

The Sabbath Recorder.

SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

Vol. XLVIII. No. 30. }
Whole Number 2475 }

FIFTH-DAY, JULY 28, 1892.

Terms:
\$2 00 in Advance.

—THE SABBATH RECORDER has its circulation among a people of intelligence, education and sturdy independence of thought. It would be very strange, in view of this fact, if a regular editorial contributor to its columns should fail of being called to account for some of his statements. It would seem to imply that he must have performed his task with preternatural sagacity, or that he had not said anything. The Western editor has been comforting himself with this thought during the past week, since receiving three letters of criticism. We give space this week to their consideration because they each involve a point of some importance. We are open to conviction. If we are wrong we want to be righted. Whenever we have not sufficient data on any subject to decide as to its merits, we expect to remain on the fence, but we never will climb the fence to get out of anyone's reach. We believe in questions and criticisms and great benefit may come from them so long as we keep good-natured.

—ONE correspondent took exceptions to our critique on Mrs. Jackson's "Ramona" in the RECORDER of July 7th, and suggested that we must have been sustained by the thought that the "writer was only a woman; also, she was dead." We hasten to remind our correspondent that the main question was not in regard to Mrs. Jackson's sex and helpless condition, but as to whether our statements concerning her story were substantially correct. Remembering that President Whitford had spent some time in visiting the scene of the story, we wrote him for information. We quote from his reply.

You are substantially correct in your criticisms. If anything is wanting I should have made your statements stronger. I know well the families from whom the author obtained a large share of her information, and I have visited nearly every locality which she describes. For years the photographs of the father of Ramona's husband and of herself have been circulated in Southern California. The originals are well known in that region. I have seen the adobe hut in which Ramona's father, a Scotchman, lived. He was never a sea-captain, but only an adventurer, and lived with a squaw of the San Gabriel tribe.

What Mrs. Jackson has done is to idealize the characters and the places described. I have conversed with one of the deputy sheriffs who removed the Temecula Indians. By the way, the locality which is described for the home of these people no more resembles the reality than black does white. As you may know, the general government had nothing to do with that transaction; it was all done under the action of California.

The Indians of that State never owned any landed property as they do in Arizona and New Mexico; for neither the Spanish nor the Mexican government ever set off for them any reservation as was done in the other Territories in the South-west. These Indians in California did not have any settled village, except as they were connected with the Franciscan missions, and these missions were largely broken up before we acquired possession of the State.

There have been individual instances of injustice and cruelty in dealing with these Indians, but the government of California has not, by any means, always been responsible for these. Under the missions they were reduced to the most abject slavery, and put in the process of extinction, and so there are not many of their descendants left.

The description of Ramona's home with that Spanish

family at Camulos is very much overdrawn, while it more nearly resembles the facts in the case than most of the other places mentioned. The effect of the work in California has not been to create any general sympathy for these dusky people, nor to improve their condition, as far as I can learn; for the reason that her representations are so far beyond the reality, and the reality is well and widely known in Southern California.

We would not willingly do injustice to any one. While we admire the splendid qualities of mind and heart which Mrs. Jackson possessed, and appreciate the beauty of the story under consideration, we must remember that the tale has but a small historical basis. The Indian has been often and grievously wronged. Mrs. Jackson's heart was stirred with indignation and sympathy. She embodied this indignation and sympathy in "a novel with a purpose." She painted her characters—as she had the right—to serve her plan and made them act her pleasure. Ramona is a work of art; and it is also almost purely a work of fiction.

—A FRIEND sends a letter which includes the following question: "In the RECORDER of July 7th, you say: 'If we cannot close it (the saloon) all the week and can close it on Sunday, let us do that.' Through what power and by what right will you close the saloon on Sunday and on no other day? Will not the same power and the same right stop all other business on that day? And will not that be a union of Church and State?"

Remember, I would shut the saloon *all the time*, if I could. If I could not, and could close it on Sunday, I would do that on the principle upon which the authorities at Homestead acted when they closed the saloons on the day when they expected the Pennsylvania State militia to arrive. It was a time of peculiar peril, when whisky, by inflaming the passions and weakening the reason of the men, would work unusually disastrous results.

Sunday is a day of unusual peril to the wage-earner. He has his week's wages in his pocket and he has nothing to do. If he is a drinking man his danger is much greater than on any other day of the week. The crowded condition of the jails Sunday night and of the criminal dockets Monday morning, coupled with the sights which any man may see upon the streets of Chicago before midnight of Sunday, would demonstrate that the liquor traffic does vastly more harm on Sunday than on any other day.

But "will not the same power and the same right stop all other business on that day?" The saloon has no moral right to exist at any time. If we deprive it of the *legal* right on *any* day, we are doing no injustice. It *would* be unjust to force the cessation at any time of a legitimate business which did not interfere with the rights of others. I can not see that it materially changes the case that some of those who look for Sunday closing are animated partly by religious motives. It will be a long, hard and desperate struggle before the sale of intoxicating liquors is entirely prohibited in our large cities. You and I may be grey-haired men before we see it. In the meanwhile, if there is

anything which we can do to cripple its influence and *lessen* its scope of operations, we propose to do it.

—THE letter upon the Negro question which we present below will doubtless be read with interest, as it is written in evident sincerity and earnestness and is from the stand-point of a Southern woman:

I have just read your quotation from the *Advance*. From that and various other readings I conclude that Northern people think that we Southerners are very cruel toward the colored people among us. My great-grandfather, grandfather and father were slave owners. At the close of the war, after the fighting of the so-called decisive battle whose guns are still ringing in my ears, I saw the house of my cousin plundered by federal soldiers. Almost everything valuable was taken. When I returned home I found still greater devastation. My father was left without a quart of corn or slice of bacon. The federal soldiers had taken all. Starvation stared us in the face. Added to this the negroes who were set free among us pillaged our orchards, helped themselves by night to our corn before it was ready to gather in, grubbed our potatoes and took our clothing when they could steal it after the washing. They sought to equalize their children with ours by admission in our public schools and by laws which would encourage inter-marriage. These things, however, were not realized by them. Not a month ago I was threatened with the lash because I refused to sell to a mulatto girl meat at 8 cents per lb., which was cost. She not only made severe threats but refused to leave when I told her to do so. While compelled to pay taxes to build school houses for them and furnish them with public instruction, we are able to send our own children to the public schools but a small portion of the time. Much has been done to enlighten and elevate them. There are about five hundred Negroes in this place, and nearly all of them can read. I have been distributing the SABBATH RECORDER and tracts among them for over a year. I am not alone in this work.

I believe that the Northern people are misinformed concerning the treatment which the negroes receive in the South. While you are sympathizing with the poor Negro who receives fifty cents for eight hours of work, we are sorry for the Northern seamstress who makes pants and shirts at two or three cents a garment. I pay my colored washerwoman forty cents a day and pay my seamstress twenty-five cents for making a pair of pants.

I send you two clippings. Will the SABBATH RECORDER please disprove them and oblige a Southern woman?

MRS. MARY E. FILLIAN.

DIAL, N. C.

Our Northern friends have been greatly exercised on account of the numerous lynchings in the South, especially the lynching of Negroes charged with criminal assault. But things are on a balance now. Last week Negroes lynched a Negro who assaulted a colored girl at Forsyth, Georgia. They beat him nearly to death and then plunged him into a barrel of hot water. At Port Jervis, N. Y., last week a thousand infuriated citizens dragged a black brute through the streets and then hung him. He had assaulted a white lady. So the sectional and color line has been wiped out. But let us hope such crimes will stop.

CRIMES AGAINST WOMEN.

(Memphis Avalanche-Appeal.)

The regular reader of the daily newspaper must have been impressed with the fact that a good many crimes against women have been committed recently in various parts of the country, and that these crimes have met with summary punishment at the hands of persons not authorized by the law to inflict such penalties. When Negroes have been lynched in the South for rape or murder, there has been a great outcry from the Northern Republican press. No matter how heinous the crime committed by the Negro, papers like the *Inter-Ocean*, have ignored the ultimate cause of the lynching

that followed, left the impression that another black martyr has been added to the list, and have given the entire affair a political coloring. Every time the Southern whites lynch a negro ravisher, the cause of the lynching is represented as being the hatred of the white man for the negro. Time and again the *Avalanche-Appeal* has contended that no such hatred exists, that the general feeling of the whites towards the Negroes is friendly, and that where there is hatred it is due to some uncalled for effort to thrust the Negro into social equality with the white, or to some nameless crime committed by the Negro against the sanctity of the home. The white man of the South is very sensitive on this subject. He is ready at any time to repel any invasion upon his hearthstone. His home is indeed his castle, and he is ready to defend it with all the fury of a medieval knight. Wife murder is virtually unknown among the white men of the South. The editorial columns of the *Indianapolis News* which has kept a tally on this particular crime, shows that it is almost a daily occurrence north of Mason's and Dixon's line.

"A Southern woman's" letter touches upon many points of a very great and a very troublesome problem,—the race problem in America. It would be easy for a Northerner to pass criticisms on this expression of our sister's opinions, but it would be more profitable for him to try to put himself for a little while in her place and look at things from her stand-point. There is no doubt in our mind that in the War of Secession the North was right and the South was wrong in principle. The mass of candid, intelligent, people at the South to-day will not deny it. They do not want slavery back again and they are loyal to the government. But just think for a moment of the discouraging and almost hopeless outlook before the Southern people at the close of the war. Property gone, fathers, brothers, sons gone, the old industrial system gone, and an utterly undisciplined race of freed men on their hands. Is it strange that the bitterness of those days should linger in the memory of all who lived in them? Is it strange that this proud race of white people should have revolted against being governed by ignorant negroes? Is it strange that they should be unwilling to be classed with them socially?

There is a profound conviction among the whites of the South that the blacks are an inferior race. We had a conversation a few weeks ago with a Southern man whose father had been a slave holder. He is a class leader in the Methodist church South, an earnest and intelligent man. He said that the Negro race was inferior and always must be. The white race was the ruling race and always must be. He explained the manner of conducting elections at his home. The Negroes were allowed to deposit their ballots for one of their own race if they chose, but the white man was elected. It was not necessary to go through the formality of counting the votes. The white man was elected before the first ballot was deposited. He made no apologies for this course of procedure, but declared it to be right and proper under the circumstances,—in fact, the only course a self-respecting people could take.

It is not our purpose now to discuss lynch-law, or political methods or social conditions at the South; but there are one or two things which can scarcely be repeated too often, and which has a bearing on the question before us. In the first place, every man should be rated according to his worth without regard to "race, color, or previous condition of servitude." The man who commits a crime should be properly punished, no matter who he is. The man who is honest, industrious, and capable should receive recognition for the same. Give every one a chance. There is too much of a disposition, not only at the South, but also in the North,

and in the world over, to foredoom a child to menial positions because of the color of his skin or the mold of his cheek-bones. It is not always the black race which is placed under the social ban. Our ancestors were slaves. The arrogant pride and beastly selfishness which would forbid a man to rise to anything better than blacking boots because he is a "nigger" is contemptible, whether found in Georgia or New Jersey.

In the second place we need more sympathy for each other. Let the Caucasian put himself in the Negro's place. How would you look at these matters if *your* skin were black? Let the Northern man live over in imagination the sad history through which his Southern brother has passed. Look on the other side. The truth will never suffer by it. The brave are generous. General Grant had a profound sympathy for the men who had faced him on the battle-field, and there is no sublimer scene in our national history than Abraham Lincoln standing on the field of Gettysburg, his face turned south, "with malice toward none and charity for all."

L. C. RANDOLPH.

MARION, IOWA.

THE INCARNATION.

BY W. D. TICKNER.

"The Word was made flesh and dwelt among us."—John 1:14.

When death shall have been swallowed up in victory, when this mortal shall have put on immortality, then that which we now see but dimly will burst upon our consciousness with all the glory of the spirit land. Then shall the mystery of the Father be unfolded to us, for Christ promised it. Yet even now we love to contemplate the panoramic scene of the redemption, as revealed in sacred writ. We can even now, in the shadowy outline, detect enough to cause us to stand in awe and exclaim, "If this be but the scene viewed, as through a glass darkly, what can the fullness of its glory be!" Viewed as a whole, it is grand, and our hearts burn with love for its Author; but when considered analytically we stand in awe and feel as Moses must have felt when ordered by God to remove his shoes from his feet, for we, too, are treading on holy ground.

The word was made flesh. The word was God. No man hath seen God at any time. Many saw Jesus, but they saw not God; yet God was manifest in the flesh. 1 Tim. 3:16. The Christ was veiled. Before the foundation of the world this plan was formed. So early in the history of our race as the disobedience of our first parents in the Garden of Eden, it was declared that the seed of the woman should bruise the serpent's head. Lest the impression should become a fixed belief that the Messiah should be a man and a man only, the prophet announced that "His name should be Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." There could be no doubt of his divinity. Neither could there be any doubt of his humanity, for he was to be a descendant of Jesse. Here, then, we have the two, divinity and humanity, united.

The humanity only was visible, while the God was veiled from mortal gaze. He ate and slept, he walked and talked like an ordinary mortal, with this exception, that he talked "as one having authority, and not as the scribes." He needed rest the same as others. He hungered and thirsted. He was subjected to temptation in his human nature. How this could be the angels themselves have never been able to understand. That he was God the Scriptures em-

phatically affirm, and that he was the son of man, is as clearly taught by his own words. As no man saw God (John 3:18), and as they did see Jesus, it follows that his body was human and not divine. The body was one prepared especially for him, and animated solely by the divine consciousness. Heb. 10:5. It was the Word that was made flesh (John 1:14), or that was manifested in the flesh. 1 Tim. 3:16. No human consciousness lived within that body, for it was the divine nature that was tempted in all points like as we are. Tempted by the infirmities of the flesh, with which, in a mysterious manner, he was so intimately connected. In his spiritual nature, in his consciousness, he was God, but in his physical being he was man. As God he could not be seen, but as man he associated with men. As God he stilled the raging storm on the Sea of Galilee, although as man he had but a few moments before been on the stern of the ship asleep on a pillow, resting after a day of weariness. The God was not seen as he slumbered, but that divinity was manifested when at his bidding the rolling waves sunk to rest, and the raging wind ceased to blow. As man he hungered in the wilderness, but as God he fed the multitude with the five loaves of bread and two fishes. As man he became heir to all the frailties and imperfections of the race, so that as God through his inhabitation of the flesh he could feel the sorrows and ills of man, and yet could endure without yielding to temptation. He was thus able as man to bear the sins of the whole world and thus become their Redeemer. God, as God alone, could not have done it, for man it was who had sinned, and thus upon man must the punishment be inflicted; but man alone could not suffer except for himself, hence the union of divinity and humanity. *Ecce Deo! Ecce Homo!* Great indeed is the mystery! God manifested in the flesh!

Courage, then, oh, weary pilgrim. It was God who suffered the pangs of hunger, of weariness, of distress, of reproach, of alienation from kindred. It was God who, held in bondage by the flesh, suffered in the garden of Gethsemane. It was God who suffered on the cross, and who, for our sakes, yielded up his life. Courage, then, he lives again, and is and will be our advocate. He knoweth our frame, he remembereth that we are dust, and when we have done our part he will take us to those heavenly mansions that he has prepared for us, and will wipe away all tears from our eyes.

RANDOLPH, Wis, July, 1892.

PROFESSIONAL DUSTERS.

If some capable young woman, or old woman either, for the matter of that, should decide to set herself up as a professional duster, she would earn at least \$5 or \$6 a week, which would at least be \$5 or \$6 better than sitting at home being supported by an overworked father or brother. A professional duster is one who goes from house to house cleaning the parlors, library, dining-room, or whatever may be desired. She washes, dusts, and arranges bric-a-brac, lamps, and furniture—delicate work that cannot be trusted to everybody. There are many ladies in these dark days of poor help who would gladly employ such a person to come in once a week and do up their company rooms for them. Another occupation which is suggested, because the writer of this knows there is money in it, is that of the visiting stocking-mender. To many busy or lazy housekeepers it would be an immense relief to dump all the clothes needing mending, all the stockings with holes in them, into a big basket, secure, because on such a day the mender is to come and put them all in order, a work that if properly done is not usually necessary more than once or twice a month. There is variety, interest, and money awaiting the pioneers in these two novel occupations.—*New Orleans Picayune.*

THE MORAL QUALITY OF MUSIC.*

BY JOHN R. FRYER.

