Scotland was really a very poor country, and in a provincial town like Aberdeen living was very simple, and the people very thrifty.

In Byron's time Latin was literally the only branch of instruction in the grammar-school. It was Latin, "*semper, ubique, et omnibus*," year in and year out, summer and winter, morning and evening; only Latin, and that continually. And the manner of teaching was usually dull, as the matter of it was monotonous. The rector, Dr. James Dun, was a very old man, approaching ninety, but his duties were performed by a co-adjutor. There was no effort to make the work interesting, and no resource for wakening up the intellect of boys who had no turn for languages and the classics.

Byron did not apply himself to the work. His name never appeared in the prize list. Usually, in a class of about thirty, his place in the quarterly lists ranged from fifteen to twenty. The highest ever recorded was fifth, and it is an interesting circumstance to the present writer that in that list the name immediately above it was James Blaikie. To boys that applied themselves earnestly to the work, the course of study had at least the effect of good mental discipline, and to this extent it was a useful preparation for after-life. But to one who merely endured the thing, it must have been alike a weariness of the flesh and a dissipation of the mind.

The school hours were very rigid, and the vacations few and short. Eight to nine o'clock to begin with, summer and winter, and in Aberdeen dark winter mornings seemed to have a bitterness all their own. From ten to twelve and from three to five at the grammar-school; and for writing there was another school from twelve to one, and for arithmetic from one to two. The vacations were just three weeks at midsummer, a week at Christmas, and an occasional day or two at other times. On Wednesdays lessons ended at twelve, and on Saturdays at eleven.

If the holidays were short they were all the more appreciated. The panting and outstretching of soul for "the play" at midsummer rose to an enthusiasm unknown for anything else. Weeks before, the boys would assemble in the class-rooms before the master appeared, and beat time on the desks to a rhyme of which they never tired:

"Oh, for the play, boys! Oh, for the play!
Oh, for the bonnie, bonnie, bonnie, summer's play!"

The last week there was a busy collection of pence for "busking," or decorating the school, and on the evening before the vacation was given out, the boys sallied forth in a glorious exuberance of spirits, making in groups for every available nursery, garden, wood, or villa in the neighborhood, to beg, buy, or borrow flowers and branches for the work of decoration. By dint of early rising the decoration was completed

by eight o'clock in the morning, and for once in the year the dull and dingy class-room looked like lovers' bowers. And when "the play" was given out, and the school dispersed, the yells of delight that burst from every throat resounded through all the neighboring streets, and in fainter echoes reached the furthest outskirts of the town.—From "*Lord Byron's Early School-days*," by Prof. W. G. Blaikie, in *Harper's Magazine for August*.

THE END OF SITTING BULL AND OF INDIAN WARS.

In the July *Century* Major G. W. Baird, formerly of General Miles's staff, concludes an illustrated paper on "General Miles's Indian Campaigns" as follows:

"Doubtless one of Sitting Bull's own race would call him an unbending patriot. 'The Great Spirit made me an Indian and did not make me an Agency Indian,' he proudly asserted to General Miles under a flag of truce, in the fall of 1876, when backed up by a thousand braves. There are, however, but two goals for the Indians—civilization or annihilation; Sitting Bull has the latter, as doubtless he would have preferred. He was killed December 15, 1890, by men of his own race who were enforcing against him the orders of the whites, whom he hated. Captain Fchet, of the 8th Cavalry, who brought a force to the support of the Agency police, took charge of the body, which was not mutilated nor scalped; he had it carried to Fort Yates, North Dakota, where it was decently buried in a coffin. Whatever the opinion entertained as to Sitting Bull and his taking off, inasmuch as his influence tended always to embroil his following with the dominant race his death will doubtless result in benefit to his own people.

"For every Indian war there is a cause; too often that cause has been bad policy, bad faith, bad conduct, or blundering on the part of the whites. This sketch has simply recognized the fact of war and sought to give a true, though necessarily an inadequate, statement as to the means used by one commander to conduct his Indian campaigns to their uniformly successful issue. Given the fact of war, whatever the cause, the soldier must secure peace, even if he fights to win it. For the savage of to-day, as for civilized man not so many centuries ago, an enemy and his wife and children have no rights. The recognition of this fact would prevent much misconception as to the character of Indians. If I have not, in these sketches, indicated sufficiently the friendly feeling which, in common with nearly all army men, I feel for the Indians, not only friendly feeling but admiration for many of their qualities, I cannot hope to do so in a brief paragraph. The American people, those who really wish and hope to save the Indians from extinction or degradation, must be prepared to use great patience and summon all their wisdom. Indians (the men) naturally look upon the arts of peace very much as the knights of the past ages did. War is their pastime; by it come glory, honor, leadership. It is unlikely that the place of the Indians as peaceful citizens will approach their place as warriors. 'Justice and judgment,' the one to protect, the other justly to punish them, have been too greatly lacking. It remains yet to be seen whether the future will be better than the past."

WHAT TO DO WITH A BAD TEMPER.

Starve it. Give it nothing to feed on. When something tempts you to grow angry, do not yield to the temptation. It may for a minute or two be difficult to control yourself; but try it. Force yourself to do nothing, to say nothing, and the rising temper will be forced to go down, because it has nothing to hold it up. The person who can and does control tongue, hand, and heart, in the face of great provocation, is a hero. The world may not own him or her as such, but God does. The Bible says that he that ruleth his spirit is better than he that taketh a city.

What is gained by yielding to temper? For a moment there is a feeling of relief; but soon comes a sense of sorrow and shame, with a wish that the temper had been controlled. Friends

are separated by a bad temper, trouble is caused by it, and pain is given to others as well as to self. That pain too often lasts for days, even years—sometimes for life. An outburst of temper is like the bursting of a steam boiler; it is impossible to tell before what will be the result. The evil done may never be remedied. Starve your temper. It is not worth keeping alive. Let it die.—*Selected*.

AN AMUSING RELIGION.

Not long ago at the dedication of a new church in Bradford, Rev. John Hunter, a "progressive" Congregationalist of Glasgow, pleaded strongly against "the modern tendency to expect the church to do everything. It is to sanctify life, not to amuse it. If people want amusement they can get it elsewhere far better than we (in the church,) can give it them. Let not the church be afraid to devote itself to its own work; it will not be narrowed, but in every sense made stronger and more useful." At the Congregational Union of Scotland in Dundee, later, the same pastor said, "Some time ago they used to hear about the pulpit dying of its dignity, but if it was to die better let it die of dignity than of fashion; better empty pulpits than pulpits filled with buffoons; better small churches half filled with serious people than big churches filled with sensation lovers. The cry for short sermons meant, he believed, if persisted in, the death of preaching. Even a ten minute sermon that had to be endured was too long by ten minutes. The most dangerous tendency, so far as the church is concerned, is not the tendency to entertainment, insisted upon in the last place adapted to it, the pulpit. A good sermon is one that lays the law of God on a man's conscience, that makes him hear in the depths of his heart the judgment of Jesus Christ on his spirit and life."—*Christian Secretary*.

SHELTERING THE COW.

Farmer folk who let their cattle remain placidly in the pasture during rains that wash their hairy coats clean and sleek, may well be amused at the trials of some city people who took a cottage for the summer, and with it, a cow. In regard to the habits of the latter, they were sadly ignorant, and therefore, endeavored to be on the safe side by treating her with a consideration to which few cows are accustomed.

One day there came up a heavy shower, and the ladies were in despair at the thought that Moolly would be wet.

"Run, Charles, run," cried one to a servant, "and drive her into the shed."

The factotum in livery inwardly rebelled at the duty imposed on him, but he drove her into the shed, two little boys of the family, meantime, holding umbrellas over her. Arrived at shelter, the cow absolutely refused to accept it. She knew well that milking time was an event of the future, and her bovine mind grasped no other necessity for entering the shed.

"She'll take cold, I know she will," cried one of her mistresses, almost wringing her hands. "And then we sha'n't know what to do for her. Charles, I think that's Farmer Simpson driving by; just ask him what he should advise."

The farmer drew up his old white horse in the pouring rain, and listened with much disgust to a full statement of the case.

"You jest drive that cow back to pasture," said he. "She knows more'n you do about the way to treat critters. They ain't used to bein' done up in linen handkerchiefs, an' laid away in a drawer. G'long!"

As the cow herself vigorously supported this advice, it was reluctantly followed; but the ladies still speak feelingly of the lack of consideration for animals to be found in the country. They are convinced that their way is the proper one, if only the animals themselves could be induced to co-operate.—*Youth's Companion*.

THE way to love the Bible more is to study it more.

THE way to be more grateful is to take more time to consider God's mercies.

SABBATH REFORM.

ONE WAY TO HELP.

It would greatly aid the work of disseminating Sabbath truth if Sabbath-keepers in different localities would take a little pains and use a little cash in advertising the publications of the Society in the newspapers of their particular localities. For example, there comes to our desk a paper published in a little city of fifteen or twenty thousand inhabitants, containing a two-inch display advertisement, evidently placed there by some kind friend of our work, which reads as follows:

Send to the American Sabbath Tract Society, Alfred Centre, N. Y., twenty-five cents for a package of tracts on questions of the Sabbath. They will be sent free if so requested. "Biblical Teachings Concerning the Sabbath and the Sunday," by Rev. A. H. Lewis, A. M., D. D. Price 60 cents. "A Critical History of the Sabbath and the Sunday," by Rev. A. H. Lewis, A. M., D. D., 583 pages. Price \$1. 25.

Scattered through the paper are little reading notices, like the following: "See advertisement of American Sabbath Tract Society elsewhere." "Send for package of tracts on questions of the Sabbath." "Watch the advertisement of Sabbath tracts and books for additional items, from time to time." There are, perhaps, scores of persons, living more or less remote from points in which the Sabbath truth is generally known, who could advertise it in some such ways as this, and so put many in communication with us who would otherwise remain strangers to us and to the Sabbath doctrine. We are very sure that any one who will do this, even for a little time, will find himself greatly interested in the work and abundantly blest in his own soul for his labors.

ANOTHER ATHEISTICAL ARRAIGNMENT.

VERITAS.

Some time since the writer of this prepared an article under the head of "An Atheistical Arraignment," which appeared in the last issue of the *Outlook*. The occasion for the following arraignment of Sunday from an atheistical source, was the storm of opposition that arose in Iowa in an attempt to decorate some soldiers graves on Sunday. Among other things, the writer of the following extracts from a local town journal, says:

When the poor women from Galilee, who had followed Jesus through all the trying scenes of his life, and now that Jewish and Roman oppression and persecution had sacrificed his life, and he was laid in the sepulcher—when, on the morning of "the first day of the week," sorrowing and mourning for the loss of one they loved more than all earthly things, bearing the ointment they had prepared on the previous Friday, came sadly to the sepulcher, to anoint the body of Jesus, no Roman soldier insulted them—no *Levitical* priest cried—"Shame! Desecration!"