A universal language of the soul; an art, so mysterious in its influence and delicate in quality that we can hardly understand the vague emotions it calls forth; a study, whose field is so broad and pleasant that any civilized person can enjoy it in at least some of its many forms,—such is music, or perhaps we would better say "civilized music," for even the howl of the savage dancing round his bonfire, and the most exasperating scrape of a Japanese fiddle is a kind of music, although it would hardly produce the same effect on civilized people as one of Beethoven's symphonies.

Modern music is only about four hundred years old; it is the youngest of the arts, and at present stands in a correspondingly unfavorable position; for, while it has been brought to the highest perfection, the secret of its power is almost wholly unexplored. But already in Germany, music has been adopted as the national art, as painting was once in Italy, and sculpture in Greece. Already the names of Beethoven and Mozart are voiced throughout the civilized world in the same breath with those of Phidias and Michael Angelo; and the time is probably not far distant when music will stand revealed as the most influential of all the arts.

When music is wedded with words, it is just as easy to see how it can be a moral or an immoral agent as it is to decide upon the tendency of a picture or a poem; but how can a piece of music be in itself moral or immoral, sublime or degraded, trivial or dignified? Let it be stated as our thesis that the true province of music is to excite the emotions of the hearer by suggestion and not by description. The real secret and magic of music lies in its power of eliciting vague emotions. Because words are too coarse and definite, too narrow and precise, we depend upon this far more subtle agent for that deep sympathy and satisfaction which cannot be expressed by words. And so we love music, but know not why, though surely because it expresses for us emotions which otherwise could not be expressed at all.

In hours of gloom or grief, men nowhere find truer consolation than in music. What heavy-hearted musician ever sat down at the piano in the twilight and played one of Chopin's Nocturnes without feeling and giving to his hearers a strange sense of relief. What heavy burdens are lifted and borne away in the dusk. The commonplaceness and dullness of life vanishes, and for a few moments we are alone with the angel of music, whispering in her ear our restless, unsatisfied longings. What a blessed recreation that brings back freshness to the tired life and buoyancy to the heavy heart! Let no one say that the moral effects of music are small or insignificant. Its value as a means of praising God is so great that, without it, religious worship would lose a large part of its grandeur and sublimity. In the words of Bach, "What good is music if it be not to praise God with." It has a wonderful influence in our church services, for music will find its way into many a heart when all other means fail.

Enter the nave of some mighty cathedral during the service. Listen to the anthem sung by the surpliced choir. The sweetly solemn music calls forth our highest emotions. What a sudden change is this lofty vaulted arcade, with soft lights streaming through its stained

windows, compared with the busy humdrum of city life outside. How those pure tones echo and re-echo in the lofty chancel, vibrating through spacious vaults and arches, dying away at last into silence.

There let the pealing organ blow
To the full-voiced choir below,
In service high and anthems clear,
As may with sweetness through my ear
Dissolve me into ecstasies
And bring all heaven before my eyes.

Thus music proves itself to be a spiritual and moral influence. Unfortunately there are other forms of music whose influence is not at all what it should be. All composers are not sweet-souled Bachs and Mendelssohns. Men have poured their passions, hatred and envy into their music, which has proved a source of danger to many a young student; for music whose suggestions are bad is as damaging to a young and pure mind as corrupt literature, and should receive the same rigorous censorship. We understand that in China, a country that has done great things in the path of civilization, there are State composers appointed who are bound to compose moral melodies, and have them sung and played by the people in order to improve their characters and keep them walking in the right path. Moreover, it is largely in our power to produce either a good or bad influence with our musical talent, whether it be as teachers, composers or executive musicians.

Let us accept the responsibility of striving to cultivate a pure musical taste, and of giving serious attention to the moral influence of the music we teach or hear. Thus we shall find in our art a means to the cultivation of our higher natures, and of refining away all the base and coarse or frivolous and petty elements of character.

THE NEXT STEP IN CHRISTIANITY.

Judging simply from the facts which are equally accessible to everyone, it seems pretty plain, first, that men will not get on without a religion; and second, that there is no religion practically available except Christianity. A few people, it is true, are experimenting with Swedenborgianism, and Comtism and Buddhism and "Christian Science," but these may be dismissed as *une quantite negligeeable*. From all that one can see, Christianity, in some form, is likely to remain the religion of the enlightened world. Christianity in some form; but in what form? Viewed from the outside, no institution has undergone such startling transformations as Christianity has. One who looked at it casually in the first century, say at Antioch, and again in the fourth at Constantinople, in the fourteenth in Rome, and in the nineteenth in Philadelphia, would find great difficulty in identifying it. Will any of these forms be abiding? Or will the Christianity of the future take on an aspect as markedly different from any of these as they are from each other? I venture to think that this last is true; and that it is a truth the importance of which can hardly be estimated. The great metamorphoses which Christianity has experienced have not been very many, but they have been very marked, and they have each and all been characterized by two features; they have been comparatively sudden; they have not been recognized by the people who were living when they occurred. The phases through which Christianity has passed have been substantially these three, *viz.*, the dogmatic, the ecclesiastical and the mystical (or "evangelical.") What will the next one be? I venture to think that it is very near, if not already here, though unrecognized.

It was both inevitable and right that Christianity should at first put on a dogmatic dress. A large section of Christendom stopped at that point and has ever since refused to move. The Eastern Church rests in orthodoxy. She takes

that word for her official title. And so she sits a spectacle in her Basilica. Old she is, but not venerable. Her hair is hoary but the fire of youth is gone from her leaden eyes. Wrapt in her embroidered vestments, she slumbers on as powerless to touch or be touched by the life of the men and women of Russia and Greece as the mummy of Seti is by that of the Fellahin of Egypt. But the Western Church, with its creed in its hand, passed on into the next phase. It became a great organization. The simple missionary organization, which had been necessary to carry the simple missionary creed, was overlaid and buried out of sight in the mighty structure of the Roman Church. Then came the third phase, known popularly as the Reformation. The phrase is misleading. It was not a reformation, but a new step. It was the successful issue of a long series of efforts, made by the most earnest, sagacious, virile and devout men in the Western Church, to carry their religion from the region of dogma and organization into the realm of personal experience. Now, it will be observed that each of these phases is an advance upon the one which preceded it.

At present there are unmistakable signs on every hand that a farther step is about to be taken. What will it be? That it will still be Christianity no candid man can doubt. But it is equally plain that it will be as unlike any phase of it heretofore seen as these have been, and, in their survivals, are unlike each other. It is clear, in the first place, that Christianity has already broken out of the bounds which have so long contained it. It has broken out of the old bounds of doctrine; out of the church; and will no longer submit to conventional "experiences." There is not a single "confession of faith" which serves to express the actual belief of even the most conservative members of the ministry of any church which is supposed to accept such a confession. They are all in the same boat. The decrees of the Council of Trent, the Thirty-nine Articles, the Westminster Confession, that of Augsburg or Dort, while they all retain a place of quasi authority in the several churches, have become powerless to hold the real belief of even the clergy. That this convicts the clergy of insincerity will only be alleged by the shallow and the ignorant. A profound change has come about against which they are helpless. They are honestly trying to read just the conditions with earnestness and singleness of heart. Some think to find relief by formally abolishing doctrinal formulas which have ceased to be credible. Some think to find it by "revising" so as to accommodate the doctrinal statements to the actual beliefs current. Both methods will fail.

The formal statement of Christian doctrine and the organization of the Christian Church, are always determined by the actual beliefs and practices which precede the formal action. Laws in the religious sphere are analogous to laws in the political sphere; they are but the expression of antecedent habits. What, then, are the present habits of the religious world which will, by and by, find formal expression? Their general drift may be seen in two or three striking phenomena. 1. The altogether unprecedented interest now manifest in the person and teaching of Jesus Christ. 2. The enormous popularity of what one may call the "Professor Drummond literature." The strenuous attempt to apply the teachings of Jesus to the problems of conduct. Facts, all pointing in the same direction, might be multiplied indefinitely. But to what do they point? To this: Christianity has passed through the phases of dogmatism, ecclesiasticism, and experimentalism, and is about to show itself in the region of conduct. The appeal is about to be taken to life. Christianity will more and more concern itself with living. But in doing so it will not revise nor formally abolish its previous methods. What is superfluous in them will be allowed to be quietly forgotten. It cannot subsist without a creed, an organization, and an act of choice by the individual. It gained each one of these essentials, as we believe, under the guidance of that Spirit of wisdom with which its Founder imbued it. The reality of its life in the past has been vindicated by the fact that it has

*Graduation oration, delivered at the Commencement of Alfred University, June 23, 1892.

passed on from phase to phase, even though the mass of its adherents bade it rest upon each in turn as a finality. But the creed will be short, broadly marked, portable. For this purpose and by this means Jesus will become more and more available. In this way Christianity will be seen to be both far easier and far more difficult than it has appeared since the apostolic days; easier, because more intelligible by the moral nature to which it addresses itself, and more difficult because that manner of life which Jesus taught and exemplified is only possible to supreme faith.—*Rev. Dr. S. D. McConnell, in the New World Quarterly for June.*

THE RURAL PASTORATE.

It almost seems as if the distinction between rural and urban, country and city, might in time become a distinction without a difference. The extension of railroads, with increase of connecting lines, is multiplying cities at a marvelous rate, while even towns off the line of such roads are in such connection with central points on the line, as that what was once meant by "country" might almost be fading away. At the same time, this appearance of things is more or less deceptive. The retired country village, remote from the world's crowding and tumult, may be less an accessible, or possible, thing than was once the case, and yet the smaller communities are a practical fact, and the rural church and rural pastorate are things of which one may write as a real existence.

There are some of us, some who are or have been pastors, who remember the rural pastorate of forty or fifty years ago with something of the emotion of that poet who begins his song with

"Turn backward, turn backward, O time in thy flight."

It may be that distance lends enchantment to this view, as to others; that longing for more restful conditions lends over-coloring to what memory thus recalls. Occasionally one of us may now in these late years pass through the New York or New England village then nestling in its valley and on its adjacent hillsides, not indeed in slumberous quiet, but with a leisurely movement in its comings and goings, much in contrast with that hurry and worry which the railway train seems to take along with it, wherever it goes. Those rural Sabbaths, how easy it was to realize them as consecrated time; the village bell, how musically glad was its peal, on the summer Sabbath morning;—the gathering people, coming in from their homes in village or on farm, whole households filling the farm wagon or moving along the village street; the simple service as worship begins, the decent and orderly attention, the recess at noon, the second gathering for afternoon worship, the return along the country roads and back to the welcome seclusion of the country home. Then for the pastor's week-day of pleasant service from house to house, or in the family, or social gatherings in which the presence of "the minister" was the feature most prized and always indispensable. It may be that the moderate routine of the rural pastorate under these conditions ought not to be thought of with regret. And still, somehow there was a blessing in it all and a fruitfulness of result, even without any visit of evangelist or any high-pressure of revival.

We cannot think it conclusive evidence of the inadequateness of such methods in service that in such New England villages as were instanced in quotations made last week, religion seems to have so much declined in power, and the house of God fallen into neglect. No doubt the rush of modern life at its centers reacts upon those communities which are away from the centers, while the irreligious tendencies born of a growing materialism in our whole national life, are felt in such communities though ever so much retired and secluded. A more potent cause of decline may be the tendency to undervalue that which is rural, to concentrate effort upon the city, whether large or small, and to leave the rural pastorate to shift for itself. A further cause may be in the desire of the younger ministry to find fields more prominent, and a tendency in religious

workers generally, born of that spirit of the age which demands, whatever the nature of the investment, that the returns shall be quick and sure. That a church of Jesus Christ remote from the centers and small in number may be as dear to him as the metropolitan church in some great city, is perhaps not realized. Nor is it realized with what sure expectation of divine approval and blessing the young minister may choose for his field such a church, or group of such, and give to the flock there gathered in cheerful, hopeful service, all he may have of consecrated gifts and attainments. One can easily imagine with what divine sympathy and love the Good Shepherd, though present with the numerous flock gathering in the city sanctuary, may say, "Other sheep I have which are not of this fold;" and how little it is in accordance with his gracious purpose that the smaller flocks, remote and forgotten, are left with no one to gather and feed them.

If we would have our American Christianity duly cared for in all its interests, there must be larger valuation put upon the rural pastorate. While it is the country that saves the city, it is the country church that must save the city church. With all of zeal, and talent, and material resources concentrated in the great towns, and the country districts left in such dismal decline as the writer quoted in a former article describes for some New England towns, it is easy to see what may follow. It may come one day to be a drawn battle between the city and the city church, which shall prevail over the other; or even it may come to pass that the worldliness of the one shall so invade and possess the other that all spiritual life shall forsake it, and dead formalities of doctrine and ritual be all the Christianity that shall remain. As it is the mutual interest in each other of the rich and the poor which realizes the ideal of social life, so it is in the mutual interest and interchange of poor churches and rich churches that a true Christianity shall survive amongst us.

Happily, in the new conditions of Christian activity now being realized, there is an encouraging outlook in these directions. The uprising of the young people is one of these. The young life of the country church, called out and set to work, may, in the proportion of numbers, mean more for the country church than for the church of the city. And when in the conversations of these young people, the smaller delegations from the more rural communities meet and mingle on equal terms with those from points more central, there may be, and must be, interchange of inspiration profitable to both. Then, it would be well if home mission measures had respect more to the weak churches in country towns. Much, we believe, is already done in this way. The district missionary must be a messenger of comfort and encouragement to many a declining church. And when such a church, revived and re-invigorated, shall hear, as the church in Philadelphia heard it, the message, "Thou hast a little strength, and hast kept my word, and hast not denied my name," and with this also the word of promise, "Because thou hast kept the word of my patience, I also will keep thee," a new future for it may be dawning.—*Standard.*

FAITH AND WORKS

A cantankerous old Presbyterian minister in Scotland once got into a debate with a boatman, while crossing a river, about faith and works, his position being that faith without works was enough. "Na, na," retorted the boatman with much seriousness; "faith without works'll no' do. I'll gie you an instance. We'll ca' this oar 'faith' and this ither oar 'works.' Very well. Tak' 'faith' first;" and while rowing with it alone the boat went round and round. "Now," said the boatman, "let's tak' 'works' next;" and rowing with it alone the boat went round the other way. "We will noo," continued the boatman, "tak' 'faith' an' 'works' thegither. Noo, exclaimed he triumphantly, as he rowed with both oars at the same time, "we can get over the water; an' this is the only way that we can get over the troubled ocean o' the warl' tea the peaceful shores o' immortality."—*Selected.*

HISTORICAL & BIOGRAPHICAL.

THE FORTUNATE CONDITIONS IN THE SETTLEMENT OF SOUTH-EASTERN WISCONSIN.*

Permit me to congratulate you as the first settlers, or the early residents of South-eastern Wisconsin. To no other pioneers in our country has ever fallen a more fortunate lot. This assertion is not made from any spirit of local pride, or from the wish to flatter the members of your Society. In justification of its truthfulness let us appeal to the observations of extensive travelers, and to the testimony of local American histories. Let us now examine some of the most favorable conditions under which the "old beginners," a New England phrase, were induced to emigrate to this region, and afterwards to locate on the farms and in the villages hereabouts.

1. No axe and no fagot were needed to clear off a dense forest, whose boundless shade excluded the sunlight from the ground, and prevented the luxuriant carpeting of its surface by the native grasses. Here were no treeless plains, with their frequent droughts, scorching winds, and illusory lakes in the horizon. Here were no tracts of drifting sand, bearing the scrub pine, or the stunted oak; and no wide-stretching marshes, breeding malarial poisons and harboring detested reptiles. But every-where prevailed the delightful interchange of woodlands and prairies in about equal proportions. The surface of the land, unencumbered by fences or hedges, smooth as a lawn, gently undulating like the bosom of the sea, and sometimes rising into a series of roundtop bluffs, resembled the large country parks of England. Over all the landscape waved the deep-green verdure in the breezes of the long summer day. Add to this view the occasional lake, filled with crystal water, bordered by oak openings, and glistening like silver in the clear sunshine, and you have a rural scenery seldom equaled and never surpassed for quiet, picturesque beauty in any other region of America.

Here was also the gift of a soil of marvelous fertility. Its principal ingredients had been brought from afar. The original rocks, with their rich mineral constituents and from a thousand quarries, had been wrenched from their native beds hundreds of miles away, and freighted southward hither, by the huge and slow-moving glacial streams. This material, after being in part crushed and pulverized by the ponderous ice, and dissolved by the underlying water, was quite evenly distributed in the sand and gravel deposits all about beneath us. For ages the sorting power of rills and rivulets, and the animals burrowing in the ground, lifted the finest particles to the surface, and the decaying vegetation lent the warm brown colors and virgin richness to its deep layers of dirt. The whole country was ready at once for the plow, and then the sickle; and soon the vast harvests either became food for the incoming inhabitants or were shipped to different quarters of the globe. Near every farm-house and on every village lot an inexhaustible supply of pure, cool water could be drawn from wells sunken through the deep gravel beds into the boundless lake which extends here in all directions, submerged beneath the ground.

Besides these facts, the climate on the whole was found propitious. Even the winters, with

*An address delivered by Pres. W. C. Whitford, before the Old Settlers' Society, at Elkhorn, Wis., June 22, 1892.

their Canadian temperature, serve as a tonic to the human body, and, like a hilly or mountainous region, develop ruggedness and endurance in vegetable and animal forms. The summers, with their heat of Virginia and their days of cloudless skies, tempt the growth of products of the field and fruits of the garden, which are native to the warm temperate zone. Ah, our glorious autumnal days, with their delicious mingling of warmth and coolness! What russet colors on ripened corn-fields and frost-touched meadows and brilliant tints on the oak and maple leaves! What

"A dim veil hangs over landscape and flood,
And the plains are all mellowed in haze!"
"And safe from the tempest, in clustered grain-stacks,
Are blessings more precious than gold!"

2. You have possessed from the beginning the most enviable means of access to other prosperous sections of our country. Before the highways were built you could travel unhindered from any spot toward all points of the compass, on the clean turf of the prairies, or along the Indian trails. Since that time you have established public roads at right angles to each other on main section lines, unchecked by any serious barriers. Over these you have comfortably ridden for years in your carriages to neighboring towns or distant cities, and hauled your heavy wagon loads of corn and wheat to the mill or the warehouse. This is in pleasing contrast to the sight of the long trains of donkeys or working men and women, climbing the winding paths on the steep slopes of the Pyrenees or the Cordilleras Mountains, and carrying on their backs or shoulders the large bundles of the scanty products of the narrow valleys for the market, or the purchased wares from the scattered villages for the home use.

The vicinity of the Great Lakes, the most valuable inland and natural fresh-water way of the world, wonderfully facilitated your removal into this Commonwealth. Fifty years ago, after an enjoyable trip of a few days, the steamboat would, in the early morning, land you with your wife and small children and your household goods, at some convenient point on the western shore of Lake Michigan; and before the setting of the sun on that day you and your family could eat, sometimes the noon meal and almost always the supper, in the shade of a wide-branching oak, which stood close by the little rise of earth where you proposed to erect your log-cabin. Through this mode of communication your section of the country, in common with some others, effected, exclusively for nearly twenty years, its carrying trade with the business centers of the East. In a single day you could deliver with horse-teams your grain, or your beef and pork, at some steamboat wharf, and return the next day with the money in your pocket received for those products, enhanced in value by the cheapness of the water transportation. The advantages of this connection with near and remote places of traffic have remained to the present. Under the stimulus that they have furnished to commerce, was laid the original basis of the flourishing cities with lake borders, which form a continuous row, beginning with Sturgeon Bay, embracing Milwaukee, and culminating in Chicago, that nineteenth century marvel of enterprise and thrift, and which adorn the margin of our unsalted sea, as gems of rubies and diamonds deck the border of a kingly robe.

The railroad lines, which traverse your region, and which have multiplied, many fold, your opportunities for business and the worth of your property, have immeasurably outvied the old means of conveyance, though not entirely dis-

placing any of them. They have greatly increased your trade and correspondence with the previous commercial marts, and they have placed you in the closest relationship with those immense streams of travel and traffic, which they have directed into the bountiful tracts of territory in the West and North-west, beyond the Mississippi River. In the initial of this movement we are just discovering its transcendent importance in the future; and are realizing, in a faint degree, its inevitable reaction upon our plans of labor, the ambitious purposes of our youth, and our fondest hopes for the coming greatness and splendor of our nation.

3. It was a most auspicious time, in which the first permanent settlements were made in this portion of the State. In the old communities of the East and in some localities of Europe, there was an intense restlessness in the minds of the younger and more vigorous population. They were bitterly dissatisfied with their meager surroundings, and were resolving to push out into fresher and broader fields just opening in the unoccupied West. Another impulse was added to the prevailing spirit. Thousands of people in middle life had failed in business, and poverty stared them in the face, owing to the successive poor crops in the Eastern States, and particularly to the financial disasters that were the immediate outcome of the overthrow and annihilation of the banking and monetary systems which had existed in our government from its foundation. These bankrupt men joined by hundreds the company of uneasy and enterprising youth, gazing at the star of empire as it west-ward took its way. The refrain of the song, "The home of the free," was repeated by many voices in the humble cottages of the British Isles, in the thatched-roof huts of Norway and Sweden, and in the low German houses whose walls were built of coarse timber-work.

(To be continued.)

SABBATH REFORM.

THE MEMORIAL OF THE SEVENTH-DAY BAPTISTS TO CONGRESS.

The *American Sentinel* contains the following notice relative to the memorial, which is printed on page 106 of the *Sabbath Outlook* for July:

The *Congressional Record* now regularly contains, in the column of petitions and memorials, a record of the presentation of memorials from the Seventh-day Baptists, urging the non-interference of Congress in religious matters. The full text of the memorial is reprinted elsewhere. The language of the petition is dignified and earnest, while the references to the report of Hon. Richard M. Johnson on the question of the Sunday mail service, to the Twentieth and Twenty-first Congress, should draw the members of the Fifty-second Congress to a consideration of the merits of the matter and the principles which must here either be upheld or ignored.

The memorial defines the position of the Seventh-day Baptists exactly. The *Sabbath Outlook* and the Seventh-day Baptists occupy the purely Protestant ground, which insists on no civil legislation to regulate religious duties, actions, or observances. It is worse than useless to deny that the effort to secure a national law in favor of Sunday, in any way, is in the interest of the day as a religious institution. If the object were merely a rest-day, cessation from labor one day in seven, there would be neither consistency nor necessity in insisting upon a particular day. As, for instance, if the employees of the Exposition need one day off in each week it would be easy to arrange for the same without any national law concerning one specific day.

The position taken by the memorial referred to, and by all the advocates of religious liberty, is based upon these facts, which show that the friends of Sunday seek the strong arm of national law to protect Sunday as Sunday, as the American Sabbath, the Lord's-day, etc. The very able and exhaustive presentation of the fundamental merits of the question by Hon. Mr. Johnson in the reports which our memorial refers to, is an important factor in the consideration of what is now asked of Congress, and we do not wonder that our petition commends itself to the consideration of that honorable body.

The real issues in the case are the more clear in view of the fact that the main efforts to enforce the present Sunday laws against labor and legitimate business are put forth where bigotry and local prejudice can be easily turned against conscientious observers of the Sabbath. Pretended observers of the Sunday can disregard it at any length and remain unchallenged; but let a Sabbath-keeper, who conscientiously observes God's law, dare to till his farm in some out-of-the-way place on Sunday, and un-Christian prejudice invokes the power of the Commonwealth to punish such sacrilege. Go on, gentlemen. You can invent no more certain way of bringing your whole cause into disrepute and of overthrowing the present system of Sunday laws. Honest conscience can well afford to suffer what inconsistent bigotry thus imposes. We are content if you are.

"A SOUL ABOVE BUTTONS."

In the future there are two or three women who are going to rise up and call me blessed," remarked the mother of three boys.

"Two or three special ones, you mean?"

"Yes, indeed, I mean just that. I have no ambition to be a benefactor to the general public. And I don't know, by-the-way, that I have any special kindly feeling to the two or three women I spoke of. It isn't for the sake of my affection toward them I'm earning their blessing now.

"Well, for gracious goodness! how are you earning it?"

"Why, I'm training my three sons to sew on their own buttons! They are beginning to do it of their own accord. They don't follow me about the house now with a coat in one hand and a button in the other. They go and get a needle and thread and sew the button on. They've found out it saves time, strength and words."

"It seems cruel to make boys sew on their own buttons."

"Cruel? It's kind! Those boys won't always have me to sew on buttons for them. They would be badly off indeed if they had to do it some time, and didn't know how. It's right they should learn to do such things for themselves. A boy should be taught to make his own bed, put away his own clothing, sweep and dust his room occasionally, and not always expect an overworked mother or younger sister to do such work for him. I think a boy ought not to be entirely ignorant even of cooking. It might be a great advantage to him some time to be able to make a good cup of coffee, broil a chop, or cook potatoes. Some people profess to think that such knowledge comes by nature; but I believe it's oftener the case that if not learned early, it has to be bought of bitter experience, and we all know experience is a high-priced teacher to employ."

"Then it's for the boy's own sake, after all, and not for the sake of their future wives, that you let them sew on their own buttons?"

"Why, of course! But sometimes I do think how deliciously some girl will be surprised. When one of these boys finds a button off his shirt, he won't stand and declare there hasn't been one on in that place for the last six months. He will know better. He will only say, meekly, 'How careless I am! My dear, will you kindly hand me my little button-box out of the front right-hand corner of the second drawer? I must sew this button before I can put on the garment!'"—*Harper's Bazar*.

MISSIONS.

BRO. HORACE STILLMAN reports 13 weeks of labor with the First and Second Westerly churches, R. I., 30 sermons and addresses, and congregations from 10 to 50.

THERE will be unusual delay in reporting the money that has come into the missionary treasury through the Corresponding Secretary; but this is not at all the fault of our Treasurer.

BRO. MADISON HARRY reports 26 sermons at 4 preaching places in Kansas; congregations from 10 to 75; about 60 visits, and the distribution of about 400 pages of tracts and 15 papers.

BRO. O. U. WHITFORD reports preaching, during the quarter, at Milton, Milton Junction, Rock River, Otter Creek, Marquette, and Pleasant Valley, in Wisconsin; at Welton and Garwin, Iowa; and at Trenton and Dodge Centre, Minnesota. Twenty-four sermons and addresses; congregations from 10 to 200; 10 prayer-meetings; 60 visits; the distribution of 750 pages of tracts, and 2 additions by baptism.

NOT the least important thing about the great Christian Endeavor Society, and its organ, the *Golden Rule*, is their loyalty to the cause of foreign missions. The Baptist young people at Troy recently pledged their support to the plan of sending out 100 new missionaries and raising \$1,000,000. We trust that our own young people will more and more see that among the things essential to a complete Christian and to a complete Endeavorer is zeal for the conversion of the world to Christ.

MEMBERS of the Christian Endeavor Societies of the First Hopkinton and Pawcatuck churches, who attended the great Convention in New York, recently, gave a most excellent report of the Convention in the First Hopkinton meeting-house, Ashaway, R. I. The exercises were marked by system, thoroughness, intellectual apprehension, and spirituality; and afforded the congregation great satisfaction. Visitors were present from Westerly, Potter Hill, Niantic, Hopkinton, and Clarks Falls. If our Conference, Society Anniversaries, and Associations could be reported to the churches in a similar methodical and comprehensive way, their usefulness to the denomination would be increased several fold.

FROM E. H. SOCWELL.

In making this report there is nothing of special importance to note respecting the work in Iowa.

We have been prevented from holding service on several Sabbaths during the quarter by storms, but when the weather has been favorable our congregation at Garwin has been larger than for some time past. Some of our Society here who have been irregular in attending church have taken a new interest in religious worship; this is encouraging. During the quarter we greatly enjoyed a visit from Bro. O. U. Whitford, who spent a part of two weeks with us, visiting among our people and preaching twice. We were very much encouraged by his preaching, counsel and words of cheer. The second Sabbath in June I spent at Trenton, Minn., as delegate to the Semi-annual Meeting, and the last Sabbath in the quarter was spent at our Association at Milton, Wis.

For the quarter I report 11 sermons, 11 prayer-meetings, 56 visits, 172 pages of tracts distributed. Traveling expenses chargeable to your Board is \$14 11. My earnest prayer is for more consecration of myself and all I possess to Christ and his word.

GARWIN, IOWA, July 5, 1892.

FROM J. S. POWERS.

We have been sorely pressed in this country with cyclones, floods and wash-outs to such an extent that I failed, in the months of April and May, to reach any of my appointments at any distance from home, and since then have received letters from all requesting me to postpone my meetings until they could catch up with their crops. Such is the condition of North Texas and Indian Territory. But Southern Texas is ruined by droughts. I have in the meantime been preaching wherever opportunity offered in reach by horse-back, distributing tracts and papers and engaging the people in religious conversation. I can report only one convert from Creed to Christ this quarter, a Dr. Brown, of Ardmore, I. T., a Christian minister of considerable ability. The battle was a long and hard one, but at last he said truth was too hard for him and he was compelled to yield, and to-day keeps holy God's holy day. But he surrendered reluctantly, forcing me to discuss by letter and in person every text and stronghold of no-lawism. As far as I have been able to ascertain he is a man of good standing and influence. I pray God he may be a blessing to us and we to him.

I received a very encouraging letter from Bro. Quillen a few days since. The prospects are that we will have several additions there at my next visit which will be in a few days. I am sorry to say I am too poor this year to get to Conference, but my heart will be with you all. Tell the brethren at Conference I send a special request for prayer for myself and work that I may have grace and wisdom for my Master's service. May God, our Saviour, give you all a pleasant and profitable time is my prayer.

BONITA, TEXAS, June 30, 1892.

FROM J. L. HUFFMAN.

At the beginning of the quarter I was at Jackson Centre, Ohio., where I remained ten days. Held fifteen meetings. We had a good work in the Church, and twelve were added to the membership.

I next returned to Portville, N. Y. Here I preached twenty-eight times, in addition to meetings held before going to Farina, Ill. The Portville church has been greatly benefited, and thirty-nine have been added to its membership.

I held twenty-three meetings with the West Genesee Church. This church has become very weak, with but few members left. We had a good meeting, a number of conversions and two additions to the church by baptism.

At Richburg I held an interesting and profitable meeting of about four weeks. Preached thirty-four times. The church was revived and difficulties settled by which certain persons were restored to the church membership. Five were baptized and joined the church, and a Y. P. S. C. E. was organized with twenty-five active members.

During the quarter I attended the Quarterly meeting at Hebron, Pa., preached at Hebron Centre, Shingle House, Ceres, on Deer Creek, and at Bedford school-house. I also attended the session of the Western Association at Little Genesee, and continued meetings after the As-

sociation. Preached eight times, had a good meeting and a number of conversions. They were expecting to have baptism the last Sabbath in June. The result I have not yet heard. Twenty-nine have been baptized and added to the Adams, and five to the Farina Church during the quarter, as the result of the meetings held with them the previous quarter.

This ends the labors of the Conference year, which have been attended by the blessing of our heavenly Father, for which we give thanks. Have preached 411 times, and made 522 visits and calls, have organized five Y. P. S. C. E., and two Sabbath-schools. One hundred and forty-six have been added to the churches where I have held meetings, one hundred and twenty-three by baptism.

P. S.—Since writing the above I learn that twelve have been added to the Little Genesee Church by baptism.

SALEM, W. Va., June 30, 1892.

FROM D. K. DAVIS.

The regular appointments of the church, embracing the Bible-school and Young People's Prayer-meeting, have had a fair attendance, with the usual interest. We need, and some are praying for, a revival. Our heavenly Father has blest us with an abundance of rain this spring so that the prospect for crops is very encouraging. The prejudice that seems to exist against South Dakota is due to ignorance in regard to the facts. If those seeking homes where land is cheap and soil rich will come and see for themselves, we are sure they will settle with us. What we are especially anxious about is that they shall secure homes before the price of land is too high. There are still a few quarter sections, not far from the church, held at ten dollars per acre. One can be bought for less if taken soon. We hope to be remembered in prayer, not by the members of the Board only, but by all the dear brethren and sisters, that, as a church we may be not only the faithful exponents of Sabbath truth, but that we may be recognized as a power in this community for the salvation of the unconverted.