But when, more than eighteen centuries thereafter, a united and thankful people, with hearts full of gratitude to those who, in the dark days of rebellion, cheerfully lay their lives upon the altar of Liberty and their country, and are laid away in the "silent city"—when fathers and mothers, sisters and brothers, wives and children, with sad and mournful but patriotic hearts, attempt to deck the hallowed graves of the public benefactors sleeping beneath, who no longer hear the roar of cannon, or the dying groans of comrades, *Christian* (?) priests throw up their hands and forbid, crying—"Shame! Desecration! Because forsooth it is "first day of the week" a day declared holy by a murderous wretch 1,560 years ago!

Have the professed adherents of Luther, Calvin, Melancthon and Zuingli so soon forgotten the struggle of the 16th century, and the teachings of these great reformers, and gone back to the dark ages for their tenets? This is an age of investigation; science, the foundation of enlightenment and true reform, stands

out in sight of all; the press throughout the world sparkles with electric light; "Forward!" is the celestial motto, but degeneracy carries in its bosom the seeds of its own destruction."

The whole series of articles, the writer concluded with these observations:

We have endeavored to pursue the examination through which we have now passed, with an honest purpose, and with the care and fidelity which the importance of the subject would seem to demand, and with no desire to favor any creed, or to suppress any facts bearing upon the subject under consideration. We confess we have been astonished at finding in the New Testament not the least authority for the civil and religious requirements for the observance of the first day of the week; for from the zealous and strenuous manner in which the sabbatic idea has been taught from the pulpit, we did believe there was at least some scriptural authority on which to base such teachings; for we were not before aware, that educated and professedly Christian clergyman could or would zealously stand up and teach a dogma which they very well know is unscriptural and unchristian. Alas! what will men not do through sordid and selfish motives?

We are more than justified in these conclusions, finding as we do, that neither Jesus nor any of his followers ever taught such a dogma, but on the contrary the very reverse, both by precept and example. But further, from works found in every complete theological library, in reach of every educated clergyman, we find the historians and most eminent divines of the past ages fully justify the conclusions to which we have hesitatingly arrived. The wonder is not so much that, away back in the dark ages, an absolute, bloody monarch of ancient Rome, at a convocation called by himself and for his own selfish aggrandizement, did decree the sacredness of Sunday, to increase the power of his 318 servile sycophants; but the great wonder is, that graduates of theological seminaries, in the 16 centuries succeeding, should now teach this anti-Christian Sabbath-day dedicated to idleness, because they want people to attend their "display of eloquence." But not content with teaching their friends this pseudo-sabbath stolen from the oriental mythology, they have, by misrepresentation, conspired with ignorant and unprincipled legislators, to unite Church and State, and induce them to re-decree the decree of Constantine, and thus indorse this false, unauthorized, unchristian and unnatural requirement. Alas! what pains and tortures, what sufferings and miseries has selfish and ignorant man inflicted upon his more ignorant or less mighty fellowman. "Man's inhumanity to man" has made thousands mourn, as to the stake, the rack, the cross, or the dungeon, the honest, upright, moral heroes of the past have been led, with the cry of tyrant priests pursuing them—"He keepeth not the Sabbath day!"

Even in so-called enlightened nations, and in modern times—even in our own country where Church and State are said to be forever divorced—where it is said with bursts of oratorical boasting, that in this "land of the free and home of the brave," the adherents of every religion possess equal rights to enjoy whatever religious ideas they may have imbibed, so long as they interfere not with the rights of others to enjoy theirs—even here, many have been arrested, fined, imprisoned, or even sold into slavery for life, because, like Jesus, they kept not the Sabbath day! And many thousand more, for the same cause, have been denounced as Sabbath breakers and enemies of God and good society, and unfit for social fellowship.

"Alas for the rarity
Of Christian charity
Under the Sun!"

How humiliating that under a government professing for its basis the equality of man, and the complete separation of Church and State, generation after generation will quietly allow such a state of things to continue, and servilely endorse the false, unchristian, unnatural and tyrannical dogma, ordained in the dark ages of the past, by a miserable, bloody tyrant of ancient Rome! Enduring this, how much longer shall we call ourselves a free enlightened Christian people?

GETTING READY TO LIVE.

A preacher eminent for his insight of human feeling and character once made the remark that we often seem to be spending our lives in getting ready to live. It doesn't need a very long experience to illustrate how true this is. We are constantly setting before ourselves points that must be reached before we can feel that we have got fairly started in what we mean to do and to be. We are like people busy in collect-

ing the materials for a house, but always waiting till they can add something else to their store before they begin to build. With some it is a certain amount of income that must be secured. With others it is a certain social or professional standing that must be attained. With nearly all there is something hoped for in the future which is going to make the conditions of life satisfactory.

While this applies more or less to every-body, young people are specially apt to have such ideas. They are naturally inclined to look forward and to form plans. Many of their pursuits are of a preparatory nature. They are for a longer or shorter time under training. It is not surprising, therefore, that the future should largely occupy their thoughts. But we all need to be on our guard against letting schemes and dreams of the years to come crowd out a right appreciation of the days that are passing now. The only life we are sure of is to-day's life. The only certain chance we have to make the most of living is now. Not what we shall accomplish and enjoy after another decade has passed, but what we are putting into life and getting out of it at present is the vital question.

Robertson narrates of Charles the Fifth that at the beginning of one of his most disastrous campaigns he charged Paul Jovins, the historian, to make a large provision of paper for the purpose of recording the victories which he was going to win. It is a good deal better to fight our battles before we celebrate our triumphs. It is more satisfactory and gains us more respect to do our best right along than to be always promising to do better at some period that is to come. For, after all, living in the highest and fullest sense is the only way of getting ready to live.—*The Examiner*.

ALL NIGHT IN PRAYER.

A precious revival had come upon one of our churches, to the surprise of most of the members of it. They were not expecting it, or prepared for it. If they had been praying for it in a cold, formal way, they hardly expected their prayers would be answered. But now the Lord was manifestly among them, reviving his people and converting the impenitent. How should they account for it? True, he has graciously said, "Ask, and it shall be given you"; but they had not been asking in a way that authorized them to expect such a blessing. But some one has been praying, if no more, was the reply. And so it was. It was ascertained that one humble woman had spent a whole night in prayer for the revival that God was then giving them. How precious her reward!

And have we none among us at this day to feel enough for the impenitent, enough for the glory of God, to spend all night in prayer? One night? We have preaching, and that which is good, and perhaps enough in general of it, but what the church now seems to need especially is praying on the part of the members. May they become so burdened with the worth of souls perishing in sin that they cannot rest, by night or by day, but as they cast their burdens upon the Lord; then the windows of heaven will be opened and blessings abundant will be showered down upon us.—*Presbyterian Journal*.

The *New York Tribune* says: "Speaking of foreign armies, the many changes in equipment must make the taxpayers groan in despair. New rifles, a foreign dispatch says, are now the order of the day in all foreign armies. An order for 3,000,000 rifles recently given by one Government in Europe means an expenditure of money which would buy bread for hungry mouths in that country for many a day. But the policy of "preserving peace" by holding a knife at everyone's throat demands, of course, knives enough to go around, as they say, and therein Europe finds its justification for keeping millions of men, who might be producing wealth for the nations, under arms."

THE way to love God more is to trust Him more.

THE way to love man more is to try to help him more.

THE SABBATH RECORDER.

L. A. PLATTS, D. D., EDITOR.
 Rev. W. C. TITSWORTH, Sisco, Fla., ASSOCIATE EDITOR.

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 T. R. WILLIAMS, D. D., Alfred Centre, N. Y., Sabbath School.
 W. C. WHITFORD, D. D., Milton, Wis., History and Biography.
 REV. W. C. DALAND, Leonardsville, N. Y., Young People's Work.

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

"FLING wide the portals of your heart!
 Make it a temple set apart
 From earthly use, for Heaven's employ—
 Adorned with prayer and love and joy;
 So shall your Sovereign enter in
 And new and noble life begin."

GENERAL CONFERENCE at Westerly, R. I.,
 Aug. 19-24, 1891.

THE first Jew to speak from the Chautauqua platform is Rabbi Gothiel, of New York, who addressed a large audience there, August 5th.

WE learn from an exchange that Bro. E. A. Witter, late of Rhode Island, is to take the pastorate of the Albion, Wis., Church, from about September 1st. We congratulate the church at Albion.

THE good work which was begun at the Association at North Loup, Neb., still continues. Four others have recently been baptized, and still the hope is entertained that larger accessions will yet be made. This is another evidence that midsummer, and the time of abundant harvests, is a good time for a revival of religion. Let the Lord's name be praised!

WE have just received word that Deacon George W. Stillman, of Hebron, Pa., died at his home, August 1st. We have no other particulars, but have the promise of a suitable obituary notice in due time. Deacon Stillman was a man of quiet demeanor, but of solid worth. His departure will be a severe loss to the little church at Hebron. Since the foregoing was in type we have received a brief obituary, which appears in our regular obituary column.

SOME one has said that all true reforms have no brass band attachment. They must go for what they are worth, commending themselves to men for the truth there is in them. So in individual lives. The world wants no "blaze and blare" of trumpets, but grand, noble, worthy lives and deeds. These will speak for themselves.

SOME time since we reprinted a paragraph to the effect that Ingham University, late LeRoy Female College, through financial embarrassments, was about to close its doors. We are glad to receive information that these embarrassments have been so far overcome that the school year will be opened Sept. 17th, next, with a strong faculty and a fair prospect for a good year's work. It is expected that the name will again be changed from Ingham University to Ingham College, the latter being more in keeping with the work of the institution.

WE predicted, when the Epworth League was formed in the Methodist Church, and later, when the Baptist Young People's Union was organized, that the result would be the gradual withdrawal of the young people of those churches from the organic work of the Young

People's Society of Christian Endeavor. The following sentence, clipped from a Baptist exchange, shows that just that result is already appearing: "The Y. P. S. C. E. of the Baptist Church at Mason City, Ill., met in regular session on Sunday evening, July 26th, and voted, unanimously, to reorganize under the name of Baptist Young People's Union, and adopted the constitution suggested by the Chicago convention."