SMYTHE, South Dakota.

BEHOLD THE LAMB OF GOD!

Behold him when he was baptized, and the heavens were open and the Spirit descended, and God, the Father, spake and said, "This is my beloved Son in whom I am well pleased!" Behold the Lamb of God as he is led of the Spirit into the wilderness of temptation! Behold him all night in prayer! Behold him at the tomb of Lazarus when death fled and the dead came forth in the power of life! Behold him in the garden praying with his face upon the ground, and sweating as it were great drops of blood! Behold him with a crown of thorns upon his brow! Behold him going without the gate, bearing his cross! Behold him with hands and feet nailed to the cross! Behold him as he bows his head and cries, "It is finished!" Behold him as the Roman soldier pierces his side! Behold him in the tomb! Behold him as he rises from the dead! Behold him as he walks with two of his disciples and opens unto them the Scriptures! Behold him as he ascends up to heaven! Oh, may we all have a well-grounded hope in him, that we may be prepared to meet him when he comes the second time without sin unto salvation, to all that love him! "Behold, he cometh with clouds; and every eye shall see him, and all kindreds of the earth shall wail because of him. Even so, Amen."

LEROY F. SKAGGS.

WOMAN'S WORK.

SERVE GOD AND BE CHEERFUL.

"Serve God and be cheerful," self balanced
Whether fortune smile sweetly or frown.
Christ stood King before Pilate; within me
I carry the sceptre and crown.

"Serve God and be cheerful." Make brighter
The brightness that falls to your lot.
The rare or the daily seraph blessing
Profane not with gloom and with doubt.

"Serve God and be cheerful." Live nobly,
Do right and do good. Make the best
Of the gifts and the work put before you,
And to God, without fear, leave the rest.
—William Newell, D. D.

PROFESSOR WHITING made some fine points in what is reported as an interesting address given at the annual meeting of the Baptist women, in their missionary gathering. "Her first message was to the mothers and home workers. When the early influence of home and church has been right all else comes easy, and the girls will almost spontaneously seek the place where they can do the most good. But too often the parents are unwilling to give up their children. They are like the pastor who, after making an earnest appeal for mission workers, asked if there were any in the congregation who would go, and was confounded by the rising of his own daughter. He stammered out, 'My dear, I did not mean you.' During the last sixteen years some forty or fifty of the Wellesley students had become foreign missionaries, but this number would have been much larger if many had not been held back by home friends. Miss Whiting told of the visit of a delegation of Ponka Indians to Wellesley. After the admiring guests had been shown over all the buildings and grounds, the chief said, 'It is the Book which has done all this for you. Why have we not had the Book?' Miss Whiting traced the links in the chain which had given us *the Book*, and made very impressive our obligation to pass it on to others."

DR. WAIT, who now has charge of the Shanghai Holiday Box, reports, on June 27th, that the boxes are packed and essentially ready for shipment when the time comes next fall. They are insured for the summer. The response has been very general and generous, and as a rule such things as the list in the RECORDER Supplement called for. Will those of you who may not have fully realized that the box closing was back in June, about the 10th, and who have hitherto been sending later, even up to Conference time, please "make a note on't," that nothing more for this year's work in this line can now be received. Dr. Wait and Mrs. Babcock will both be out of town; the time for sending is both up and past. Will those of you who did notice that this year's arrangement called for the closing of the box by June 10th, but who regretted that such a change of time had been made, both in the early call for Christmas gifts and because of the early arrival of them, please note the fact that the giving is reported as generous, and also notice that the shipping is not to be done now, but later, according to the custom.

Having a committee-woman up and dressed for her work, the question of meeting her in the matter requires simply this, that if June must needs be the time with her for closing the box, that the rest of us be likewise up and dressed at an earlier hour to send the packages for the box. This year's work, though done so early, is like those of preceding years, well done. Next year's plans will speak for themselves in due season. The one stipulation which

Dr. Wait made in accepting the charge of the box was that she be allowed to do her work by June 10th. Good reasons therefor lay back of her request.

THE Woman's hour of the North-Western Association, to be held by provision of the programme on Friday afternoon, was postponed until Sunday at 4 P. M. Mrs. Harriet Clark, Secretary, had charge of the hour. Though coming close to the adjournment of the Association when many were weary, the listening was given with evident pleasure—such is the testimony of one who watched the passage of this hour with a jealous eye. Heavy clouds had been persistently hanging about during the day, but the impress of the spirit of the hour was unlike the tendency of the cloudy, dark day towards depressiveness. One knew of a surety that the people there felt real interest in the cause common to us all, and also in the development of its interests through the special channel then particularly presented. The music, arranged for by Mrs. Nettie Burdick, was the anthem, "The Lord is my Shepherd," a quartette, "I Wonder if there is Room for Me!" beautiful in itself, and well rendered, and that favorite missionary duet, "Two Cents a Week." The papers presented were written by Mrs. J. W. Morton, North Loup, Neb.; Mrs. D. H. Davis, now at Alfred Centre, N. Y., and Mrs. C. M. Bliss, Milton. Mrs. Dennett read Mrs. Morton's paper. Mrs. Ingham read the one sent by Mrs. Davis. Following the reading of these papers Mrs. Clark called upon visitors from other Associations to speak of the condition of the work in their several Associations, either as presented at the recent gatherings of these bodies, or as they might be personally posted concerning it. These all testified of growth in interest and sympathy, and by such statements as proved that it is not a mere say-so that there is such growth. This we caught in passing one at the close of the hour, which testimony we like better to give you than our own: "You had a good hour to-day; it was good." The following, caught for a witness from the Corresponding Letter read at the close of the Woman's session prior to the adjournment, has its worth and because it comes from a source conservative during the years upon the question of Woman's organized work. The exact wording has slipped us, but its thought is found in this—an interest in the Woman's hour as representing a work amongst our people done by its women which would not be done if they did not do it.

AT the annual meeting of the Anglo-Indian Temperance Association, held in London, on April 28th, it appeared from the report, read by Mr. W. S. Caine, Hon. Secretary, that twenty-nine new temperance organizations had been formed during the year in British India and Ceylon, mainly as the result of the efforts of the Association's representatives, Rev. Thomas Evans and Mahant Kesho Ram Roy. The number of affiliated Societies is now 106. Details were given of Mr. Evans's tour of five months, covering 5,000 miles, and comprising addresses to 200,000 persons at eighty mass meetings. The Council of the Association adopted resolutions gratefully recognizing "the constant and valuable support given to their movement throughout India by the native press generally, as well as by the *Calcutta Statesman*, the *Bombay Guardian*, and other Anglo-Indian journals." The Council also acknowledged with thankfulness "the stimulus which has been given to the agitation at home and in India by the visit to this country of Mr. Alfred S. Dyer and Miss Soonderbai Powar."—*Banner of Asia*.

AMERICAN ADMIRATION FOR EUROPE.

(George William Curtis, in *Harper's*.)

We have long deferred to Europe in many ways, and our satirists and critics have scourged mercilessly what they branded as our servility. "Is the Hudson not broadly magnificent enough, O recreant American, that you must prattle of the Rhine? Is the—the—the—Capitol at Albany or at Washington so insignificant that you cannot forget a crumbling Coliseum or ruined Parthenon? Are not two millions of dollars for street cleaning in New York enough, that the streets of Berlin or Glasgow must be thrown in our faces? The Campagna, the Vale of Enna, Olympus, Hymettus, what are they to the prairies of Illinois and the farther West, to the Valley of Wyoming, to the Rocky Mountains?" So frowns indignant patriotism, speaking with firm set lips, and so the nightingale of the boards reproves us for scorning our own children whom Europe has not yet crowned with laurel.

But may not something be said for Europe? Although it is a country no longer young, is it so hopelessly senile that its approval is worthless? Because we are the child of the morning, with a boundless estate of the future, do we know everything so much more fully and wisely that we justly laugh at an older wisdom? Is it weakness that stirs desire in the heart of the young painter of the prairie to see the miracles of Raphael, of Titian, or Correggio? Is it servility that draws the American sculptor to study marbles of Angelo and Phidias? Is it distrust of his own land and its genius that sends the architect to the schools of Paris, the physician to Germany, the artificer to the countries that sent wonders of delicate art to the Philadelphia exhibition? Is it the shallow love of an echo that will not let the scholar rest until he comes face to face with the great masters of human lore, and treads the great libraries, their workshops? Is it slavishness or loyalty of the soul that makes the land of Chaucer and Shakespeare, of Burns and Scott, enchanted ground to the native of a continent which only, because it is of recent civilization, is not yet steeped in the soft air of glorious tradition?

Would not our melodious monitor agree that it is because other and smaller countries are so sincerely devoted to the maintenance of lyric art, so versed in it, so educated by taste and long training and experience, that their opinion is the opinion of knowledge, and therefore that their praise signifies what the verdict of less experience and training does not signify? Would not and should not the word of Linnæus command for a botanist a confidence which the diploma of many an excellent American college could not secure? When the audiences that made the fame of Thalberg, of Chopin, of Liszt, of Rubinstein, salute Paderewski, may we not listen with just prepossession? It is a familiar phrase of Cicero, *laudari a laudato*. Approbation from Sir Hubert Stanley is praise indeed, says our later version.

Is the case fully stated when it is said that we applaud because Europe applauds? Is it not rather because we find that Europe justly applauded? Its applause properly bespeaks our attention; but, in fact, our applause does not follow *ex officio*, like Diggory's laugh the Squire's familiar jest; it follows our own perception of desert—a perception undoubtedly and properly quickened and guided by larger experience.

CHRIST lays hold of the very foundations of society, and works his upward way to the very topmost stratum, taking with him all men, women, and children—poor, feeble, homeless, lost; and never resting until he has brought within the circle of his sovereignty and the hopefulness of his benediction men of every grade and quality.

THE beatitudes in the Apocalypse are for all overcomers. Heaven's rewards and crowns lie beyond battle-plains. Spiritual life always needs opposition. It flourishes most luxuriantly in adverse circumstances. We grow best under weights. We find our richest blessings in the burdens we dread to take up.

THE SABBATH RECORDER.

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

L. C. RANDOLPH, Morgan Park, Ill. CONTRIBUTING EDITOR.

CORRESPONDING EDITORS.

REV. A. E. MAIN, Ashaway, R. I., Missions.

MARY F. BAILEY, Milton, Wis., Woman's Work.

W. C. WHITFORD, D. D., Milton, Wis., History and Biography.

REV. W. C. DALAND, Westerly, R. I., Young People's Work.

REV. H. D. CLARKE, Independence, N. Y., Sabbath-school.

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

Is THE heart a well left empty? None but God its void can fill;
Nothing but a ceaseless fountain can its ceaseless long-
ing still.
Is the heart a living power? Self-entwined, its strength
sinks low;
It can only live in loving, and by serving love will grow.

FOR the past two or three weeks the newspapers of the country have been filled with "accounts" of the Homestead labor riot, and comments upon the same. These accounts and comments have varied almost indefinitely according to the sympathies or prejudices of the reporters and writers. In this confusion and contradiction we have deemed it best to withhold our own opinions until official investigation gives us the facts, and the cooling off of partizan passion in the matter enables us to look at them as such. In another column of this issue we publish an article from the *Independent*, by the Rev. Mr. Strayer, which sets forth the facts in a clear and concise way, and the lessons are well drawn. We commend it to all who are interested in the subject.

WE again call attention to the excellent provision made by our committee for reduced fare to Conference. We do this for the sake of emphasizing a few points. First, there is no certificate to vex passengers, ticket agents, and Conference clerks, but simply a round trip ticket, for one fare, good from August 20th to September 15th. Second, be sure that, whenever possible, your ticket is by the New York, Lake Erie and Western Railway to Chicago, and by the Atchison, Topeka and Santa Fe beyond Chicago. This, besides giving passage over two of the best lines in the country, saves all transfer of passengers and luggage in Chicago, as these two lines have a union depot. Third, be sure to ask for ticket to Kansas City and return, and then remember that you go to St. Joseph instead of to Kansas City. Fourth, arrange for your ticket from St. Joseph to Nortonville and return, before leaving Chicago, and save yourself further trouble. Fifth, notice the committee's plan to have our party leave Chicago on the evening train of Tuesday, the 23d, and, if possible, let Bro. Ordway, 205 West Madison St., know a little before hand that you will be one of that party, so that ample provision may be made for your accommodation. Sixth, read carefully the committee's announcement and these suggestions and then if you don't understand the matter write either to the committee or to the editor of the SABBATH RECORDER.

WHILE we are talking about going to Conference, how to get there, etc., it may be well to ask and answer some questions about *why* we should go. First, we should go to Conference for the unifying effects of it. We are a small people scattered over a big country, and if we always stay in our own little corner we are in danger of becoming estranged from all the rest through ignorance and lack of sympathy that comes by

personal contact with others in their surroundings. Second, the times are big with issues which affect, for weal or woe, the kingdom of Christ in the world. As a people we are made to feel these influences in a peculiar manner, and we need to sit in counsel over them until we see eye to eye, and join hand to hand and heart to heart in the defense and propagation of the truth, so precious to us all and so vital to our cause. It is easy to think that the time in which we are living is the most important of all, and we have talked about the great issues before us from year to year until the phrases we use seem commonplace and meaningless; but as a people, we are certainly in a crisis. At this approaching Conference, it seems to some of us, we must arrange for some important advance steps, or we shall, by failure to do so, make a backward movement. Let us go to the Conference, and go thoughtfully, prayerfully, seeking the path of wisdom, and the spirit of unqualified consecration.

RELIGION is, primarily, a state of heart. But this state of heart finds expression in some suitable forms. God loved the world from all eternity with all the intensity of his great Father heart; but the world knew little of that love until God revealed it in his wondrous plan of salvation. He "so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life." The apostle John directs attention to the display of that love when he says: "Behold, what *manner* of love," etc. The substance of the divine love is thus hidden in the bosom of God, and its fit expression is what he does for those who are the objects of his love. In like manner man's religious life is, primarily, subjective; it is a temper of soul, a state of heart. But what a man is finds expression in what he does, for "out of the abundance of the heart the mouth speaketh." "As a man thinketh in his heart so is he." While, therefore, it is of great importance that men live right, that they keep God's commandments in outward form, that they "deal justly, love mercy, and walk humbly," the place to find all these true manifestations of the perfected life is in a pure heart. This is the well-spring whence do flow all streams of right living toward God and toward men. Until we reach absolute perfection the prayer of David will suit us all: "Create in me a clean heart, O God, and renew a right spirit within men." This prayer covers all our needs as to the religious life.

THE HOMESTEAD AFFAIR.

BY O. O'B STRAYER.

The "Carnegie Works," as they are commonly called—although the legal title is "The Carnegie Steel Company, Limited"—are situated at Homestead, Allegheny county, Penn., and are the leading "works" of the kind in the United States. Indeed, there are but two similar plants in the whole country, one at Bethlehem, Penn., and the other at Joliet, Ill. They represent a capital of \$25,000,000, and give employment in round numbers to some 4,000 men. They are at present chiefly engaged in the manufacture of "structural" steel and armor plate, having large orders from the Columbian Exposition and the United States Government.

The creator and ruling spirit of them, as well as the controlling stockholder in them, is Andrew Carnegie, the well-known millionaire, philanthropist, and, last but not least, author of the somewhat noteworthy book, "Triumphant Democracy." The local man of affairs is H. C. Frick, formerly an independent operator of note, and largely the creator and conservator of the great Connellsville coke industry. Like

most successful Americans Mr. Carnegie has worked his way up from a boyhood of poverty to his present enviable position, and has, when but little past the meridian of life, not only shown himself worthy to "stand before kings," but, what is more to the purpose, has munificently endowed institutions for the benefit of the people, and has, in the leisure moments of an overcrowded life, written that which has given him foremost rank among the "literary fellows." He has also publicly announced his intention of giving away his large accumulations during his life, holding, substantially, that it is a disgrace to any man to die worth a million. Mr. Frick is not what is commonly known as a "popular" man, although one of our popular novelists has seen fit to represent him very favorably in one of his books—under a fictitious name, of course.

Some three years ago Mr. Carnegie, who is nothing if not a political economist, who never forgets that he was once a poor boy himself, and whose constant aim has been to bring about a co-operative relation between employer and employee, proposed to his army of employees a "sliding scale" of wages by means of which the employees could participate in the fortunes of the firm. The "sliding scale" worked after this manner—as the price of steel advanced the wages of the men advanced, and as the price declined their earnings declined in proportion. But while there was no limit to an advance of earnings on the scale, there was a point at which the decline stopped. This was known as the minimum, and the figure on which it was based was \$25 per ton for 4x4 Bessemer billets. This was manifestly to the advantage of the employees. At this rate the skilled workman could earn wages compared with which the salary of country lawyer, doctor or clergyman was beggerly in the extreme. Sixty to ninety dollars a week were not an uncommon wage, and even one hundred and fifty were possible. Compared with the three dollars a week earned by the Southern cotton picker, this did reasonably well.

Subsequently, the company put in costly machinery which enabled the workmen to increase largely their earnings, and at the expiration of three years (June, 1892), for which the scale was adopted, asked the workmen to consent to a reduction of the "minimum" to \$22 per ton, claiming that under the improved conditions, better wages could be earned at \$22 than formerly at \$25. When the workmen refused this, the Company offered to compromise at \$23. This being likewise refused, the Company "shut down" the works.

Immediately the works were taken possession of by the men with the avowed purpose of not allowing any one else to labor in them. Not satisfied with this, they took possession of the town. An "Advisory Committee" of fifty members of the "Amalgamated Association of Iron Workers" assumed the right of municipal government. They planted the iron heel of Anarchy upon the neck of constituted authority, and proceeded to occupy the town in the fullest sense of military occupancy. The post office, the railroad, the electric light plant, the river, the burgess's office, the streets, were all placed under the strictest surveillance. Guards were stationed at every approach, and no one was allowed to enter the place who could not give an account of himself satisfactory to the mob. Mr. Carnegie could not have approached his own mill had he desired to do so. I question whether Governor Pattison, General Howard or President Harrison could have done so. South Carolina was never in a clearer state of rebellion than were these people. The town of Homestead presented the anomalous condition of an American town in the hands of an anarchistic mob. It was Charleston without the poor apology of States Sovereignty; it was Harper's Ferry with John Brown left out.

After enduring this state of things all too long—an hour would have been too long—Mr. Frick appealed to the Sheriff of Allegheny county for protection. Sheriff McCleary—who is in no degree a small, timid, or vacillating man, but a good, fair executive officer, in every way worthy of his position as chief executive of the fifth county in point of wealth and population in the United States—visited Homestead

and had a conference with the "Advisory Committee." The committee suggested that they be allowed to appoint deputies from their own number to protect the town and works. This proposition being very properly declined, the sheriff sent up a detachment of such deputies as were at his command—some twelve, I believe—with the result of having them summarily dismissed from the town under penalty of bodily hurt. They should have stayed, even though it were to be torn to pieces—but what are twelve men against 5,000?

Having twice appealed in vain to the county authorities—no blame to the authorities so far as I can see—the Carnegie Company wired to Pinkerton for a force of detectives to guard the works. When these men came they were set upon by the mob with revolvers, rifles, and cannon, and compelled to surrender. After surrendering—and they raised the white flag four times before it was regarded at all—they were treated with a degree of contumely and violence never paralleled in American history. A mob of men, women, and hoodlums, set upon them and abused them in a manner which calls to mind the worst scenes of the French Revolution. They were beaten with clubs, brooms, and fists; they were spit upon; handfuls of dust and sand were thrown with blinding effect in their eyes; their personal effects were torn from them and appropriated by the mob; their eyes, at least in two cases, were knocked out; one man who wore a "G. A. R." badge was the object of special animosity.

All this time the Sheriff of Allegheny county was telegraphing to the Governor at Harrisburg for help, with no better result than that of the poor fellow who appealed to Hercules. "You have not exhausted your own resources," was substantially the repeated answer of the Governor; "until then it is not my business to interfere."

Now it seems to me that we have several lessons to learn from this Homestead affair, and we had better stop right here and learn them. Lesson first is that we have in this country a growing class of people who care no more for law than they do for the dirt under their feet. These Homestead people had no ground of complaint worth mentioning. Their only grievance was a proposition on the part of their employers to readjust the "sliding scale" so that it would "slide" down a couple of notches, if need be, as well as up, *ad libitum*. This will be seen to be entirely reasonable and right when we remember that the employers had, at great cost, so facilitated production as to enable them to earn more at the reduced minimum than they did before. But instead of yielding, or at most walking quietly out, they arrogated to themselves supremacy to the law, and occasioned the cruel death of more men than the Chicago Anarchists, who forfeited their lives for their crime.

Lesson number two is that new issues must be met with new methods. The Homestead riot has at least demonstrated one thing to the satisfaction of every citizen in the Commonwealth, unless it be Governor Pattison, and that is, the utter inadequacy of the *posse comitatus* to cope with such outbreaks. In the expressive slang of the day, it is a "back number." It is not current; it will not go. Men will not have it. It is doomed to "innocuous disuetude." It originated under entirely dissimilar conditions. It had its origin in the days when there were next to no national troops, no national guards, and when, by reason of its isolation, each county was compelled to manage its own affairs without hope from outside. Since then we have invented and applied the railroad, the telegraph, the telephone. States are nearer each other today than neighbors used to be. The National Guard has succeeded to the *posse comitatus*.

The idea of calling out a local force of civilians to quell a disturbance of the magnitude of that at Homestead is absurd on the face of it. Napoleon might have taken twelve men and conquered a peace under similar circumstances; but I doubt it. Even the sheriff of a great county like Allegheny cannot make "bricks without straw," and it is certainly asking him to do that and more when he is expected to nip an incipient rebellion in the bud without nippers, to put down an army without soldiers.

Who are to constitute this sheriff's posse?

The men who are willing to go are not worth calling out, and those who are worth calling out are not willing to go. They very naturally say: "We have city police, we have State militia, we have national troops; we are taxed to support all these. Why, then, should we leave our families and our business to risk our lives in perilous duty, for which we have already made ample provision in the shape of constabulary and military organizations?" Why, indeed?

When we consider the risk of life involved, the odium attaching to such service, and the almost certain financial loss incurred by those whose business relations make them in any way dependent upon the patronage of the general public, it is too much to expect a prompt and adequate response to the appeal of Allegheny or any other county. One gentleman who did so respond during the memorable troubles of 1877, says that carrying a rifle for twelve hours cost him many thousands of dollars, to say nothing of that which money could not measure, the precious health of his wife—a high price for an American citizen to pay in time of peace.

Lesson number three is an old one, and we can find a text for it in the proverb: "It makes all the difference whose ox is gored." Certain gentlemen are disposed to make partisan capital out of this affair at Homestead. They say somewhat hysterically: "See! See! See! J-i-s-t see what they are doin' of out there at Homestead!" The answer is at hand. It is this: "Gentlemen, even on the reduced scale the lowest skilled workman in Homestead is making about six times as much per day as your highest skilled colored workmen in the South. If you are suffering to turn on the light, better reverse it and turn it on where it will do the most good."

Lesson number four is this: Are not we Americans old enough and wise enough to have learned by this time that mob law or lynch law, whether North or South, will not answer? Private property must be respected. The rights of the individual must be respected. Mob law and lynch law must be deprecated by every good citizen. We have laws, and good ones at that, and to law our final appeal must be made.

BROWNSVILLE, PENN.

MISSIONARY SOCIETY.

The Board of Managers of the Seventh-day Baptist Missionary Society met in the Pawtuck church, at Westerly, R. I., Wednesday morning, July 20th.

Wm. L. Clarke in the chair. Prayer by O. D. Sherman. The Recording Secretary being absent A. S. Babcock was appointed Secretary *pro tem*.

Present, 15 members and 1 visitor. The Treasurer presented his report which was approved and ordered recorded.

After reading the correspondence the following business was transacted:

Voted that we appropriate at the rate of \$75 per year each to the Linklaen and Otselic churches for 1892, for such time as they shall have a pastor.

Voted that we request the General Conference to appoint a Committee to look after the matter of our representation as a denomination in the National Religious Exhibit at the Columbian Exposition.

The following resolutions were unanimously passed:

WHEREAS, G. H. F. Randolph, our missionary in China, has at different times during the past year, written to the Board, expressing his conviction that it would be best for himself and family to return to America, and also in a letter of June 1st replying to the action of the Board of April 20, 1892, reiterates his convictions on the subject by saying: "Perhaps you will yet see the matter in the light we have presented it and feel inclined to grant our request." Therefore,

Resolved, That the request of Bro. G. H. F. Randolph to return to America be granted, the same to take ef-

fect as soon after the arrival of Bro D. H. Davis on the field as practicable.

Resolved, That in this action of the Board we express feelings of the utmost kindness and appreciation for the work Bro. and Sister Randolph have done in China, and earnestly desire their continued interest in all our efforts to build up the cause of Christian missions, even as we shall pray for their usefulness wherever the Lord shall call them to labor.

Voted that we approve of the plan suggested by Bro. D. H. Davis, that he should return to China this fall, and that his wife remain in America another year.

Voted that Dr. John G. Swinney be authorized to procure medicines needed at the medical mission in China.

ORDERS GRANTED.

A. E. Main.....	\$300 96
D. H. Davis.....	137 96
O. U. Whitford.....	210 70
Madison Harry.....	152 81
J. L. Huffman.....	172 11
L. F. Skaggs.....	103 60
J. S. Powers.....	150 00
S. I. Lee.....	157 48
E. H. Socwell.....	51 61
J. M. Todd.....	31 55
Pleasant Grove Church.....	25 00
Hornellsville ".....	18 75
West Union ".....	10 00
Greenbriar ".....	10 00
First Westerly ".....	18 75
Second ".....	25 00

Adjourned.

Wm. L. Clarke, *Chairman*,

A. S. Babcock, *Rec. Sec. pro tem.*

ORDINATION.

A council called by the Friendship Seventh-day Baptist Church, at Nile, N. Y., met July 20, 1892, for the ordination of M. B. Kelly to the ministry. Meeting called to order by the church clerk, L. H. Kenyon. Opening prayer by J. Kenyon. G. W. Burdick was elected chairman and T. R. Williams conductor of the examination. After about two hours of examination the council expressed its satisfaction by vote and proceeded without the usual ordination sermon. Charge to the candidate was given by T. R. Williams, followed by the laying on of hands and consecration prayer by J. Kenyon. A charge to the church was given by G. W. Burdick. The right hand of fellowship was given by A. A. Place, then followed a general hand-shaking by the audience with the candidate. Benediction was pronounced by the candidate.

All passed off very pleasantly, and it was remarked by many that Bro. Kelly stood the questioning well. After his giving some religious experience and feeling in respect to the call to the ministry, the questions were confined quite closely to the fundamental doctrines of our faith, but came short of getting through all that are held as fundamental and essential; and so far as we know, all agreed that the examination was sufficiently thorough and that the candidate could tell a number of things that were not asked for in the council. Thus has the church formally seconded what is believed by all to be a divine call to go forth and preach salvation to lost men. But there is something in the *devotion* of a consecrated pastor and people that goes far deeper than form, and means perfect peace with God, and practical piety among men.

M. G. STILLMAN, *Sec.*

MANY a successful business man owes his success to the keenness of judgment of a partner whose name does not appear in the firm name or shop windows, and who is not supposed to have any connection with the business, and that partner is his wife, in whom he is wise enough to confide, and whose superior judgment, it is to be hoped, he properly appreciates.

YOUNG PEOPLE'S WORK.

ARE you going to attend the Conference? If so, why? If not, why not?

LET us all go who can, but let us take heed how we go and why. We ought to have a definite purpose.

WE ought to be first Christians, and then loyal Seventh-day Baptists. The Conference will not be so wonderful a gathering as the great Y. P. S. C. E. Convention in New York, but it ought to be dear to us as the highest council of our beloved denomination. Let us therefore study what it means for us that we are Seventh-day Baptists, and in the spirit of that study let us attend the meetings, that we may learn if we are not satisfied with our study, that we may catch the inspiration of others, and that we may communicate what we have to others.

THE PLEDGE.*

Before studying what I believe to be the Scriptural teaching in regard to vows and promises, I thought with the most of our members that the iron-clad Christian Endeavor pledge was a good thing, but since what thought and research I have been able to give the subject, I am almost sorry to say I could not sign it with you.

While I cannot hope to convince you contrary to your present belief, to be honest with you and true to my own convictions of right I must, as best I can, write what I believe to be my duty.

In Ecc. 5:5 God says, "Better is it that thou shouldest *not* vow, than that thou shouldest vow and *not* pay." In signing this pledge you make *eight* solemn promises which it seems to me no one but a Christian ripe in experiences of self training can keep and never fail.

If through carelessness, thoughtlessness, or *ennui* you fail to perform *one* of these requirements you are before God guilty of breaking a solemn promise. A great share of those who take this pledge are quite young, light hearted, and to a great degree *thoughtless* Christians. I fear you and I too nearly forget our word is as sacred as our honor or good character. It is so easy to say, "I pledge you my word." Such an easy thing to promise to do this or that and in a few days, or at most months, nearly or quite forget we had pledged our sacred word.

If you and I do not lead the life of a devoted Christian we need more of the grace of God in the heart, more love for him which will give the spirit of self-sacrifice rather than any promise to *be* good or *do* good. Mr. Moody says, "Good resolutions without the grace of God in the heart are *worse than useless*." I have known people to make good resolves and solemn promises to lead a Christian life (and I believe at the time they intended to keep them), but their good resolutions were "worse than useless," because Almighty God was not their *entire* dependence. I fear the pledge would bring the thought, "I must do this because I *promised* to," and not because Jesus left his throne in the glory and came into this world to suffer and die for me, and now blessed Jesus all I am and have is thine, and it is my delight to serve thee *whenever* opportunity offers.

*Read before the North-Western Association, in the Young People's hour, by Mrs. Alice M. Jewett, Milton Junction, Wis.

"For as many as are led by the spirit of God (no man-made promises) they are the sons of God." "For we have not received the spirit of bondage again to fear, but we have received the spirit of adoption whereby we cry Abba, Father." We are free men and women, boys and girls in Christ Jesus, with no man-made chains to bind that freedom. The more promises we nail into God's plan of salvation and holy living the less we depend upon the only true source for them. If we do not love the Lord Jesus Christ enough to serve him faithfully, no pledges will make us render an acceptable service. Forced Christianity is not what God requires of us, neither is it pleasing to him. "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." God's Word tells us, "The Lord will give strength unto his people," and, "Trust ye in the Lord forever (no man-made pledges mind you), for in the Lord Jehovah is everlasting strength."

When Paul thrice asked him to take away his physical infirmity the answer came, "My grace is sufficient for thee, for my strength is made perfect in weakness." When Paul constantly realized his weakness, God could impart to him in a great measure his own unlimited power. So we, in order to honor Christ by our lives, must depend entirely and alone upon the fountain head for strength.

You may say, "If you can take the church covenant why not this?" Aside from being almost entirely different in nature, the church is an institution ordained by God, this man originated.

If we as Christian Endeavorers do not put the organization ahead of the church, the latter must come first in its appointments and in our hearts. It is necessary if we sustain the church organization for us to take the church covenant, not for ourselves alone, but for the good of the church at large, in order to insure its purity and maintenance. The pledge is largely for our own spiritual growth which can come from no human source—at least from no pledges to live as a Christian should. " whatsoever ye shall ask in prayer, believing ye shall receive." If we ask for strength or wisdom, "God giveth to all men liberally, and upbraideth not." Is it not enough? Why need we go outside God's promises for anything? His holy spirit in our heart, and revealed word in our hand, is all we need. "My grace is sufficient for thee!" "The Lord shall guide thee continually" is his promise. He, and he alone our ever present help, and now my brothers and sisters, "Prove all things, hold fast that which is good. Abstain from every appearance of evil."

THE WORK OF THE SOCIETY OF "THE KING'S DAUGHTERS."*

BY MISS JEAN DUNN.

Only a tiny silver cross with three little letters thereon; but already I hear you saying, "What! another pledge! Why, we have so many organizations now that we are over-worked half the time, and then do not accomplish what the various pledges require." I admit that there is such a thing as carrying even so good a thing as organized effort to an extreme, and if any other than the little Maltese cross, with the magical little letters, I. H. N., enscribed thereon had been held out to me, I doubt very much if I could have taken it. But when you know the meaning of these letters you will understand at

Read at the Young People's hour of the North-Western Association.

once why I had no desire to refuse it, and you will understand, also, something of the beauty, the sweetness, the strength of the motto that binds the hearts of one hundred and fifty thousand women in loving sympathy.