THE following, from a recent number of the *Christian Advocate*, is worth repeating entire:

A correspondent of *St. Mary's Advance*, a paper edited by the clergy of St. Mary's Protestant Episcopal Chapel, in Baltimore, writing from Switzerland, speaking of the Cathedral of Berne, says that it is a magnificent old church with beautiful carving both inside and out. There is, however, much to make one sad in looking at it, for after having been used for several hundred years as a Christian church, in the sixteenth century it was stripped of its high altar and many beautiful ornaments, and has since been used only as a preaching-house. This is sad, indeed. In the Reformation it passed into the hands of Protestants, who worship there now. The youth who wrote this reminds one of the man who wrote to his mother that he was almost heart-broken. "Here I am," said he, "in a place of eleven thousand population; not a Christian in it, only Baptists, Presbyterians, Methodists, and Congregationalists. I don't go to church at all; if it were not for my prayer-book I don't know what I would do." Yet other denominations contain persons of equally narrow views.

THE trustees of the Union Theological Seminary in New York have just elected to the professorship of systematic theology, the Rev. J. H. Worcester of the Sixth Presbyterian Church of Chicago. Dr. Worcester is a graduate of the Seminary, in the class of 1871, and made himself quite conspicuous in the recent General Assembly at Detroit by his vigorous defense of Dr. Briggs. This choice on the part of the trustees is a strong indication of their sympathies in that controversy, if any such indication were needed. Dr. Worcester is a comparatively young man, vigorous in thought, clear in his manner of presenting truth, and fearless in the utterance of his convictions. It is thought he will accept the call. It will be no easy task to fill ably and worthily a chair occupied during the last twenty-five years by such men as Wm. G. T. Shedd, and Henry B. Smith. We hope John Hopkins Worcester will prove equal to it.

IN our issue of July 30th, at the request of a friend and correspondent, we republished a somewhat lengthy article by Dr. Lyman Abbott on the wine question. This week, at the request of other friends and correspondents, we republish articles from Dr. H. L. Wayland, and from an editorial in the *Union Signal*, which present another view of the same question, and which are thought to be fair answers to the first mentioned article. We have given these several articles that all sides may have a fair hearing. Our own views on this question may be briefly summarized. We do not believe, we cannot believe, that our Lord, by precept or example, sanctioned any social, or personal, or public practice in his time, which could, in any way, justify the drinking habits of our times. Alcohol, whether in distilled or in fermented liquors, is a poison, the use of which is destructive to thousands of lives every year, and a constant menace to many more. The Lord Jesus Christ came into the world to save men's lives, not to destroy them. This purpose is so utterly at variance with the uniform results attending the use of intoxicants that to encourage the latter would be to deliberately work against

the grand purpose of his earthly mission, for which he gave his own precious life. From this view of the matter the only consistent attitude which a follower of Jesus can take on this matter, both for his own personal welfare and for the sake of his influence as a Christian man over others, is *total abstinence*.

AMONG the many important subjects to be considered at the approaching anniversaries, none is more important than the condition of our churches. It is important that we push our missionary enterprises into the new, growing, and promising fields, at home and abroad; it is important that all our regular publications be sustained and widely distributed, and that the tract and Sabbath reform work be multiplied many fold; it is important that our schools be supported and strengthened in order that our young men and women may go into the work of life well fitted for it; but if our churches are weak and waning, if they maintain but a feeble growth, if their membership is worldly, half-hearted, and selfish, all efforts to build up these mighty, grand, denominational interests, will be comparatively futile. A strong, healthy, growing, generous church, is the soil in which all earnest, out-reaching effort thrives. To meet the multiplying demands upon us, to occupy the inviting fields continually opening to us, our churches should be in a continuous state of revival. Not, indeed, a state of feverish, unnatural excitement, but of strong, steady, intelligent, luxuriant growth. Are our churches in such a state? If not, why are they not, and how can they be brought into it? These are vital questions, not only to the churches themselves, but to every interest, great or small, to which we put our hands. Anything which the Conference can do to answer these questions will be a work worthy of the most earnest endeavor.

ROMANISM IN POLITICS.

WE have repeatedly called attention, in these columns, to the efforts of the Romanists in this country to obtain control of the public schools in the interest of the Church. The Rev. Dr. Addison P. Foster, writing from Boston to the *Advance*, points out another source of danger to our country and her free institutions through the political intriguing of the Romanists. In quoting these things we do not desire to assume the attitude of an alarmist, nor do we desire to create any unjust prejudice against the Romish Church as such. We would have every man and every church enjoy equal privileges and rights with every other man and every other church. This is in accord with the very spirit and genius of our country. But such measures as that described in the letter of Dr. Foster, and as we have elsewhere called attention to, are directly at variance with that spirit and genius, and if allowed to be carried out unchecked will certainly overthrow our boasted free institutions. Such things cannot be too strongly condemned:

A variety of causes have combined to awaken anxiety among the more thoughtful as to Roman Catholic, or perhaps it should rather be said, Jesuitical, influences at work among us. Unquestionably here is one of the most serious dangers of the Republic. Joseph Cook, in his last lecture, gave a thrilling prelude on Free Speech on Public Lands; Boston Common under Gag Law. He affirmed that Boston was governed by gin and Jesuitism, condemned a censorship of public speaking, as being as much an outrage as a censorship of the press, and declared that the press did not always give reliable instruction on this or other partisan matters. He quoted from a London editorial charging that Roman Catholicism influenced the authorities of Boston in prohibiting preaching on the public parks.

In the same line is action taken by the last Legisla-

ture of Maine, granting to the Catholic bishop of the diocese of Portland an act of incorporation *sole*, under the name of the Catholic bishop of Portland. "The practical effect of this act," says my informant, "is, in one respect, the same as that of a law of primogeniture, by which the property descends from generation to generation, undivided, and is wholly antagonistic to the spirit of our Republican government. The bishop, in this case, never dies. All the property he accumulates passes to his successor, and so on till the end of time, or until a condition of affairs is reached similar to that in Italy some time ago, when it became necessary, in order to afford land to the population upon which to live, to take it forcibly from the church which had monopolized it, and open it to cultivation. No property owned by the church is taxed in Maine. The result is, that the Catholic bishop is accumulating large quantities of real estate under his corporation *sole*, and taking it out of the tax list. Thus a large block on Congress street, under rent for business purposes, pays no tax, while the property next door, owned by people in very moderate circumstances, pays a tax of over two per cent. The Catholics see the advantage of having a representation in both political parties, and are encouraging many of their better men to go into the Republican party. This bill for making the bishop a corporation *sole* was engineered by a Catholic Republican, and met with no opposition from Catholic Democrats. In Catholic Italy no such law could be passed, but here, in Puritan New England, we are so liberal as to grant anything the enemies of our institutions demand—or rather the politicians are, who want power and can get it only by votes." For one, I have no unkind feelings toward Roman Catholics as such. I would give them every liberty to exercise their religion among us. But we cannot guard our Republic too sedulously against every attack upon its institutions by foreign influences, and unquestionably the present insidious Ultramontaniam, as Bishop Cox has so aptly termed it—or the influence of the Pope in our political affairs—is a source of peril, and something every patriot should seek to prevent.

THE THEOLOGICAL DEPARTMENT.

The Executive Board of the Seventh-day Baptist Education Society has appointed three agents to secure funds for the endowment of the Theological Department of Alfred University. These agents are Rev. Thos. R. Williams, D. D., Rev. A. H. Lewis, D. D., and Rev. D. E. Maxson, D. D., professors in the department. The agents have been advised to solicit aid at first for the full endowment of the Chair of Systematic Theology, and then that of the other chairs. It is of the highest importance that the professor of this first chair should be able to give his undivided time and labors. Not less important is the speedy endowment of the other professorships.

Our theological department has done a noble work in the past, in spite of many adverse conditions. Its good results may be seen in the work of energetic and able young preachers now laboring in every field of our religious activities. The time has come when the continuance of the work of the department demands increased provision of funds. It is certainly our duty, as a people, to realize the solid and practical nature of the department's work and influence, and to decide at once, soberly and prayerfully, that in some way or other the need shall be supplied.

E. H. LEWIS, *Recording Secretary.*

CORRESPONDENCE.

To the Editor of the SABBATH RECORDER:

Through the kindness of the Seventh-day Baptist Missionary Board, Bro. M. Bartley Kelly, assisted by Eld. Threlkeld, conducted a very interesting meeting at the Stone Fort church. Although the thresher was in the immediate neighborhood nearly all the time the meetings were in progress yet the house became so crowded that the meetings were moved to the open air. The church was greatly revived and we think much good was done. Many sinners

came forward for prayers, and I understand there were some conversions.

On the last night of the meetings Bro. Kelly gave us a sermon on the Sabbath question, which was listened to with marked attention. One First-day sister was so wrought up on the subject that she said: "I wish I had not come to meeting to-night." She heard something that she did not want to hear, which was so convincing to her. This is what is the matter with Christians to-day. If they would let their convictions of duty on this subject govern them they would keep the Sabbath at once.

Bro. Kelly's time to stay at one place was so limited that he closed the meetings long before they should have been closed. The church and people are greatly pleased with Bro. Kelly, and hope he will get through his studies at Alfred University, and come back to Southern Illinois to stay.

LISTENER.

STONE FORT, Ill., Aug. 3, 1891.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Aug. 5, 1891.

The twenty-first annual convention of the Catholic Total Abstinence Union of America met here this morning, with delegates from about 800 societies present. The convention was called to order by Bishop Colter, of Minnesota, the president of the Union. Cardinal Gibbons addressed the convention, welcoming its members to this arch-diocese, and Hon. John W. Ross, one of the District Commissioners, welcomed them to the District of Columbia in a few happily conceived remarks, recognizing the grand and good work in which the Union is engaged. Tomorrow evening a grand public mass meeting is to be held in the Academy of Music, and a cordial invitation has been extended to all friends of temperance to attend. Friday the delegates will be taken to Mount Vernon; Saturday, the last day of the convention, they will be shown all places of interest around the city and will spend some time at the Georgetown College and the new Catholic University.

The Post-Office department has notified all American terminal post offices, designated as exchange post offices with Canada to refuse to certify money orders or to forward registered letters payable to and directed to the "Home Fascinator Company, Montreal, Canada," and to return the same to the offices of origin, marked "fraudulent." This action has been taken because the Inspectors of the post-office department have ascertained that the parties named are conducting a fraudulent business in connection with the publication of a monthly magazine called the "Home Fascinator," which claims to distribute valuable prizes among its subscribers.

The Secretary of the Treasury has requested the Attorney-General for an opinion upon the claim of Mrs. Cooke for salary as Secretary of the board of lady managers of the World's Fair, because he wishes to know whether Miss Phoebe Couzins has been legally deposed from that office, and whether he shall decline to pay either until the appeal recently taken by Miss Couzins shall have been judicially decided.

Some very interesting correspondence between the Chicago Congregational Club and Senator Chandler, relative to the failure of the Senate to ratify the treaty of the European powers regarding Congo State matters, at its last session, was made public here this week. The Senator, who had been reported as being one of the opponents of the ratification of the treaty by the Senate, was asked to give his views on the sub-

ject, and he did so at length. I quote from his letter: "It gives me pleasure to be able to state to you my own ideas on the treaty. An unwise attempt has been made to attribute to those opposing it in its present form an unwillingness to promote the suppression of the slave trade and the use of intoxicating liquors in Africa. There is not in my belief any just foundation for such an assertion. The whole point is: Shall the United States, as a preliminary to such expression and request, enter into a formal treaty whereby we declare our approval of the seizure and partition of the continent of Africa by its European conquerors, and forever estop ourselves as a nation from objecting to such seizure and partition or endeavoring to arouse against the subjugation of Africa the righteous indignation of all Christian people. President Harrison and Secretary Blaine were undoubtedly, in consenting to the treaty, actuated by the same worthy motives which control the Chicago Congregational club; but they surely cannot have weighed with care certain declarations of the treaty which especially state that the United States is equally interested with the other sixteen powers, not merely in the suppression of the slave trade and of the rum traffic in Africa, but also in all the measures adopted by those other powers for increasing their possession and strengthening their protectorates in that continent. It quite satisfactorily appears to my mind that the United States ought not to enter into a formal treaty which not only makes no protest against the recent partitioning of Africa, but expressly approves the partitioning by declaring the United States to be equally interested therein. The possessions acquired by European powers in Africa, almost without exception, have been stained by shedding the blood of innocent natives. I am confident that the treaty will be withdrawn from the Senate, and either not submitted again or presented with an amendment guarding against such inference as would surely be drawn from its adoption in its present form.

The first season of the Glen Echo Chautauqua was fittingly closed with "Peace Day," its programme being in charge of Mrs. Belva A. Lockwood. In the evening Miss Clara Barton held a reception to the speakers from abroad at the Red Cross quarters.

WOMAN'S BOARD.

Receipts in July.

Woman's Guild, Milton Junction, Wis., C. M. \$50, H. M. \$50	\$13 00
By F. A. Witter, Secretary Western Association	
Ladies of Alfred Centre, N. Y., Miss Burdick's salary	25 00
Portville	5 00
Mrs. J. T. Burdick, Nile, N. Y., Dispensary fund	1 00
D. E. Babcock	40
Ladies of Little Genesee, N. Y., Miss Burdick's salary	16 00
Women's Society, Albion, Wis.	15 00
Missionary Society, G. F.	1 50
Tract Society	1 50
Mrs. Mary B. York, Farina, Ill., Missionary Society 25 cents, Tract Society 25 cents	50
Charity Burdick, Alfred, N. Y., Dispensary fund \$10 50, Miss Burdick's salary \$10 50	21 00
Women's Society, Garwin, Iowa, Miss Burdick's salary	2 00
Ladies' Benevolent Society, Leonardsville, N. Y., Missionary Society \$10 00, Tract Society \$10 00, Woman's Board Expenses \$4	24 00
Woman's Missionary Society, North Loup, Neb., Miss Burdick's salary	7 50
Mr. and Mrs. Wm. Wilson, Norwich, N. Y., Missionary Society \$2, Tract Society \$2	4 00
Andrew and Julia Wilson, Norwich, N. Y., Missionary Society	1 00
Mrs. F. A. Lewis, Norwich, N. Y., Missionary Society	25
Agnes F. Barber, Home Mission \$3, Holland Mission \$2, Nurse fund \$3, Tract Society \$2 75	10 75
Ladies' Society, Farina, Ill., Miss Burdick's salary \$10 00, Dispensary fund \$8, Missionary Society \$1 50, Tract Society \$1 50	21 00
Ladies' Evangelical Society, Alfred Centre, N. Y., Tract Society \$15 05, Missionary Society \$2 50	17 55
Ladies' Evangelical Society, Alfred, N. Y., Missionary Society, H. M.	10 82
Woman's Aid Society, Hartsville, N. Y., Miss Burdick's salary \$7, Woman's Board Expenses \$2	9 00
Ladies' Benevolent Society, Little Genesee, N. Y., Woman's Board Expenses	3 00
Mrs. Amanda Rosebush, Independence, N. Y., Dispensary fund	1 00
Mrs. Margaret Armstrong, Marion, Iowa (from sale of lace), Dispensary fund	1 00
Woman's Missionary Society, Nile, N. Y., Missionary Society, G. F., \$14 01, Woman's Board Expense \$2	16 61
	\$220 98

E. & O. E.

NELLIE G. INGHAM, *Treasurer.*

MILTON, Wis., July 31, 1891.

YOUNG PEOPLE'S WORK.

"I've seen a bishop dance a reel;
I've seen a sinner kneel and pray;
* * * * *
The wine I've seen your grave ones quaff
Would set our fleet afloat;
But I never heard a hearty laugh
Come from a villain's throat."

If we realized how much a true enjoyment even of earthly pleasures depends upon purity and sincerity of heart and life we would not so readily sacrifice these virtues.

If you want to be happy, be good; if you want to relish the good things of life, be pure; if you want to enjoy the best of all that comes to you, be sincere and honorable in all your ways.

SYSTEMATIC GIVING.

BY MISS CORA SCHÄUBLE.

Read at the Eastern Association, Shiloh, N. J., June 7, 1891.

By giving systematically we mean giving in an orderly way,—giving orderly as regards amount, time, and, perhaps, manner. The business man, the mechanic, the farmer, the teacher, the housewife,—in fact, very nearly every one has some system in his work, and if he did not, in what a chaos this world would be!

Many Christians have a system in their mode of serving and worshiping God,—certain times set apart for prayer and for reading the Bible,—and we wonder how many of these Christians are systematic in giving unto the Lord. How important it is that we should be especially systematic in this, for we find that it is the Lord's own plan, and when general principles are laid down in the Bible for our direction, it is our duty and to our interest to carry out those principles honestly and consistently so far as we understand their application. In 1 Cor. 16: 2, we find this: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." We are taught to have a system and stated times of giving, and to lay by us for the purpose beforehand as the Lord hath prospered us. In following his direction we may expect his promised blessing on our work. "Honor the Lord with thy substance and with the first fruits of all thine increase, so shall thy barns be filled with plenty, and thy presses shall burst with new wine."

If each Christian would consider it his sacred duty and, indeed, his privilege to give, and give systematically unto the Lord as he hath prospered him, there would be no longer any lack in the treasury of the Lord. There is money enough in the hands of Christians to prosecute with vigor every good work. Suppose every one in this room were to give one penny a day, or five cents a week, what an amount we would have at the end of the year! More givers, more systematic givers, who acknowledge themselves the Lord's stewards, would furnish the church abundant means for all missionary labors in all parts of the world.

In the patriarchal period the offerings unto God were acts of devotion and thanksgiving as well as of sacrifice, the costly gifts for the building of the temple, and the temple service with the giving of tithes for the support of the priesthood and the public worship of God, systematically bestowed, mark the happiest period in the history of the Jews and the most prosperous in the church.

Let me give a few good reasons which I think are in favor of systematic giving. First, we will

give more from settled principle than from mere impulse, and our religion will be more than the mere spasmodic result of temporary excitement. Second, having made our calculations and arrangements previously, we will not be so apt to give reluctantly, and "the Lord loveth a cheerful giver." Third, we will give with much more convenience to ourselves. Having made previous preparation and laid by as the Lord hath prospered us, we will not have the difficulty of not having funds to contribute. Many now find it much more difficult to contribute five dollars to benevolent purposes than to pay ten or fifteen dollars for taxes. The taxes they expect to pay at about a certain time in the year and therefore prepare for it and have little difficulty when the time comes. Fourth, we will give more liberally when we give by system. If we lay by us as the Lord prospers us we will find ourselves so prospered that we will be able to give far more than without such a system we would have supposed.

The man who conscientiously devotes to the Lord a certain proportion of his income,—say one-tenth, as did the Jews,—will find at the end of the year that it amounts to far more than he would have given or thought himself able to give without such a system.

Last, but not least, remember that it is our Lord's own plan, and if carried out by his disciples the blessings he promises will be their reward. As to the influence which should govern our personal benevolence,—it should be love to God and love for humanity. To honor the Lord with gifts has been a Christian duty and privilege, and an act of Christian worship in all ages. In Christ's teachings and in the writings of the apostles, the importance attached to alms-giving for the purpose of aiding the poor and extending the gospel, the frequency with which it was urged, and the prominence given to it as a sacred duty, an act of Christian principle, leave us no room to doubt that for all time one of the leading evidences of true godliness is a benevolent disposition.

There are so many mistaken motives for benevolence. Many give out of a mere sense of duty; some because they are of a sympathetic nature and their sympathies become aroused; some to gain worldly praise and distinction, and some simply because the person or persons who sit in the same church pew with them always contribute. But should not the fact that we are Seventh-day Baptists, a people who have a special mission to perform, influence us particularly to cultivate the virtue of benevolence in order to carry out God's command, and to remember the Sabbath-day to keep it holy? And finally, should not the motive for true benevolence—a Christian grace—be our love to him to whom we owe our all, and "who, though he was rich, yet for our sakes he became poor that we through his poverty might become rich"?

SYMPOSIUM.

WHAT DOES "YOUNG PEOPLE'S WORK" MEAN?

PREPARATION.

"The work of young people" is a subject which sounds like the title of an essay, by means of which some youth budding into manhood or some sweet girl graduate at the Commencement of Academy or Seminary gives voice to thoughts which have been struggling for utterance, and enriches the literature of the world by a few more platitudes on the beauty of duty and the glorious promise which the enthusiasm of youth makes for a useful life in maturer years.

But seriously, the work of our young people is to prepare themselves for future work, whether we consider the individual young man

or young woman, boy or girl. This is true also whether we consider work for the Master's cause or the ordinary work of every-day life which is not so directly for him. Why do boys and girls sit in the school-room for long hours on the pleasant summer days? That they may enjoy their play better for having been obliged to leave it for awhile? They are rather acquiring knowledge and discipline which shall be of use to them as long as they live. Does the young apprentice go into the machine shop that he may immediately give material aid in the support of the family? He is preparing, by earnest labor, to fit himself for more effectual, and therefore more profitable, work hereafter.

The boy that is helping his father is preparing to inherit his father's business. And this he may have to fall back upon even if he shall take advantage of the schools and fit himself for some other trade or profession. The girl that is helping her mother will be able some day, should occasion require, to manage a household of her own. Because the work of young people is preparatory work it is not necessarily useless work for the present. The work of a boy or girl about home is often as valuable as that which an able-bodied man or woman could be hired to do.