I. H. N.—"In His Name." That is the motto of the Society of the "King's Daughters." Their badge is the little cross, or a knot of purple ribbon. They have no so-called pledge, but this is their consecration card:

Each morning I seek to give myself to my heavenly Father for the day; praying, Take me, Lord, and use me to-day as thou wilt.

Whatever work thou hast for me to do, give it into my hands.

If there are those thou would'st have me to help in any way, send them to me.

Take my time and use it as thou wilt.

Let me be a vessel close to thy hand and meet for thy service, to be employed only for thee and for ministry to others "In His Name."

Ten noble women, who are still the leaders of the Order, organized the first Circle, Jan. 13, 1886. They took the number "ten" from the "ten times one is ten" idea of the Wadsworth Clubs; as also their general motto: "Look up and not down; look out and not in; look forward and not backward; lend a hand." That original Circle is now organized as the Central Council of the Order, and has its head-quarters in New York City. The president of the Order is Mrs. Margeret Bottome, whose name is familiar to the readers of the *Ladies Home Journal*, one whole page of which is filled with her loving, helpful letters to young women. The organ of the Society is a monthly magazine, called *The Silver Cross*, and is issued from the Central Council. Any club of ten or more constitute a Circle. This Circle chooses its own name, its motto, and its work. Herein lies one secret of the vast amount of good which has been and is being done daily and hourly by the King's Daughters. Whatever work right around and about them seems most in need of being done, they choose as their particular mission. Thus each individual is brought to see that "the duty which lies nearest" is *the* duty which should demand her attention at once. Each member of the Circle thus becomes a missionary in the truest sense of the word; and she must so consider herself if she be a true daughter of the King. Her mission is to minister to the needs of others in any and every way possible; to lift the weight from heavy hearts; to relieve the tired hands; to smooth the pillows for the poor throbbing head; to while away the dreary hours of the invalid with reading or music; and hundreds of other little things which the loving heart and the willing hand ever finds to do.

Little things, did I say? Yes, for so they seem oftentimes to the doer. But ought we to call that word or deed which brings some of the sunlight of heaven down into a sad human heart, a *little thing*? We make sad mistakes oftentimes by forgetting those words of Christ: "He that is faithful in that which is *least*, is faithful also in *much*." The daughter of the King is never at a loss to find this sort of personal work. Besides this, the members of her Circle usually choose some work in which they may unite. The choice of work is unlimited; indeed, limited only by the needs of humanity. The following are some of the lines of work: the establishment of kinder-gartens, kitchen-gardens, dispensaries, etc.; the support of homes for the poor, the aged, and the orphans; all sorts of work for hospitals, such as furnishing of rooms, raising funds for training of nurses, keeping the wards supplied with flowers, giving of reading matter, etc.; in the cities, mission work of various kinds; tenement-house

work, furnishing of warm lunches in pleasant rooms to the tired shop-girl and cash-girl for a trifling sum; maintenance of reading-rooms for the poorer classes; and many, many other things which I cannot take time to mention here.

The educational plan carried out in the "School and College Extension" movement is just now receiving considerable attention. Many among the highly educated of the "Daughters," have offered their services as teachers, to any other member of the Order; the lessons to be carried on personally or by correspondence. As this is strictly a private, personal work, many sensitive ones who have longed for an education they had never hoped to gain, have gladly taken advantage of these generous offers and already begun their work.

I have already spoken of the maintenance of homes for orphans. Some Circles take one of these little ones to care for at their own homes. One Circle sent for "a dear little thing with black curly hair, and black eyes." They were somewhat surprised when it came to them to find that, in addition to the black hair and eyes, it possessed a black skin also. But they kept it and cared for it till it passed on to the land "where all souls are white." The work is not confined to young women. There are circles of aged women and middle aged. One old lady of eighty years made, with her own hands, quilts for sixty of these little beds in an orphan asylum. There is now a department of "King's Sons," whose members are doing grand work for Christ. There are also a great many circles of little daughters and sons, and many stories of the self-sacrifice and bravery of these little ones come to our notice. "There was one little lad of twelve years, whose father, in passing through a strange city, was invited to attend a banquet of business men. Not liking to leave his son alone at the hotel, he took him to the banquet, and at the table when the wine was poured, the child touched the little silver cross fastened to his watch-chain, and said gently to the waiter, 'I don't take any wine, neither does papa. I wear this little silver cross.' That little cross his mother showed, saying, in a voice choked with tears, 'I took it from his breast when he lay in his coffin, and put another in its place. He could not do great things, but he did many lovely little things, and I know that in this instance his loyalty to his little cross caused many a well-filled glass to be pushed aside untouched.'"

We heard lately of one little girl who had a good idea of what a King's Daughter ought to be. Some one had given her a hen and several chickens. She was greatly attached to them, and was terribly grieved one day to find the old hen missing. She was greatly puzzled as to how she should care for them now. She did the best she could that night, and the next day, after going out to look after them, she came running in crying, "Oh, mamma, mamma! I have a King's Daughter out here; do come and see her! One of the neighbor's hens has come to take care of my little chicks." A day or so after, the mother, going out to see them again, discovered a piece of purple ribbon tied around the old hen's neck. The little girl, unbeknown to any one, had placed it there, deeming her well-worthy the royal badge.

While the members of the Order are doing noble deeds, are striving hard to lessen the evils in the world, and to relieve the sufferings of the heart-sick and down-trodden, after all we must not place too much emphasis on the deed done, for it is intended that the great, grand aim of

the members should be to become "as a daughter of the King, all beautiful within," and to so open our hearts to Christ's love that the depth, the beauty, the nobility of that love may reach out, through us, to the heart of every human creature whose life may, in any way, touch ours. Every soul has its own cross to bear, and thousands are sinking beneath the heavy weight.

What can we do? We cannot often take their cross from them; but can we not do what is far better, point them to the Bearer of the great cross, that he may either take it from them, or teach them so to carry it that it shall become a rich blessing, instead of a heavy burden. This is our work. And ought we not bear our own cross more willingly when we know that because of it we are better enabled to reach other burdened hearts? Human hearts sometimes seem very hard to reach. But a loving sympathy is the golden key which unlocks all, sooner or later. The sympathy which the tender Christ had is the sympathy we must have if we are to do his work in his name. Oh, how the hard things grow easy, the disagreeable things pleasant, when our fingers lovingly clasp the little cross, and we whisper the words, "In his name."

Duty then becomes a beautiful thing. The mountains before us melt suddenly away; for, oh, what is there that we cannot do, in His dear name! Life becomes worth the living, if for nothing more than to give the "cup of cold water," to the parched tongue.

"True worth is in being, not seeming,
In doing each day that goes by
Some little good—not in dreaming
Of great things to do by and by.

For whatever men say in their blindness,
And spite of the fancies of youth,
There is nothing so *kingly* as kindness,
And nothing so *royal* as truth."

As daughters of the King of kings, there ought never to be a time when we forget for one moment our royal lineage, and the grand responsibility which it places upon us.

"Jesus, in Thy name we glory!
Name of every name the best!
'Till all lands shall hear the story
Of Thy love, how can we rest?
In thy name, and at thy word,
We would labor for thee, Lord.

'In his name' sad homes shall brighten,
Eyes forget they used to weep,
As we bring His lamp to lighten
Those who lie in darkness deep!
Souls shall wake from sin and shame,
At the sound of His dear name.

'In His name,' O sons and daughters
Of the loving, gracious King,
We will sow beside all waters;
To his feet fresh trophies bring;
Grace and strength are ours to claim,
While we labor 'In His name.'"

OUR MIRROR.

OUR missionary, Mr. Huffman, writes as follows, under date of July 4th: "At the time of my last writing I was at Jackson Centre, Ohio, where I remained ten days, holding meetings. As a result twelve were added to the church, ten by baptism. From there I went to Portville, N. Y., where thirty-nine were added to the church. The Y. P. S. C. E. now numbers about fifty active members, and is doing a good work. I also held meetings at West Genesee three weeks, where there were a number of conversions. The next meeting was held at Richburg, N. Y., where we have quite a large church. Difficulties were settled, backsliders reclaimed, and five were added to the church by baptism. Following the Western Association, at Little Genesee, N. Y., was a revival interest, so that I remained there a few days; of the final result I have not yet heard. During the Conference year I have preached four hundred and thirteen ser-

mons, having held meetings with thirteen churches. There have been added to the membership of these churches one hundred and forty-six, one hundred and twenty-three by baptism, and twenty-three by letter or experience."

Mr. Huffman is now in West Virginia, and plans to remain in the South-Eastern Association until Conference, spending his time visiting the small churches and holding meetings.

A. B.

LEONARDSVILLE, N. Y., July 21, 1892.

NOTICE TO LOCAL SOCIETIES.

Please take notice that all pledges made to the Young People's Committee, either for the salary of Eld. Huffman or for the Tract Society, should be paid to the treasurer, William C. Whitford, Berlin, N. Y. Because the Committee has asked your advice at the Associations in regard to a change of the treasurership do not infer that the change has been already effected, nor that it is by any means certain to be made. To those who have not renewed their pledges of last year, let it be said that Eld. Huffman's salary remains the same as last year, and your contributions are needed.

WILLIAM C. WHITFORD, *Treas.*
BERLIN, N. Y., July 21, 1892.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1892.

THIRD QUARTER.

July 2. The Ascension of Christ.....Acts 1: 1-12.
July 9. The Descent of the Spirit.....Acts 2: 1-12.
July 16. The First Christian Church.....Acts 2: 37-47.
July 24. The Lame Man Healed.....Acts 3: 1-16.
July 30. Peter and John Before the Council.....Acts 4: 1-18.
Aug. 6. The Apostles' Confidence in God.....Acts 4: 19-31.
Aug. 13. Ananias and Sapphira.....Acts 5: 1-11.
Aug. 20. The Apostles Persecuted.....Acts 5: 25-41.
Aug. 27. The First Christian Martyr.....Acts 7: 54-60, 8: 1-4.
Sept. 3. Philip Preaching at Samaria.....Acts 8: 5-25.
Sept. 10. Philip and the Ethiopian.....Acts 8: 26-40.
Sept. 17. Review.....
Sept. 24. The Lord's Supper Profaned.....1 Cor. 11: 20-34.

LESSON VI.—THE APOSTLES' CONFIDENCE IN GOD.

For Sabbath-day, Aug. 6, 1892.

SCRIPTURE LESSON.—Acts 4: 19-31.

GOLDEN TEXT.—They spake the word of God with boldness, Acts 4: 31.

INTRODUCTION.—This lesson is a continuation from the last without any intervening verses, and begins with Peter's reply to the command of the Sanhedrim not to speak any more in Jesus' name, after which they reported to their own company what had happened.

EXPLANATORY NOTES.—v. 19. Here both Peter and John are represented as speaking; before it has been Peter only. "Answered them." Wouldn't this seem like a "contempt of court?" But it is another illustration of their boldness. "Whether it be right in the sight of God to hearken unto you more [rather] than unto God judge ye." Their actions come under the jurisdiction of God, the Judge of them all. Earthly rulers are to judge in righteousness, and rule subject to, and in harmony with, the great Ruler of the universe. v. 20. "For," introduces the reason of the preceding request: "Judge ye." For to us, conscious as we are of the divine will, it is morally impossible not to speak what we have seen and heard about Jesus. v. 21. "They." The Council. "Further threatened." In addition to their threats in the 17th and 18th verses. "Finding nothing how they might punish them." That is, they were absolutely unable to devise any kind of punishment that it would be safe to inflict "because of the people," "who glorified God for that which was done." The people were against the rulers in this thing, and only saw in the miracle of healing such evidence of the working of God as called forth from their unprejudiced minds unstinted praise. v. 22. The disease was of such long standing that the miracle seemed the greater. v. 23. "Their own company." Meyer thinks this means their fellow apostles rather than the Christian Church in general, or

the church in the house of the apostles, or an assembly, as in 12:12. He thinks verses 31 and 32 partly show this by contrasting *all* the multitude with these mentioned here. v. 24. "Lifted up their voices to God with one accord." Here, if we understand it literally, is an audible and united prayer offered by the apostles all together and not simply by Peter, while the rest spoke mentally or with subdued voice. Meyer says it is to be assumed that there is already a *stated prayer* of the apostolic church at Jerusalem, which, under the impression of the last events of Jesus's life and the influence of the Spirit, naturally shaped and molded itself, in which, being applicable at this time, the assembled apostles joined with united inspiration. Those who do not belong to a church that has written or printed forms of prayer might object to this view. "Lord." This prayer begins with direct address. "Lord." Sovereign, Absolute Ruler. "Who hast made heaven," etc. This could refer to all other god but the true God, who is the Creator of all things. v. 25. "By the mouth . . . David." They quote here two verses of Psalm 2, ascribing it to David on the general assumption that the Psalms to which no other author is ascribed proceed from him, though the modern critics dispute David's authorship; but we prefer the generally received opinion, and this declaration of inspiration referring it to David. "Why . . . heathen rage?" Expression of astonishment and horror at the equally foolish and impious attempt of the revolters; for Christ came not to destroy the kingdoms of earth but to bestow the kingdom of heaven upon the nations. "People." Jews and Gentiles, and all wicked men who plan vanity. v. 26. "Kings." Those who have supreme power in the government of men. "Rulers." Princes or chief persons under kings. All these assemble and plot against the "Lord [Jehovah] and against his Christ."—Anointed (Messiah). Their plotting is against all religion in general and the Christian religion in particular, being averse to both, to true natural religion and true revealed religion. Christ was the Lord's Anointed. This is the word used in the Psalm 2:2 instead of Christ. He was anointed of God for his divine mission, not with natural oil, like priests and kings, but with the "oil of gladness." Psalm 45:7. This we suppose took place at his baptism, when the Spirit descended upon him in the form of a dove. See also Luke 4:18. The second Psalm is understood to be almost wholly Messianic, referring to Christ, although some think it has reference also to times and rulers cotemporary with the date of its authorship. v. 28. In reality the things predicted in the Psalms have happened to Jesus. "Herod and Pontius Pilate." These may well represent the kings and rulers of verse 26. "Herod." Probably Herod Antipas, tetrarch of Galilee (Luke 23:11), but also true of Herod the Great, king at the time of Christ's birth, and the one who sought the young child's life. "Pontius Pilate." Fifth Roman governor of Judea and Samaria, A. D. 26-36, by whose permission, though convinced of his innocence, Jesus was crucified. "Gentiles." The nations outside of Judaism. In religion, pagans or worshipers of false gods. "Israel." Descendants of Jacob whose name God changed to Israel after he had wrestled with him at Penuel. It means *one who prevails with God*. v. 28. Christ's death was according to the purpose of God from the foundation of the earth. He gave his life a ransom for sin. v. 29. "Their threatenings." Of the Sanhedrim in prohibiting Peter and John from speaking in his name. "Servants." The apostles, who execute God's will in publishing the gospel. "Boldness." Or freedom. "Thy word." The words that God gives them to preach concerning Jesus and the gospel. v. 30. While they pray for boldness for themselves they ask that God, on his part, will give the divine attestation and confirmation of their testimony by healing and by signs and wonders done by the name of the holy child, Jesus. This closes their prayer. There are at least four elements that properly belong to prayer, *viz*, Adoration, Confession, Thanksgiving and Petition. This prayer of the apostles contains adoration, confession of the sins of rulers and nations against Christ, and petition. v. 31. "Had prayed, the place was shaken." What testimony to the power of prayer! Not shaken by an earthquake, but by the power of the living God. "Filled by the Holy Ghost." This was an actual granting of their prayer of v. 29, for if filled with the Holy Ghost they would, as we immediately read they actually *did*, speak "the word of God with boldness."

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning July 31st.)

WHOM SHALL WE FEAR. Acts 4:13-20, Luke 12:4, 5. Bro. G. M. Cottrell says that "the more we are filled with the Spirit the bolder will we be, and the less will we have of the fear of man." Peter and John had been with Jesus and learned of him. Waiting for the promise they had been filled with the Spirit and now could

face multitudes and kings or rulers and boldly declare the truth. How different this from their former course when fearing what man might do they forsook their Lord and Master, and Peter went so far as to deny knowing who Jesus was. There is no coward like the man who fears to utter or stand by the truth on all occasions. Time servers and worldly-policy men may make successful politicians, but they make moral cowards and are unworthy the confidence of true men. We ought to fear God more than man. Fearing him we will keep his holy law though alone and despised, we will consult no convenience or worldly prospects. God will be honored first and then worldly gains be received if he is pleased to bestow them. Intellectual giants, and the world's mighty rulers will cower before the humble disciple of Jesus who speaks in his name with no fear but the fear of God. The Jewish Council marvelled that these disciples had such forensic power. They did not know the influence of the Holy Spirit that rested upon them.

SCRIPTURE REFERENCES.

1. God the *object* of fear. Isa. 8:13, Luke 12:1-5.
2. God the author of right fear. Jer. 32:39, 40.
3. Searching the Scriptures gives the understanding of fear. Prov. 2:3-5.
4. True fear is hatred of evil. Prov. 8:13; 16:6.
5. Filial and reverential. Heb. 12:9, 28.
6. Necessary to the worship of God. Ps. 5:7; 89:7.
7. Unholy fear a characteristic of the wicked. Rev. 21:8, John 9:22, Prov. 28:1.

—SOMETIMES the fear of man, or fear of children is seen in the Sabbath-school when the teacher fears to talk or question about the spiritual things contained in the lesson.

—PROBABLY much quibbling will be had in this lesson over the "unlearned and ignorant men," whether they could read and write, or whether all they said was an inspired utterance. Then the "notable miracle" will suggest the question of miracles and some contentious member will air himself on that question.

—COMING to the next lesson, the half hour for study will be spent on the age of the healed man, and the question whether or not the expression "holy child Jesus" proves that Jesus was not God manifest in the flesh.

—Now all this may be a part of the study, and helpful in getting facts that lead up to the spiritual or "Leading Thought." But it must be confessed that fear (not reverence) too often prevents teacher and scholar from finding the core of the lesson.

—TURNING from this thought, the question has been asked, What is the essence of teaching? Some say that it is "causing another to know." Another says, "It is causing another to do." Perhaps it is both. Teaching ought to give knowledge and skill, ought to fill the mind and shape the conduct. This intimates that teaching is also *training*. Very well, the work essential is to teach and train, to bring the scholar to something he did not before have and help him to make a good use of it. Unless one can in some degree train he can not teach. That is a most successful teacher who can direct, control, and shape the feelings, thoughts, words, and ways of his scholars or children. He may not for the time being be conscious of it, but results in time may show it to be the work he did. Surely a teacher occupies an important position, accepts a sacred office.

REDUCED FARE TO CONFERENCE.

Arrangements for rates to Conference have been completed for all through passengers at one fare for the round trip. Delegates will ask for excursion tickets, at point of starting, to Kansas City and return. All such tickets must be by the *Santa Fe* line beyond Chicago, and, as far as possible, by the *Erie* line from points in the East to Chicago. Other roads in the East and South will sell these tickets, but the *Erie* is the principal line. These tickets can be bought at all coupon offices, and will be placed at other offices if special arrangements are made for it. Passengers need not go to Kansas City,

but their tickets will be honored to St. Joseph. From St. Joseph to Nortonville the *Santa Fe* people will issue a round trip ticket at one fare; and these tickets will be provided in Chicago. Tickets will be good from Aug. 20th to Sept. 15th.

Our party will leave Chicago August 23d, at 6 P. M., via *Atchison, Topeka, & Santa Fe R. R.*, and arrive at Nortonville the next day (Wednesday) at about 11 A. M. Dearborn Station is the *Santa Fe* Depot. First class coaches and free reclining-chair cars will be provided to run through to Nortonville without change. A special train will be provided for our party if the number going will justify it. Sleeping cars at usual rates.

Persons who expect to attend should give notice, either direct or through their pastor, as soon as possible, to Ira J. Ordway, 205 West Madison St., Chicago, so that they may be advised in regard to purchasing tickets, and so that the necessary arrangements may be made. Each pastor is requested to send estimate of the number of persons which will probably go from his society, on or before the 1st of August.

IRA J. ORDWAY, } Com.
D. E. TITSWORTH, }

HOME NEWS.

New York.

HARTSVILLE AND HORNELLVILLE.—The religious interest at these two churches continues good, and the prospects are somewhat encouraging. At Hornellville, last Sabbath, one was baptized and six are awaiting baptism at Hartsville.

D.

Iowa.

WELTON.—Our prospect for crops is a little discouraging on account of the continuous wet weather. The majority of farmers will have paying crops. A few farms, where the land is low and level, will yield less than a half crop, many acres producing nothing. The soil, by reason of the heavy rains, is so hard that the potato crop will be light. We have enjoyed two weeks of tolerably dry weather, and farmers have improved it in making hay, harvesting fall wheat, rye, etc. The etc. stands for barley, large quantities of which is produced by the Germans for the market. Americans, Prohibitionists especially, do not raise barley for the market. (?) —Our outlook spiritually is brighter, owing first to the earnest, aggressive movements of Bro. J. H. Hurley, who returned early in the spring from Alfred Centre, to spend the summer; second, to the recent visit and labors of the "Student Evangelists," of Morgan Park. Their live, practical sermons could not fail to impress the most casual listener. Backsliders were reclaimed, and all were refreshed and strengthened. One very worldly man remarked that he never saw so consecrated a lot of men as they seemed to be. They literally take a town; not by gush and storm, as some may suppose, but they place the leaven in the lump by personal contact, and the Lord sets it to work. Nothing will create an interest in a movement of this kind, and be so successful in getting people to attend, as a visit and an invitation from the workers. We believe the Lord of the harvest has blessed their labors; and so may he continue to do, is our prayer.

MUL.

JULY 20, 1892.

South Dakota.

SMYTH.—Although the minutes of the North-Western Association do not show that there is a church in existence at this place, it is a fact, nevertheless. Our pastor and wife were sent as delegates to the Association, but owing to floods did not reach there until very late. Our church is in a flourishing condition, the meetings being well attended. The outlook is bright. Situated in one of the finest farming sections of the West, with the price of land rapidly advancing, and with the prospect of a bountiful harvest in the near future, we feel that we are

indeed blessed.—Although the church membership is small the people are stout-hearted and our numbers slowly increasing, and we shall soon be able to support the burdens which should rest upon the north-western corner-stone of our denomination. w.

TRUE AS MATHEMATICS.

THEN WHAT WILL YOU DO ABOUT IT?

J. P. HUNTING.

1. If one of the fundamental duties of government is to protect the subject against wrong, any want of attention and success in this direction so far invalidates its rightful claim to allegiance and support. It is not just that the evils or pecuniary costs of crime should fall on any but the criminal. Now every criminal by example, and often by word, increases all crime. Therefore government should plan to put all cost of crime upon the criminal himself and the criminal class. To this end the penalty of every crime should include a pecuniary mulct to be paid in compulsory labor or manifold in money.

2. It is wicked to tax a good citizen to support a criminal in better style or greater comfort than the good citizen and his family can enjoy, and the legislators who do it are either morally wicked or injuriously ignorant; whoever vote for them are sharers of their wickedness. Every voter is as really and fully under obligation to do his best for just laws as is a sole ruler.

3. Whoever hinders, by action or inaction, the defense of right or the needed punishment of wrong is at least a sharer in the guilt. The lawyer might be a worse enemy of society than the wrong doer whose immunity he secures. He who knowingly or by trick clears the guilty is in that act a worse curse to society than the guilty one himself; and would have no moral reason to complain if the punishment he had taken from the original offender were fastened on his own neck. If the worst foes of right cannot otherwise be punished, let them at least be condemned in words and socially ostracised.

4. As religion without righteousness is most irreligious, so every teacher of the true religion of Christ quickens conscience to apply the law of loving as Jesus loved to all the relations of humanity, and incites and empowers his hearers to live out the law. There can be no better test of the Christianness of any professed Christianity.

5. Since true rights can never conflict, no one may morally get gain at the cost of another, or of community. None may carry on a noxious or dangerous business to the harm of any, nor can he in decency ask the permission to carry on the dangerous or hurtful business without first furnishing good and sufficient bonds to pay for all loss of life, health or property, and all crime, pauperism and expense which may result from the business. To license such business without such bonds is certainly unjust, and the licensers are morally responsible for the harm, and if they themselves do not pay for it should be denounced as enemies of right and wrongers of their fellowmen.

6. What would be wrong for one, five or ten men to do, is wrong for a society, for a million men, or for a nation. Therefore clanship, partizanship, even patriotism, when it overlooks the rights of others, is wicked. A law establishing or permitting wrong must rightfully shut its makers and apologists out of all good society, not only on earth but even beyond.

7. The wrong doer, who so repents as to do all he possibly can to undo his wrong, becomes good, and must be treated as such, and yet may be justly held to himself bear the evils he has caused and not let them fall on others.

WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., July 22, 1892.

The wheelmen of the country convened here this week. This city has been styled the "bicycler's paradise," because of its hundred miles of smooth, wide, shaded asphalt streets, running around lovely parks and magnificent public buildings. The home cyclists, both male and female, are numbered by the thousand. Mrs. Belva Lockwood, who has been nominated several times for the Presidency, was the first woman to mount a tricycle here, and much gazing and comment her first appearance caused. Now the wheelwomen are daily visible on all hands, and bodies of them, escorted by wheelmen, are a common sight in the evening. The races, and other exhibitions, took place on Anacostan Island in the Potomac, lying opposite Georgetown and just below the bridge which leads to Arlington.

The sight-seers, brought here by the many conventions, of course visit the public buildings, Mount Vernon, Arlington, Soldiers' Home, and the forts and neighboring battle-fields. These latter will attract large numbers of the one hundred thousand people expected at the Grand Army re-union. Thousands of old soldiers will revisit near-by historic fields in the two Virginias, Maryland, and Pennsylvania, from Bull Run round to Harper's Ferry and vicinity, and to Gettysburg. Every visitor is shown the metal star that marks the spot in the floor of the depot where Garfield fell, shot by the insane Guiteau, and the old theatre building where Booth attacked Lincoln, and the humble house opposite where he died, and also the house of the Surrats, where the guilty fools met and conspired, and the old Van Ness mansion, in the wine cellar of which they at first planned to secrete Lincoln as a hostage.

One of the original farmers who reluctantly donated the General Government half of the land on which the city stands, Burns by name, a sturdy choleric Scotchman, who opposed the favorite plan of Washington to locate the capital here, and who monopolizes with Gen. Lee, of the Revolution, the distinction of having excited the quiet Washington to a wrathful explosion, had an only daughter courted by many and finally married to a handsome New York Congressman of Dutch descent, Van Ness by name. For them was built a large mansion near the White House, on the banks of the Potomac, and enclosed with ample grounds by a large wall, with gates and gate-keeper's lodge, and driveways. It yet stands amid century-old trees, though in partial ruin. The rude little cottage of the old man Burns, preserved by his daughter after his death, occupies one corner of the grounds. After her husband's death gaiety was banished from the mansion, and the names of Burns and Van Ness came to an end and the property descended to remote heirs. The city grew away from it, and little by little it fell from its fashionable height to its present decay. It has been a beer garden, a gambling resort, a florist's establishment, and now it is to be made the headquarters of a garbage contractor. Strange that this fine old place, almost within a stone's throw of the President's mansion, should descend to such base uses while the splendid new city grows away from it in all directions, as if to be revenged on the carping and selfish opposition of the hard-headed old Scotchman.

The Octagon is another old structure near the White House that has fallen into neglect. Originally it was a splendid eight-sided mansion.

It is said that Madison occupied it awhile during his Presidency. Afterward it was said to be haunted, and many are the stories told in circles high and low, of mysterious bell-rings, footsteps, and midnight revelries of unseen tenants. For years it has stood a relic of by-gone times, grand, gloomy, and peculiar. But the growth of the city will soon destroy it and all memory of it and of its old time compeers.

CAPITAL.

WHAT IS CHRISTIAN ENDEAVOR?

"The first Christian Endeavor Society like most movements in the church of modern days, had a very humble origin," says Rev. Francis E. Clark in the June *New England Magazine*. "No council of church fathers decreed it. No ecclesiastical assembly declared that it was time for such a movement among the youth of our churches. But the hour had come for such a movement, and very quietly and unostentatiously the society was born. It may seem presumptuous for me to compare this movement with other great movements of the church in the nineteenth century, but in this respect, if in no other, the Christian Endeavor Society is like the Sunday-school, the missionary movement, and the Young Men's Christian Association. All these efforts came without observation. Robert Raikes offering his hot potatoes to the ragged children of Gloucesters; William Carey asking permission of the fathers of his church to preach the gospel to heathen nations; George Williams holding his first meeting for young men, were none of them conspicuous in the world's eye, and none of them realized the far-reaching consequence of their humble efforts.

"The Christian Endeavor movement was born of that prolific mother, Necessity. The whole theory of the society of Christian Endeavor is that the young Christian *must be trained* into strong Christian manhood. It is the idea, in other words, of the industrial training-school, which teaches apprentices how to work by working, how to use tools by using them, how to exercise hand and foot and eye and brain, in order that hand and foot and eye and brain may become expert in life's vocation.

POLITENESS.

Never be economical with politeness. It pays to be courteous, especially to children and servants, who catch your tone and manner, and reveal you to your friends in a way that you hardly dream of as possible. The manner of good society does not denote or imply insincerity, nor need the sincere person be brusque or boorish. Tact is a gift worth striving for, if it has been denied to that unsatisfactory being, the "natural man." Indeed, the natural man or woman is not always the most agreeable of associates. It is the disciplined, cultivated man or woman whom we enjoy meeting, and generally the better for living with.—*Ex.*

MEN make it their boast that they are not interested in woman's gossip. So, if a wife has a long story to tell her husband, she is filled with misgivings lest it might tire him; she leaves out many picturesque touches that she may not take up his time, and, even on the hand-gallop, she has not arrived within call of her conclusion when he asks, with confusing directness, "Well, how did it turn out?" But the man has never a misgiving that he will be hurried, or that life has anything better to offer than listening to him. He begins his story at its earliest morning stages and goes leisurely to its close, not omitting the slightest detail. It never occurs to him that his wife will find him prosy. He tells what he said and what the other man said, and what the other man might have said, and what he would have said had the other man said what he might have said. And the worst of it is, that his confidence is justified. The woman is interested. The man's talk takes her out of her own into a larger life, and she not only tolerates but enjoys it; and that is just where lies the fatal difference between the listeners.—*Ex.*

TEMPERANCE.

—"THE Grand Lodge of the Retail Liquor-Dealers of Texas" is the official name of the State liquor-dealers' association. They say: "We are opposed to intemperance in any form."

—DR. DAWSON BURNES, in his annual letter on the drink consumption in Great Britain, shows a yearly expenditure per head of the population, counting children, of 70 shillings, which indicates that the habit of drink continues to grow, but at a slower rate than previously in recent years.

—In his new book, Dr. Nansen, the Greenland explorer, says that never in his direst straits did he cheer himself with anything in the shape of alcoholic liquor. "The only use I ever made of brandy during my tour through Greenland was," he says, "to melt the snow when we wanted water. It does that admirably."

—SUPPRESS the liquor traffic, and every honest industry will reap the benefit. The butcher will sell more beef when his customers consume less beer. The drinking man will buy more and better food for his family, his wife and children will be better housed and clothed and fed, and all reputable business will feel the impetus of increased activity when the vast sum now wasted in drink shall go for the necessities and comforts of life.

—SENATOR PFEFFER says: "No one agency, except only money, pure and simple, is equal to the saloon in its power to concentrate political energy in towns. The farmer can expect relief only through legislation; what he most needs in this direction is just what the powers are least willing to grant, and they always find a willing tool in the liquor monopoly. With the drinking shops out of the way the farmer's road to relief would be shortened one-half."