It is fitting, therefore, that the young people should be engaged in church work now, not only for the sake of the good which they may do in the present but also that they may be prepared to take upon their shoulders the burden of the work in a few years. It is fitting that the young people of the denomination should have some part in the work of the denomination, that they may be better able to take greater responsibilities hereafter.

As the farmer sometimes gives his son a piece of ground to plant and cultivate for himself, so let the denomination give the young people some specific work to manage. It is not that the farmer could not just as well cultivate the field which he has given to his son; but the boy will be more likely to be interested in the field which he works for himself than in the large field in which his work seems to be of so little importance; and he will gain experience which shall be very useful in his after life. It is not a rival farm which the boy is caring for. The father's advice will be constantly in requisition, and the father will no doubt see to the marketing of the crop.

If our organized young people's work is making a separation of interest between old and young, let it be discontinued and the committee discharged; but if it is cultivating a healthful interest in the work of the denomination, let the good work go on.

Comparatively few of our people are deeply interested in any work beyond the reach of their eyesight. We need to be educated in an outward direction. Young people are more easily educated than older ones.

The work of our young people is to train themselves for future usefulness.

WILLIAM C. WHITFORD.

WHAT IT MEANS IN THE NORTH-WEST.

Dear Editor;—On my return home from the North-Western Association held at North Loup, Nebraska, I found awaiting me your request for a short article on "What Does Young People's Work Mean?"

Some one has said that Y. P. S. C. E. means You Poor Sinner Come Early, and this is very much the idea I got of it out in Loup Valley, Neb., from what occurred during the Young People's hour at the Association.

The time allotted them was from 2.30 to 3.30,

Sunday afternoon; but before the expiration of the hour so great a revival interest had sprung up that the Moderator of the Association waived the regular order of business for the remainder of the afternoon. The meeting continued until 5 o'clock, during which time more than a hundred spoke, and twenty-six came forward for prayers.

The business of the Association was hastily concluded at the opening of the evening session, and then all united in carrying on the work begun in the afternoon. The meetings were continued through the week, one of the ministers preaching a short discourse to open, the remainder of the time being used by the congregation, the meetings usually lasting until after 10 o'clock, after which seekers remained for conversation, and prayer, one night until 12 o'clock.

Requests for prayer were handed in on cards. Informal inquiry meetings were held afternoons. Cards pledging the signer to daily Bible-reading and prayer were circulated, especially by the young converts, and every little while during the afternoons they brought others in to the meetings; these were converted, and they in turn went out after others.

They have here a thriving Endeavor Society, with a Junior department, and they did very much of this work under the supervision of their pastor and others. In some cases children led the older members of the family to Christ. "A child shall lead them."

I hold 82 of those pledge cards signed, and one of the youngest children converted originated the idea of my signing and exchanging cards. I hope to visit this society at the expiration of the year and see how many of us have been faithful to our pledge. Also see how it is to result with those who entered upon it by way of investigation.

Forty-two were added to the church the following Sabbath, July 4th. What a celebration! one in which angels could join.

This is what "Young People's work" means in Nebraska.

In the North-Western Association there are sixteen societies, with over six hundred members. Twenty-five conversions were reported for the year, previous to this revival. This is what Young People's Work means in our Association.

E. B. SAUNDERS.

WHAT DOES IT MEAN ?

Does it not mean :

To keep

- Your ideal of Christian character high ?
- Open eyes for opportunities for service ?
- Unspotted from the world ?
- Nearer the cross daily ?
- Giving after one's ability ?

To render

- Praise and thanksgiving by voice and life ?
- Each day a record of advance in Christ-like living ?
- Obedience cheerfully ?
- Patient service, in spite of seeming failure ?
- Loyalty in full measure to your Saviour and his church ?
- "Example to the believers in word, in conversation, in charity, in faith, in purity ?"
- Such service in His name that others cannot help being won to Him ?

To serve

- With eager hands and hearts ?
- Openly, confessing his name ?
- Royally, as becometh the children of a king? *Noblesse oblige.*
- Knowing that he will accept the humblest service performed with the motive of a tender, loving heart ?

H. W. C.

THE WINDY CITY BY THE LAKES AND THE SAB-
BARIANS WHO LIVE THERE.

II.

Many people, when the name of Chicago is mentioned, would say, "O yes, that is the city where they butcher hogs and speculate in grain." Possibly some of the readers of this article never think of Chicago without seeing in their mind's eye the stock yard's fence looming up in the foreground. The name Porkopolis is sometimes applied to the city in derision. The impression is also abroad in some sections that

the citizens of Chicago are wholly absorbed in making money and are not over-scrupulous as to the method.

There is a great deal of pork packed in Chicago, it being the commercial capital of the greatest live stock region in the world. I grieve to say that there is an organization here known as the Board of Trade, which offers unequalled facilities for gambling in the grain which finds its way in such vast quantities to the Chicago market. These things have come to have a world-wide reputation; but they are by no means the only noteworthy things in Chicago life. I doubt if they are the *most* noteworthy. They are simply two phases of Chicago business. Chicagoans are enthusiastically engaged in making money; but they are enthusiastic in everything they undertake. They are an enthusiastic race. The social atmosphere is full of ozone.

Another serious charge which Chicago meets is that she is, like the rest of the West, "wild and wooly." I suppose that means that the finer issues of life are neglected here; and that over against the splendid credit column of material advancement there must be put a deficient showing in culture, education and art. It must be confessed that there has been some occasion for this charge. It has been an inevitable fault in a city growing so rapidly in a new country. Artists have found a poor field in Chicago. There have been such unequalled business chances that men have not had time to paint pictures or even to become critical judges of the pictures which others have painted. Dress has not received the care, nor manners the polish, which are given them in New York and Boston. Education has been somewhat slighted. Business prospects have offered young men strong temptations to leave school as soon as they could get safely through their higher arithmetic. There are, however, two things to be said in qualification. In the first place, while the fine arts and theoretical lines of education have been given "the cold shoulder," the average citizen of Chicago has been what might be called a "hard-headed" man, deeply interested in all the questions of the day, paying more attention to them and doing more practical work for their solution than the citizen of almost any other great city in the world. He has done a good deal of thinking and manifested a taste for solid acquirements. The magazines and reviews have found in him a ready customer and an intelligent reader. Taken in the largest sense he has had a good education—what might be called a Lincoln education—and has exhibited much of that excellent quality, common sense. A rich and leisurely class of people is needed for the cultivation of the fine arts; but he has been interested in as many of those higher pleasures as busy people can readily enjoy. He has been specially partial to music. He has not had time to adjust his toilet with the exact nicety which is considered necessary in some circles, nor to become an authority on the renaissance in art; but he took time to go and do splendid service for his country during the Rebellion and he has taken time to study political questions and vote.

In the second place, you will notice I have been speaking in the *past tense*. These criticisms apply to Chicago as it *was* rather than to Chicago as it *is*. There have been mighty changes going on during the past ten years and Chicago has been rapidly outgrowing the crudeness which growing youngsters betray. Education has been fast gaining ground and has to-

day a most promising outlook. Chicago already boasts two well-equipped universities and the new Baptist Institution with Doctor Harper at its head, bids fair to inaugurate a new era in the American system of higher education. There are numerous first-class medical colleges, and four theological seminaries among the best of their kind, besides a host of minor institutions. Chicago as a musical centre is claiming some of the best talent of the land, the list of musical leaders including such well-known names as Sherwood and Thomas. There have been similar forward movements in all departments of culture, and Chicago is rapidly becoming a centre of refinement as she is of commerce. It may be interesting to note incidentally as bearing on the aesthetic nature of Chicago that more copies of Browning's poems, proportionate to the population, have been sold in Chicago than in any other great city; that the Britannica is responsible for the statement that Chicago is "the most beautiful city in America in its business centres; that her park system is one of the most extensive in the world; and that when completed, the Lake Shore and Michigan Avenue drive will surpass the famous Rotten Row of London."

But isn't Chicago a very *wicked* place? Sad to say it certainly is; and so is every city on the face of this degenerate earth. Notwithstanding all that has been said about the wickedness of Chicago, it is pretty safe to say that her morality is considerably above the average of great cities. To be sure, drunkenness and licentiousness make here their home. Crime, vice, poverty, mendicancy and misery abound just as they always have in centres of population since the world began. The fact may not be inevitable, but it is at least universal. As redeeming features, however, in the life of Chicago, we mention the following.

The law and order element are in the predominance and are determined enough to control elections in the main. The last three mayors of Chicago were elected on platforms of municipal reform. These mayors have not done all that was expected of them and good people have been disappointed; but the character of the issues on which each was elected, evinces the strength of the law and order party. Under the present administration gambling is greatly checked, the police force is being divorced from politics, and disorderly saloons lose their license. At the last judicial election, the non-partisan ticket, composed of men of unquestioned ability and integrity, was elected by an ever-whelming majority. The daily papers of Chicago would be an honor to any city. They are, for the most part, public spirited, and take the front in all questions of reform. Leading examples are the *Tribune*, *News*, and *Post*. I will have something to say next week about the religion of Chicago.

SALVE.

OUR MIRROR.

THE Rev. J. L. Huffman writes the Secretary, from DeRuyter, N. Y., under date of July 28th :

"I have closed my labors with the Cuyler Hill and Lincklaen churches for the present. The work has been a good one. Fifteen have been baptized, and there are others who, we expect, will follow soon. We organized a Y. P. S. C. E. at Cuyler Hill with eleven active and eight associate members. All but two or three are young converts. They are an earnest band of young Christians. They need the prayers and help of the older societies. I go to Watson tomorrow to labor until Conference."

And under date of July 29th :

"I spoke to the young people here in DeRuyter last evening. The interest was good. Four or five who had never made a public profession made a start. My theme was 'The Reason for Early Dedication to God's Service.' Text, Jer. 3:4. If this interest is followed up there will soon be additions to the DeRuyter Church and Y. P. S. C. E.

Everywhere and almost every time I ask sinners to come to Christ there are some who accept."

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 4:5-28
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 6:26-40
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 VIII.—CHRIST, THE BREAD OF LIFE.

For Sabbath-day, Aug. 22, 1891.

SCRIPTURE LESSON.—John 6:26-40.

INTRODUCTION.—Following the miracle of feeding the multitude, it appears that the excited crowd were on the point of forcibly establishing Christ as king over them. To avoid this he went up into the mountain alone. In the night his disciples were rowing hard in their boat, when Jesus appeared walking on the sea. Reaching Capernaum, he was soon found by the people, who were puzzled to find that he had reached the place without their knowing *when* and *how*. In answer to their question Jesus begins his discourse, which is the subject of to day's lesson.

EXPLANATORY NOTES.—v. 26. "Jesus answered." The question in verse 25. "Ye seek me." They came to him on the mountain because they saw his miracles on the diseased. Now they come because of the *results* of the miracle of feeding. They come for healing and for food, not to learn the true meaning of these signs. Their view of Christ is carnal. v. 27. "Labor not." Work not "for the meat," food, "which perisheth," for the body. This is not even the chief end of labor for daily bread. Earthly food is only a means to something higher. "Meat which endureth." Make your life work in behalf of the enduring spirit. Supply the mind and soul with its food. Strengthen and build up character. "Son of man." An appropriate term here. This everlasting life is given by virtue of the incarnation, and that which was accomplished by Christ as man as well as God. "Shall give unto you." While given, it must be sought after. God gives us education, but we must labor for it. "Sealed." By the testimony of Scripture, by the voice at baptism, by the testimony of miracles. He had been well attested by the Father. v. 28. "What should we do?" What work would God have us do that we may be rewarded with this bread? v. 29. "Jesus answered." A reply to all who are spiritually hungry. "Believe on him . . . sent." Faith is a principle producing good works. A confiding faith in the divinity of Jesus and in his works which affects character and life. Not a mere assent to historical facts, but an acceptance of God's will and the following of a perfect example. v. 30. "What sign shewest thou?" They plainly see that Jesus claims to be the Messiah, "now give us proof." "What dost thou work?" Not even Christ desires a blind belief. They want reasons and proof, and Christ is able and willing to give them. See 1 Peter 3:15. v. 31. "Our fathers. The Israelites journeying in the wilderness. "Manna." A small, round seed sent from God, to be prepared for food by grinding and baking. Ex. 16. Given day by day for forty years. "As it is written." Psa. 78:24. This is a contrast between the miracle through Moses in giving sweet, delicate food, and Christ's in recently giving barley bread. It was like saying "Can you show a like proof of your claims?" v. 32. "Moses gave you not that bread." God gave it. It was found on the ground as much by Moses as others. "True bread." Manna was only a shadow of the spiritual antitype. True bread is a perpetual gift which God gives. v. 33. "He which cometh down." That which comes down and gives life. The perpetual bestowment is life, and it is for the world of mankind by faith. Manna was only for one nation and for a limited time. Eternal life is for all time and for all nations. v. 34. "Evermore give us this bread." They saw something desirable and wanted it, though it was hardly understood. v. 35. "I am the bread of life," *i. e.*, I came down from heaven, I give this eternal life. I give it to all who seek it. By the atonement Jesus brings spiritual life to men. Through the Holy Spirit he regenerates men. "He that cometh to me." One way of saying "he that believeth." "Never

hunger." They shall have appetite for righteousness and shall continually be satisfied. But in going to Christ they shall not suffer the pain of an unsatisfied longing. "Never thirst." Expressing the same truth. v. 36. "But I said." Referring to some conversation not reported. "Ye also have seen me and yet believe not." The sign they demand has been given, and it was greater than the manna. He is before them and direct from the Father, his works attest his divinity, and yet, with their eyes beholding him, they do not believe. Even so today, though one should appear from the dead, it would not turn the hearts of those who believe not the Scriptures. The greatest evidence comes not to the natural eye. v. 37. "All the Father giveth . . . shall come." Some believe, some oppose. He expects none who admit not the truth into their hearts. True hearts *will* come, "and him that cometh" will in no wise be "cast out." His salvation is assured by his genuine faith. Perhaps he may "fall away," or backslide, but it will be his own deliberate act, not God's. Jesus will never do one single thing to destroy hope. v. 38. "I came down from heaven." Christ was eternal, a living spirit, before his birth into this world. Keep this ever in view. "Not to do mine own will." Not for any personal pleasure, but to work out man's redemption, which was the Father's will. v. 29. "And this is the will of him that sent me." *Rev. Ver.* The purpose of God that nothing should be lost which was given to the Son, not one should fail of eternal life. It is not a matter of uncertainty. God's promise never fails. "He that believeth *shall* be saved." "Raise it up at the last day." The day of Christ's coming. The resurrection. v. 40. God's will is further revealed or explained to make sure of their not mistaking his meaning. By faith we see him, the Redeemer of men, and receive the knowledge of him, and possess life which comes from him, life enduring forever. The resurrection is sure to come. "Be ye also ready."

LEADING THOUGHT.—The true purpose of life is that which is spiritual, belonging to our character rather than physical being. We must seek Christ for what he is.

LESSONS IN BRIEF.—Our souls as well as bodies need food. The food of the soul is that which develops moral character and satisfies our highest aspirations. The source of this food is Christ. Willful scepticism is always demanding signs, and then is not satisfied. Faith springs more from the internal, divine drawings than from external evidence. There are two sides to our salvation, the divine and human. These are facts, and harmonize, though in our theories we do not always harmonize them. God's elect are the believers, and they are sure of salvation. The great, decisive step is to take Christ at his word. Faith, not credulity, is demanded. Christ is the great proof of Christianity. The Bread of Life satisfies, continues, gives safety, eternal being in joy and happiness.

GLIMPSES FROM SUNSET LANDS.

California presents, at this season of the year, many features which serve to gratify the desire for ease, comfort and pleasure, and invite the tourist and weary laborer from less favored surroundings. Its gardens and fruit-orchards are everywhere an adornment and seem to exhort the passer-by to relieve them of the burden which would break them down. Peaches, apricots, plums, cherries, figs, and many varieties of berries are now taking on that rich and ruddy hue which lures one to pluck and eat. These are to be had under the burning sun of the interior, where the thermometer is often 120 degrees, in the mountain retreats, or by the sea where the heat is tempered to a happy medium by the breezes coming in from the sea laden with generous refreshment.

None of these ends, however, will be gratified by the picture which is presented to the eye as it wanders over this larger part of the country, diversified by mountain and valley. The dry season is everywhere and has placed its unmistakable marks upon fields and hills. No rain has fallen for two months and none is expected for three months to come. Nature seems to have put on her mantle of somber gray which gives to the country a monotonous aspect from which the observer turns with a feeling of dissatisfaction. This general sameness, however, gives an added beauty to the little spots of green

where water, carefully preserved and brought from some mountain stream or spring, has kept up the process of growth and formed, as it were, oases in the desert. These are increasing in number and extent year by year as the land is more carefully cultivated and its resources found out. Here we may luxuriate in the grateful shade and luscious fruit which in variety and excellence cannot fail to gratify the most fastidious taste. The inland residents, so far as circumstances will allow, are anxiously planning a visit to the beach, where the rest, the surf, and the breezes seem almost to restore the youth vainly sought for by the early Spaniard in the land of flowers.

We write from a pleasant little valley extending nearly east and west. To the eastward it merges into the valley of the Santa Maria River and winds off to the south-east, terminating in the mountains of the coast ranges. On the north and south are transverse ranges of these same mountains, terminating quite abruptly at the sea shore. The coast has many small river valleys running from the mountains out to sea, and during the winter or rainy season they become raging torrents, often overflowing their banks carrying away property and submerging great tracts of fertile land which is generally left worthless. During the summer these rivers are nearly all dry, leaving only the sandy beds to absorb the heat of the sun and load the winds with sand to be hurled upon the traveler.

The Santa Maria River valley is one of the most fertile of all these and seems destined to furnish its share of the great fruit crop sent out annually by California. It terminates at the east in the sand dunes which in places extend inland a mile or more. These show the work of the wind which has from year to year brought the sand and sifted it down, forming evenly rounded hills in a multitude of shapes, and when seen from the distance want only the pure whiteness to resemble the great banks of snow hanging about the loftier mountains of the interior. Here one may pick rich wild strawberries almost unknown elsewhere in the State, and often they are found buried and growing beneath the surface of the sand. This valley like most others lies open to the sea, and nothing obstructs the breezes which give to it a temperature to which extremes of heat and cold are almost unknown; and during a considerable portion of the dry season fogs come creeping slowly in at night which give a freshness to vegetation.

It is almost incredible, the change in general temperature the traveler meets in going a distance of from five to ten miles from the coast over a range of mountains. On one side all is tempered by the influence of that great liquid storehouse; on the other this influence is shut out and it is exposed to the burning sun or hot winds from the interior, and not unfrequently the thermometer stands at from 100 to 120 degrees for days at a time. This section was originally settled by Spanish population of Castilian blood, but they have become degenerate from a mingling of Mexican elements. This largely prevails at the present time with the exception of the small towns which have grown up mainly of true American or English people. The land all about here was embraced in a Mexican grant or Spanish Rancho as they are generally called, and comprised about thirty thousand acres of land. This was, in the early days of California, a typical Spanish home, where thousands of sheep and cattle roamed almost at will, tended by the Spaniard, who is always at home in the saddle. The old Rancho has been sold

off and divided until only farms of a few thousand acres are left, and the valley lands produce bountiful crops of grain. The old ranch house of adobe is still standing and occupied, but fast becoming dilapidated.

The mingling of Spanish and Mexicans has brought forth an indolent class of people who are unable to live successfully without the broad ranch with its great flocks and herds. They are running behind financially, the result of their easy ways of life, prodigal habits, and the large number of hangers-on found about every home. The better classes are extremely hospitable, polite, genial, generous to a fault, and open their houses to any in need. It is often stated that in the early days of California a man might travel the entire length of the State and be entertained without money and without price. Uncounted silver was kept for the needs of such, and if his horse failed he was welcome to select from the ranch stock. Wine is the token of their generous hospitality, and made largely from their own presses it is used almost as freely as water. As we traveled farther south in the State we saw numerous of these old ranches almost intact and in a prosperous condition. They are everywhere characterized by the long adobe house, low, covered with tiles, and having broad, low verandas extending the entire length, on either side—just such as Helen Jackson has pictured as the central scene of her popular novel. At one of these we stopped, lured by the neat surroundings and went through the grounds. The house stood at one side, neat and well-preserved, in which five doors opened upon the veranda on one side and doubtless as many on the other. In the centre of the yard was a small artificial lake whose basin was of cement and upon it a little boat marked El Encino—the name of the place—was floating leisurely the length of its chain. Several kinds of tropical trees adorned the yard, among which were date-palm, peppers and magnolias, beside cacti and century plants. A pleasant man somewhat under middle age came forward and pointed out things of historical interest. His speech indicated his nationality, though his English was plain and his bearing showed unusual education.

We enquired about the stock and not receiving a satisfactory reply, pressed the question a little more to the point. He turned and looked us over while his eyes sparkled through glasses and asked if we were one of those government fellows who are prying into all these matters. This seemed to be a poser, but being assured we were not of that class, he said there were not less than eight thousand sheep on the place and that it was just now shearing time.

In this section Swiss and Scandinavians have come in, full of energy and shrewdness and with the Yankee they seem destined to crowd out the Spanish who are everywhere encumbered with debt and mortgage, and are powerless to work out of it, rather growing more helpless.

W. S. EDWARDS.

NIPOMO, Cal., July 24, 1891.

BELIEVING TOO MUCH.

There is danger of one's believing too much, as well as too little. He may believe too much in a certain direction, and too little in another. There are many who believe too much in God's mercy and too little in his justice. They believe more than they ought to in his love, and less than they ought in his wrath. When one believes that God's mercy is so great that he will not permit anyone to suffer forever in the world of perdition, he believes too much in that direction. He believes more than he has any warrant for believing. To believe that God so loves the sinner that he will not insist upon his repenting of his sins in this world, in order to be finally saved, is to believe a great deal more

than God gives him liberty to believe. To believe also that it is safe to put off a proper preparation for eternity, until one thinks he has reached his last sickness, is to believe entirely too much. If one believes that next week will answer just as well as to-day, to make his peace with God, he is believing too much for his own safety and is presumptuous.

There are many who believe that they can live in pleasure and sin, all their days, even to old age, and then with their dying breath say, "God be merciful to me, a sinner," and God will change them, in the "twinkling of an eye," and receive them into heaven. But this, too, is believing too much, for God has never intimated that he will save sinners in this way. Doubtless God could save sinners, after they have been struck by the power of death. Possibly he has saved some in their dying hour. But he gives no one any encouragement to believe that he can, with any degree of safety, wait until his dying hour, before yielding his heart to him. Thousands believe that the main object in living is to enjoy this world in the full pursuit of its legitimate privileges and pleasures, and finally settle accounts with God and ask him to take them to heaven. Yet such a belief is a gross insult to God, and is directly contrary to the plan of salvation.

The terms of God's salvation do not provide for a life-time of self-indulgence even in its higher forms, and then promise an escape from its consequences, as the last resort. Whoever believes that it does, believes too much, and is in fearful danger of finding this out, when it shall be too late. Everywhere, in God's Word, salvation is placed at the beginning of human life, and not at its close; yet sinful man is prone to reverse this order and put salvation at the end of one's earthly life, as a sort of fire escape, after the building has got partly burned down. God tells men to give him the early part of their lives, and serve him the rest of their days, and not throw the fag-end and poorest fragment at his feet, and virtually tell him to make the most of it.

And do not too many Christians believe too much, when they think that, having made a profession of religion, they can move along aimlessly through life, frequently neglecting prayer, letting the Bible go unread, week after week, and dealing out a mere pittance for the support of the gospel, and yet have an "abundant entrance" at last into heaven? If they believe that they shall wear flashing crowns and stand even with the grand saints, who, while on earth, counted not their lives dear unto themselves, they will some day find that they have been believing too much in this direction. No Christian should dare to believe that his joy in heaven will be in the superlative degree, if, while on earth, he is content to give scant measure of his faith and love and loyalty to God and his kingdom. The believer's heaven will be very much according to what he makes it on earth. The foundations of one's heaven are laid on earth, and to him are given the materials with which to build up, in no small measure, the heaven which he is to share in the other world. Let us believe rightly.—*Christian Secretary.*

HOME NEWS.

New York.

INDEPENDENCE.—Our Christian Endeavor Society held a basket picnic recently, and invited five Societies from Andover and Whitesville, neighboring villages. Music, recitations, reading and paper, with an address by the Rev. P. P. Sowers, made up the literary feast. We now join with the Andover Societies in their grove. — The frequent rains in this section delay the harvest which bids fair to be much more encouraging than the last two. Grass and grain is of good quality.— We visited the baptismal waters on Sabbath, Aug. 1st. May it be the beginning of another and richer harvest all along the lines of our beloved Zion.— We are favored with a visit and sermon from Bro. M. G. Still-

man, late of Utica, Wis., who is a native of this town, and has been absent many years.

C.

BROOKFIELD.—The Fitch family reunion is reported in the *Brookfield Courier* as follows: "On Tuesday, August 4th, the third reunion of the Fitch family was held at the residence of Mr. and Mrs. W. H. Mason. Notwithstanding the rain the house was comfortably filled; there being over sixty present. Those present from out of town were Mr. J. Madison Fitch, of Ionia, Mich.; Mr. Julius O. Fitch, of Oneida; Mr. and Mrs. Lauren Fitch and daughter, of Rome; Mr. and Mrs. E. R. Fitch and daughters, of East Hamilton; Rev. L. E. Livermore and daughter, Corinne, of New Market, N. J.; Mr. William G. Fitch, of New York; Mr. and Mrs. S. A. Fitch, of Hamilton; Mrs. Arminda Heseltine and grandson, Jesse, of Alfred Centre. After dinner, which could hardly have been excelled in quantity or quality, the company were delightfully entertained with music rendered by Mr. and Mrs. Lute P. Burdick, Mr. and Mrs. Elbert L. Fitch, Miss Eva Fitch, and many other members of the family. Mr. J. O. Fitch played several pieces of old-time music on the flageolet. Recitations were given by Corinne Livermore, Minnie Fitch, Iva Burdick, Zayda Morgan, Jesse Heseltine, and remarks by S. A. Fitch and Rev. L. E. Livermore. But the most important part of the programme was the chart which gave the genealogy for ten generations and a history of the Fitch family, both by Rev. L. E. Livermore. The remarkable record of the family was a revelation to many of those who were present. Soon after the serving of delicious ice cream the meeting was called to order by the president, Mr. Philarmon Fitch, and several letters were read from absent ones, and a poem by Mr. Madison Fitch, of Ionia. The following officers were elected for the ensuing year: President, W. G. Fitch; Vice-presidents, Lauren Fitch, Lute P. Burdick; Secretary, Minnie P. Fitch. Committees were also appointed on literary exercises, music, and time and place for holding next reunion."

Kansas.

MARION.—We are striving to hold up the whole banner of the cross and truth amid all opposition; but our privileges are very meager here at the present time, not having held any meetings since about the first of November last, owing to the fact that we have no house of worship, and other discouraging features that we cannot control. But we mean to labor and pray on, hoping that a better day will yet dawn on us.—I have distributed 1,424 pages of tracts and other matter since last reported. Pray for me and the cause here.

H. P. G.

Nebraska.

HUMBOLDT.—The first part of the season was rather wet, but is quite seasonable at this time. Crops are good, and the consequence will be that everything will be cheap. There is an abundance of everything which is good for food. So while there may not be much money there will be plenty to eat.—The state of our society is much the same as formerly reported. There is great need of a revival everywhere in this Great West. There is not, however, so much infidelity as in the East.

U. M. B.

AUGUST 3d.

THE Sixteenth Annual Meeting of the Seventh-day Baptist churches of Iowa will convene at Welton, at 2.30 P. M., Friday, August 28th. Meeting to continue over Sabbath and Sunday. It is desired that all who can will attend, that we may have a good and profitable meeting.

J. A. KRAMER, Sec.

MISCELLANY.

HOW THE BIRDS HELPED PATTY.

Fisherman Blunt was working slowly in the Pledge.

The current bushes around him were so red with fruit that it seemed that every bird that flew over Harbutt's Island lighted on the garden fence to watch them, or chatted about them as they went by.

The fisherman was sure, too, that the neighbors had not exaggerated when they had said that he would have two bushels of gooseberries.

"But what will it all amount to?" he thought, as he leaned on his spade. "I'm not going to ask the neighbors much of a price for what I raise. No, I'll give most of it away to the sick ones. But my nets haven't got fish enough in them all summer to pay expenses. It's too late to expect anything now."

Two men went rowing along the opposite shore of the cove near by. They sang as though they hadn't a care. Their dory looked as though it was well loaded with fish.

"That's the way I used to sing and feel," thought the fisherman, "before I left off drinking and planted the Pledge—and—"

The men in the dory laughed, the fisherman heard them, and his cheeks reddened.

"I took up part of my nets this morning. I'll take up the rest of them before night."

These were the man's swift decisions.

And then another laugh took the hot color out of his cheeks almost in a moment.

"Ha, ha, Uncle Blunt!" a voice said right at the east side of the Pledge. "How much stronger and better you look than you did two years ago. But I know you feel tired of shoveling. Let's pick some currants for Granny Moss."

A girl came down through the bushes, with her dark eyes shining with hope, encouragement, strength, and everything that was good, Fisherman Blunt thought.

"Yes, I guess I do look better, Patty," he admitted at once; "and I'm ever so much stronger. Just think of the work I've done in here. But all the thanks are due to you."

"Do you think those currant bushes would have grown so fast if you had set them out on one of the ledges instead of in here? Do you think so, Uncle Blunt? And do you really believe the sparrows and robins would be watching them as they are doing from yonder fence?" and Patty slipped her plump hand into the fisherman's.

"No, no!" he laughed.

"Well, all that I did was to ask you to stop drinking the poisonous liquor. When you said you couldn't I told you that one of your greatest dangers was in being idle when you were not fishing or mending your nets. So I got grandmother to give you some bushes and strawberries. You put them in here. You've kept right at work. And we've called the garden the Pledge, because it was to keep you away from the bad things. All I did was to put a little seed of truth into good soil. You've let all the liquor alone. You're a strong, good man."

A fat robin on the fence began to sing.

"There, you see, he knows all about it!" laughed Patty.

"I see," smiled the fisherman. "And I guess a little girl was watching and saw me pull up my nets this morning. I tried to do it before you were likely to be up. But I felt all the while as though somebody with eyes as bright as a robin's was looking at me."

"Yes, I saw you taking up a few of the nets," said Patty, promptly. "But I'm going to look out at the back shore again to-night. Then I'll see you putting them out again."

"Cheer up, cheer up!" sang the robin on the fence.

"Do you really think I'll catch anything if I put the nets down?" asked the man. "The men are all laughing at me. They know how well I did the first year. Now they think I'll have a hard time. And I have been having one. I've almost given up."

The tears were dropping from the fisherman's face.

"Catch anything!" repeated Patty, as though she didn't see the signs of grief, and had only heard the man's questions. "Why, of course, you will! The gulls have been flying back and forth where the nets are for an hour or two."

The fisherman's tears were dried as though a gust of hot wind had swept across his face.

"If the gulls are there the fall school of mackerel must be coming up the shore," he said trustfully.

"They are there—both the birds and the fish," laughed Patty. "And if you want to go right over and put your net out, I'll pick the currants for Granny Moss."

"Thank you, dear girl, thank you!" and down tumbled the spade from Fisherman Blunt's hand.

"I don't deserve the thanks, Uncle Blunt," answered Patty, with her black eyes sparkling. "The birds told me. You must reward them."

"But gulls don't eat fruit."

"Robins do, though; and it was their watching on the fence and the hawks circling over that made me know you were down here. I wouldn't give the hawks anything."

Patty was looking across the cove at the two fishermen in the dory as she spoke, though.

Uncle Blunt's eyes were so full of gratitude as they glanced at the girl's happy face.

"They are like birds of evil watching for my soul," he said, solemnly; "but they shall have no more power over me."

He bowed his head, looked reverently up toward the blue sky, and hurried away to set all his nets which he had taken up.

When he came up from the back shore the next morning he saw Patty working in her grandmother's garden, and waved his hand to her.

She ran down to meet him.

"The gulls told you right," he said. "I've got three or four hundred dollars' worth of mackerel in my nets."

Then taking the girl's hand, and looking thankfully into her face, he added:

"There are other kinds of birds which have told you things—trust in God—how to help me with work in the Pledge! I heard you praying for me when I went by last night. And I watched you reading the Good Book. My mother used to teach me an old verse when I was a lad. It all came back to me as I saw you there:

"Pray to the Lord,
Read holy words,
Pure thoughts shall come
Like swift-winged birds!"

"Amen!" said little Patty.—*Temperance Banner.*

MR. STANLEY has recently said: "At the present time there are over 1,000 officials administering the laws of civilization in the Congo State, where 23 years ago there was but one white man. Thirty steamers now ply the waters of the Congo, and innumerable steam launches now cleave the waters of the great lakes. This year a navy will be placed upon the lakes; railroads are now being constructed by the Belgium and German governments, and an English road has already been completed for a distance of 40 miles. Over 50 missionary stations have been established, that precept and example may not be wanting for the regeneration of Africa. The old continent will never become what the new is. But the new State of Congo will become the nursery of the dark nations. And he speaks of the time when he wrote a letter urging that missionaries be sent, which was published in the London *Telegram*, and nearly 400,000 copies of the paper containing the letter were sold, and in a very short time money was subscribed toward equipping the first missionary station in Central Africa. Now there are scores of stations and over 6,000 converts after years of ignorance and darkness."

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SPECIAL NOTICES.

THE REV. J. H. WALLFISCH, Mus. Doc., desires his correspondents to address him in care of Adolph Bick, Goerlitz, Schlesien, 3 Richenberger Str., Germany, until further notice.

THE following is the programme of Conference of Christian Workers to be held in connection with the Quarterly Meeting of the churches of Connecticut and Rhode Island, August 9, 1891, at Waterford, Conn.:

MORNING SESSION.

Would not the itinerating system of the M. E. Church, or a modified form of this, be an improvement on our church polity? Rev. H. Stillman.

Our denominational outlook beyond the Mississippi. Rev. G. J. Crandall.

AFTERNOON SESSION.

Exegesis 1 Peter 3: 18-21. Rev. A. McLearn.

How can we develop and encourage spirituality among our young people? Boothe C. Davis.

EVENING SESSION.

Praise service.

Sermon. Rev. E. P. Saunders.

Conference, What can we carry of benefit to our homes from this meeting?

Benediction. Rev. O. D. Sherman.

HARRIET W. CARPENTER, Sec.

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.

August 1st there was in the United States treasury, in money and bullion, \$685,274,424.

In August, 1291, the Republic of Switzerland had its birth, its six hundredth anniversary having just been celebrated.

Tahiti is now a French colony, owned by France, except for individual rights, and is entirely under the French government.

President Harrison last week signed reciprocity treaties with Spain, covering trade with Cuba and Porto Rico, and with San Domingo.

The Stockholm authorities have given notice to the Roman Catholic clergy that the law forbidding them to make converts is to be strictly enforced.

The United States is by far the largest consumer of postage envelopes of any nation in the world, over 500,000,000 having been used the past year.

The motion of Sir Henry Parkes in favor of granting the right of suffrage to women in New South Wales has been rejected by a vote of 57 to 34 by the legislative assembly.

A phonographic telescope, with a 24-inch aperture, is being manufactured by Alvan Clark & Sons, for Harvard University. It will be the largest and finest instrument of the kind ever made.

The Russian imperial council has decided to prohibit exportation of corn from that country, owing to the bad harvest in Russia, which has caused a scarcity of this cereal.

Josephine A. Douglass, wife of the physician who attended General Grant in his last illness, has received an appointment in the Treasury Department outside of the classified service.

There has been a great improvement in the farming prospects throughout India. There has been a good rain-fall throughout the whole country and the meteorological conditions show that a further fall is imminent.

The St. Petersburg police recently had a desperate encounter with twenty-six Nihilists, of whom seven were killed in the trouble. The Nihilists were connected with a plot to kill the Czar and compel the Czarowitz to establish a constitutional monarchy.

The first Bessemer steel produced in Maryland was blown by the Maryland Steel Company, at Sparrow's Point, Aug. 1st. With the exception of steel made at a mill in St. Louis this was the first production of Bessemer steel south of the Mason and Dixon line.

For Summer Cookery

Royal Baking Powder will be found the greatest of helps. With least labor and trouble it makes bread, biscuit and cake of finest flavor, light, sweet, appetizing and assuredly digestible and wholesome.

At the close of the war the United States mustered out of service 2,700,000 veterans, of whom it is estimated that 1,200,000 are still living. Adjutant-General John H. Golding, in his report to the Grand Army encampment, expressed the opinion that the membership of the order would be increased in the next five years to 700,000.

Imports of women's and children's dress goods fell off from 5,279,683 square yards in May, 1890, to 2,813,645 square yards in May, 1891; but that the check upon these importations has not resulted in higher prices is shown by the fact that the average price of these goods fell from twenty cents in May, of last year, to eighteen cents in May, of this year.

MARRIED.

COOK-MINCH.—At their newly furnished home, at West Lake, Bridgeton, N. J., July 29, 1891, by Rev. J. C. Bowen, assisted by Rev. S. W. Beach, Erastus Cook, of Bridgeton, and Miss Abbie V. Minch, of Upper Hopewell.

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.

LAMBERTON.—In the town of Hebron, Pa., June 6, 1891, Henry Lambertson, in the 69th year of his age.

Funeral at his late residence near the mouth of Whitney Creek. Acts 20: 24. G. P. K.

CROUCH.—Near Oswayo, Pa., July 21, 1891, from the sting of an adder, Mary Ann Bryant, wife of George Crouch, in the 67th year of her age.

She was born in Sussex, England, and came to this country many years ago. She leaves a husband and one married daughter. Funeral at the M. E. church, at Oswayo, July 23d. G. P. K.

STILLMAN.—In Hebron, Pa., August 1, 1891, Deacon George W. Stillman, aged 76 years.

Brother Stillman was taken sick about the middle of June, with heart and bronchial difficulty, which resulted in his death. He united with the Hebron Church in 1842, and in 1851 was ordained deacon, in connection with W. H. Hydorn, who survives him, and together they wrought for the church which they so much loved. Death did not find him unprepared to meet the call, but faithfully watching at his post. For years he had been anxious that they should build a house for the Lord. He lived to see a beautiful house consecrated to his service for prayer and praise. Among other requests he made just before his death, was that they should bid the church good-bye for him; but to the church it was a sad good-bye. How can they spare him? Who will take his place? We believe he faithfully performed the work the Master gave him to do, and now is at rest. O glorious rest! "And his works shall follow him." His funeral was held in the church on Tuesday, Aug. 4th, a very large congregation filling the house. He has left of near relatives, a wife, three grandchildren, and two brothers. Those who knew him loved him. "The memory of the just is blessed." J. K.

AYERS.—In Plainfield, N. J., Aug. 2, 1891, of paralysis, Mrs. Hannah A. Ayers, aged 70 years.

Sister Ayers united with the New Market Seventh-day Baptist Church fifty years ago, and remained a faithful and devoted member until called to her heavenly home. She leaves three daughters and one son who will greatly miss her from their circle, but all are comforted with the hope of a joyful reunion by and by. Funeral services at her late home, Aug. 5th, conducted by her pastor assisted by Dr. A. H. Lewis. Interment at Hillside Cemetery. L. E. L.

HILLS.—In Taney, Idaho, July 13, 1891, infant son of John R. and Lois Stewart Hills.

Harvest Excursions.

On August 25th and September 29th the Chicago & North-Western Railway Co. will run Harvest Excursions to points in Iowa, Minnesota, North and South Da-

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kota, Nebraska, Colorado, Wyoming, Utah, Idaho and Montana. Tickets for these excursions will be first-class in every respect; will be good for return passage within thirty days from date of purchase, and will be sold at such favorable rates as to afford an excellent opportunity for home-seekers and those in search of profitable investment to examine for themselves the many advantages offered by the Great West and North-west. The reports received from this entire region indicate an exceptionally abundant harvest this year, and these excursions will be run at the very season when exact demonstration of the merits of this favored section can be made. For rates and detailed information apply to any ticket agent, or address W. A. THRALL, General Passenger and Ticket Agent, Chicago & North-Western R'y, Chicago, Ill.

Two Harvest Excursions.

The Burlington Route, C. B. & Q. R. R., will run Harvest excursions, Tuesdays, August 25th and September 29th, from Chicago, Peoria, Quincy, and St. Louis, to St. Paul, Omaha, St. Joseph, Kansas City, Denver, Helena, Salt Lake, and all other points in the North-west, West, and South-west. Rates very low; tickets for sale at all company's ticket offices at points on and east of the Mississippi River. Many connecting lines will sell through tickets for these excursions. Inquire of local agents for full information, or address, P. S. Eustis, General Passenger and Ticket Agent, Chicago.

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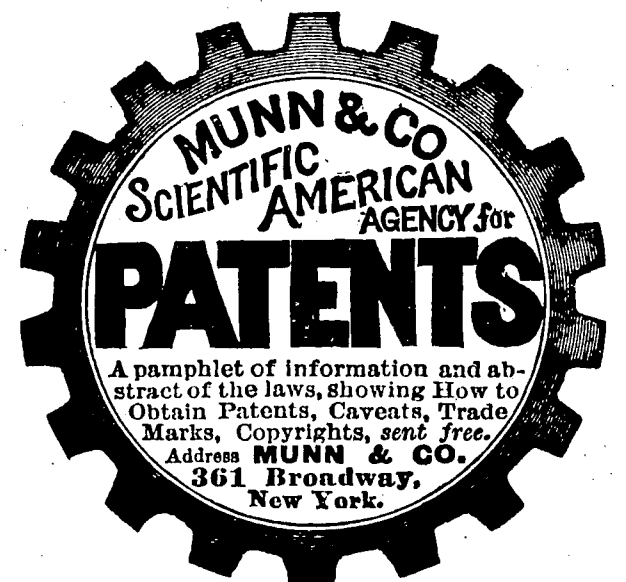
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