—"RICHARDSON'S BITTERS" contain more alcohol than the strongest rum. "Temperance Bitters" is more than one-sixth alcohol, and "Vinegar Bitters," the manufacturers of which publish (or did publish) a temperance almanac to advertise it, and claim that it is absolutely free from alcohol, contains more alcohol than small beer, hard cider, or light wine. These bitters, with scores of others, have an immense sale, thousands making habitual use of them who profess to be total abstainers. Several of them are kept on the counters of the barkeeper as regularly as "Holland Gin," "Jamaica Rum," or "Old Rye."

—THERE has been presented to the British Parliament a petition which opens up a new prospect of dealing with the habitual drunkard. A Manchester workingmen's club, remembering that of the seven retreats in England two were empty last year, and that the remainder, with a total accommodation for eighty patients, only contained fifty-nine, desire that any person who shall have been a third time convicted of drunkenness in the same licensing district, and within any period of two years, shall be defined as a habitual drunkard, not to be permitted on licensed premises or served with intoxicants within the district; and that any licensed dealer who shall, after receiving duly prescribed police notice that any such described person has been so convicted and debarred, either permit him to remain on licensed premises or serve him with intoxicants, shall be fined £50 with endorsement of license for the first offence, £100 and license forfeited for second conviction.

POPULAR SCIENCE.

MAKE MORE OF RICE.—Dealers in rice would greatly increase the consumption of this food if, through the food expositions, or in other ways, they would show the American people in how many ways rice may be prepared for use. Wheat is our great cereal and it enters into thousands of toothsome and delicious articles of food. Rice is generally prepared in only half a dozen different ways by English speaking peoples. It is, however, an elegant substitute for potatoes, with fowl, fish and meats, and in India is made into the most delicate cakes and articles of confectionery. It is the staple food of hundreds of millions of the human race, and a little popular education as to its capabilities and value as a food would soon double its consumption in this country.

FACTS FROM THE CENSUS.—One of our exchanges concludes, after studying the census, that probably no one who has not obtained information on the subject could

make a reasonable guess at the number of places in the United States containing one thousand or more inhabitants. The guesses by the uninformed are usually from 10,000 to 15,000, but the United States census discloses only 3,715. Moreover, there are only 2,552 that have a population exceeding 1,500. At the other end of the line the returns are no less remarkable, for there are only seven cities with a population exceeding 400,000. There is abundant room for growth in these cities and towns, but the places with 1,000 or more population already contain 41 per cent of all the total population of the United States. The larger cities, it appears from the returns, are growing more rapidly than the country at large. Thus in 1880 there were 286 places having 8,000 inhabitants or more, the combined population of such places being 22 per cent of the whole. In 1890 there were 448 such places, containing 29 per cent of the whole population.

IMPROVED LOCKS.—French ingenuity has contrived a remedy for the inefficiency of ordinary combination locks for houses and apartments, these contrivances being usually of so little avail against professionals who, wasting no time in efforts to raise the tumblers and move the bolt, simply insert the end of a short iron lever or "Jimmy" between the door and its rabbet, forcing the whole affair inward, tearing out both locks and bolts on the way. According to the new device for meeting this difficulty a combination is resorted to of the iron shore with the ordinary lock in such a manner that locking the door sets a shore in place which will resist an enormous strain, but on the return of the proprietor the unlocking of the door in the usual way shifts the upper end of the shore from the door to the frame, where it presents no obstacle to the opening of the door. The mechanism of the lock itself need not be very elaborate, although the picking of the lock would move both the bolt and the shore, for if there are tumblers enough to prevent picking with a bit of wire, and if the jimmy is insufficient for the purpose, the point of security is attained.

ACCIDENTS WITH PETROLEUM.—Statistics show that the majority of accidents due to petroleum lamps are caused not by explosion, but by the lamp being upset or falling down. An explosion may be produced by a rapid cooling of the glass or porcelain oil reservoir, from a cold draft, causing a bursting of the reservoir, or also by the rapid movement of the lamp when carried about, or by blowing down the chimney, bringing atmospheric air in contact with the explosive gas in the oil reservoir, and so forcing it out and in contact with the flame. A loose cap on the oil reservoir may produce a similar result, and, finally, an ill-fitting wick may cause a disaster by admitting cold air into the oil chamber, or by being screwed down, fall with a burning spark into the oil. In all these cases the explosion is not the direct cause. To prevent such accidents it is needful, therefore, to study the causes of the fire rather than of the explosion, and try to prevent the oil taking fire.

—It is estimated that over 100,000,000 of people now speak the English language, over 69,000,000 German, and over 41,000,000 French.

SPECIAL NOTICES.

THE ANNUAL MEETING of the Seventh-Day Baptist churches of Iowa will be held with the Grand Junction Church, Sixth-day before the third Sabbath in August, 1892, at ten o'clock A. M. It was arranged that Rev. O. U. Whitford preach the introductory discourse. The delegate from Minnesota, alternate.

If delegates and all who may come to the meeting will notify the Secretary by card, there will be teams in waiting at all trains to convey all who may come to the homes of the friends. Done by order of Yearly Meeting. B. C. BABCOCK, Sec.

GRAND JUNCTION, IOWA.

IN order that the Committee upon Entertainment of Delegates and others who are expected to attend the coming Conference to be held with the Nortonville Church, August 24-29, may be able to make such arrangements as will be necessary, it should have full information, and at an early date, as to how many and who will be in attendance.

The Committee requests that all persons send to the Committee, as soon as possible, the number and names of any persons they may know are expecting to attend.

It is the wish of the Committee to make such arrangements as will be the most convenient, agreeable and pleasant for the visitors; therefore it asks for this information, that it may be the better enabled to do so.

Address, IRA L. MAXSON, Nortonville, Kansas.

THE Quarterly Meeting of the Otselec, Lincklaen, De Ruyter, Cuyler and Scott churches will meet at Cuyler Hill, July 29-31. Preaching on Sabbath evening and Sabbath afternoon by L. R. Swinney. On Sabbath morning (followed by communion) and on Sunday afternoon by B. F. Rogers, and on the evening after the Sabbath and on Sunday morning by O. S. Mills. Com.

AMERICAN SABBATH TRACT SOCIETY, Tract Depository, Book Exchange, and Editorial Rooms of *Sabbath Outlook*. "Select Libraries," and Bible-school books a specialty. We can furnish single books at retail price, post paid. Write for further information. Address, Room 100, Bible House, New York City.

BIBLE STUDY will be held at the "New Mizpah" Seaman's Reading Room, 509 Hudson St., each Sabbath at 11 o'clock. Prayer-meeting, Sixth-day evening, at 8 o'clock. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, Room 100, Bible House, New York City. Residence, 31 Bank St.

FRIENDS and patrons of the American Sabbath Tract Society visiting New York City, are invited to call at the Society's headquarters, Room 100, Bible House. Office hours from 9 A. M. to 4 P. M. Special appointment made if desired. Elevator, 8th St. entrance.

THE Treasurer of the General Conference would be pleased, if, at as early a date as possible the churches which have not already paid their apportionments, would attend to the matter. Address, WILLIAM C. WHITFORD, Berlin, N. Y.

A GREAT OPPORTUNITY.—For 10 subscribers to the *Reform Library* accompanied with the cash, \$2 50, we will send the following booklets by Prof. Drummond. This offer is good for 30 days: "The Greatest Thing in the World." "Pax Vobiscum." "First." "Baxter's Second Innings." "The Changed Life." With a little effort these excellent books can be obtained. Also, for 5 subscriptions, with cash, we offer: "The Greatest Thing in the World." "A Talk with Boys." These books have been so widely known because of their intrinsic worth it will not be necessary to say anything further about them, only that we wish to put them into the hands of our young people, and we take this honorable method to do it. Now it only rests upon a little exertion on the part of our young people, and the books are theirs. J. G. B.

SEVENTH-DAY BAPTISTS in Providence, R. I., hold regular service every Sabbath, in Room 5, at No. 98 Weybosset street, Bible-school at 2 o'clock, P. M., followed by preaching or praise service at 3 o'clock. All strangers will be welcome and Sabbath-keepers having occasion to remain in the city over the Sabbath are cordially invited to attend.

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 2.45 P. M., Sabbath-school following the service. The Mission Sabbath-school meets at 1.30 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. Pastor's addresses: L. C. Randolph and F. E. Peterson, Morgan Park, Ill.

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath keepers remaining in the city over the Sabbath. J. T. DAVIS, Pastor. ALFRED CENTRE, N. Y.

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 nowhere 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 New York Seventh-day Baptist Church, holds regular Sabbath services in the Boy's Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, Room 100, Bible House, New York City. Residence, 31 Bank St.

CONTENTS.

Contributed Editorial Paragraphs 465
 The Incarnation, Professional Dusters..... 466
 The Moral Quality of Music; The Next Step in Christianity..... 467
 The Rural Pastorate; Faith and Works 468
 HISTORICAL AND BIOGRAPHICAL.—The Formative Conditions in the Settlement of South-Eastern Wisconsin..... 468
 SABBATH REFORM.—The Memorial of the Seventh-day Baptists to Congress..... 469
 A Soul above Buttons..... 470
 MISSIONS.—Paragraphs; From E. H. Scowell; From J. S. Powers; From J. L. Huffman; From D. K. Davis; Behold the Lamb of God 470
 WOMAN'S WORK.—Serve God and be Cheerful—Poetry; Paragraphs..... 471
 American Admirer for Europe..... 471
 EDITORIALS.—Paragraphs..... 472
 The Homestead Affair 247
 Missionary Society; Ordination..... 473
 YOUNG PEOPLE'S WORK.— Paragraphs; The Pledge; The Work of the Society of the "King's Daughters"; Our Mirror—Paragraph; Notice to Local Societies..... 474
 SABBATH-SCHOOL.—Lesson; Christian Endeavor Topic; Paragraphs..... 475
 Reduced Fare to Conference..... 476
 HOME NEWS.—Hornellsville and Hartsville, N. Y.; Welton, Iowa; Smythe, S. D..... 476
 True as Mathematics; Washington Letter; What is Christian Endeavor? Politeness..... 477
 TEMPERANCE..... 478
 POPULAR SCIENCE..... 478
 SPECIAL NOTICES..... 478
 BUSINESS DIRECTORY..... 479
 CATALOGUE OF PUBLICATIONS..... 479
 CONDENSED NEWS..... 480
 MARRIAGES AND DEATHS..... 480

CONDENSED NEWS.

The Chicago & South-western Railway has been placed in the hands of a receiver

The average length of the pastorate of the clergymen of this country is two and one-half years.

Portsmouth, N. H., bears the proud distinction of being the place where the first newspaper was established in this country. This was in 1755.

A special dispatch from Yankton, S. D., says: "The official thermometer of the United States Weather Bureau here recorded 101 degrees on Friday. Only four times in 19 years has the record been higher.

The terror of the people living in the vicinity of Mt. Etna is increasing in consequence of the renewed violence of the eruptions from the different craters of the volcano, and the prolonged subterranean rumblings which are becoming more and more frequent.

The total number of immigrants arriving in the United States in the year ending June 30, 1892, was 619,320, as against 555,496 in 1891, an increase of 63,824. From Germany came 30,662; from Russia, 84,265; from Italy, 60,944; from Sweden and Norway, 57,153; from Ireland, 55,381; from England and Wales, 60,182, etc.

The steamer Catterhun, which recently arrived at Sydney N. S. W., reports that when she touched at the island of Timor there was a rumor that the island of Sangir, in the Malay Archipelago, had been destroyed by a volcanic eruption, and that the population, comprising 12,000 souls, had perished. The Catterhun steamed for miles through masses of volcanic debris.

The exportation of corn from the United States into Mexico through the port at Eating Pass, Texas, shows no abatement. The tracks in the railroad yards are filled with cars loaded with grain. Since the commencement of these shipments four months ago, 24,000,000 bushels of corn have passed through there going south. All this grain commanded a good price, being sold at about 80 cents a bushel, and is worth in Mexico from \$2 50 to \$3 a bushel. It is all white corn, and was grown in Kansas and Nebraska.

The Countess Brazza, writing to Mrs. Potter Palmer from Venice, touching the hoped-for exhibit at the World's Fair of the historical collection of laces, the property of the queen of Italy, makes several interesting statements. The Countess says

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

Royal Baking Powder ABSOLUTELY PURE

the Queen intends to send the crown laces, "a thing never done by any sovereign outside of her own country. Our history of lace begins a thousand years before Christ, with photographs of objects found in the Egyptian tombs." The Countess guarantees a most perfect exhibit of its kind ever made, and stipulates only for an advantageous location. A drawing of the proposed arrangement was inclosed in the letter, with a minute and detailed description of the exhibit.

MARRIED.

KENYON—RATHBUN.—Near Hopkinton City, R. I., July 20, 1892, by the Rev. L. F. Randolph, Mr. Walter D. Kenyon and Miss Alice M. Rathbun, both of Hopkinton.

CLARKE—HULL.—At Milton Junction, Wis., June 22, 1892, at Mr. George Buten's, the home of the bride, by the Rev. E. M. Dunn, Mr. Perley L. Clarke and Miss Lena H. Hull.

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.

CLARKE.—At Independence, N. Y., July 15, 1892, Charles Henry, son of Herbert M. and Elverette Clarke, aged 18 years, 9 months and 1 day.

Charles was a bright, cheerful, industrious boy, of good habits and fondly attached to home; a member of the Sabbath-school and Christian Endeavor Society. He was sick about nine days, and was so patient and uncomplaining that few realized how sick he was, and when death came it was a shock to the family and community. Services were conducted by the pastor, sermon from 2 Peter 3:14. The large congregation and display of flowers, both in the church and at the grave, gave expression of the sympathy and grief of friends.

H. D. C.

PALMER.—In Ashaway, R. I., July 14, 1892, Mrs. Susan E. Palmer, widow of Thomas L. Palmer, in the 73d year of her age.

She professed faith in Christ in early life, and united with the Baptist Church of Voluntown, Ct. In 1866 she embraced the Sabbath and united with the Second Seventh-day Baptist Church, of Hopkinton, R. I., where she remained a member till called to her reward.

L. F. R.

HULL.—At Berlin, N. Y., June 15, 1892, Andrew J. Hull.

The deceased was born May 11, 1828, and was one of a family of nine brothers and sisters, three of whom survive him. He was a member of the Berlin Seventh-day Baptist Church. Funeral services were held at the church on Fifth-day, June 16th, conducted by the pastor.

W. C. W.

HARVEST EXCURSION—HALF RATES. August 30th to Sept 27th.

The Burlington Route will sell round trip tickets at half rates, good 20 days to the cities and farming regions of the West, North-west and South-west. Eastern Ticket Agents will sell through tickets on the same plan. See that they read over the Burlington Route, the best line from Chicago, Peoria, Quincy and St. Louis. For further information write P. S. Eustis, General Passenger Agent, Chicago.

For Sale.

The house and lot in Alfred Centre, N. Y., the property of the late Jennie R. Sherman, is now offered for sale. The property is very desirable, the house being convenient for either a dwelling or boarding house and is built in a thorough workman-like manner. The lot contains upwards of one acre of land with a quantity of good fruit trees and smaller fruits. There is also a commodious barn on the lot.

For further particulars, inquire of A. B. Sherman, Alfred Centre, N. Y.

DELICIOUS MINCE PIES EVERY DAY IN THE YEAR.

NONE SUCH CONDENSED Mince Meat



HIGHEST AWARD

received at all Pure Food Expositions for Superior Quality, Cleanliness, and convenience to housekeepers

No Alcoholic Liquors

Each Package contains material for two large pies. If your grocer does not keep the None Such brand send 20c. for full size package by mail, prepaid.

MERRELL & SOULE, SYRACUSE, N. Y.

THE fruits of the Holy Spirit are love, joy, peace; the promise of the Lord Jesus is that his joy shall be full. The sweetest honey is gathered out of the hive of a busy, unselfish, useful, and holy life.

Farm for Sale.

The undersigned offers for sale his farm, situate at the head of Elm Valley, in the south-western part of the town of Alfred, Allegany Co., N. Y., and three miles from Alfred Centre, containing 123 acres, with good buildings, and well watered from living springs. The farm is in a good state of cultivation, and has timber sufficient for all ordinary uses. The stock will be sold with the farm, if desired. Terms easy. For further particulars call on or address Charles Stillman, Alfred Centre, N. Y., or the owner, Dr. H. A. Place, Ceres, N. Y.

Scientific American Agency for

PATENTS

CAVEATS, TRADE MARKS, DESIGN PATENTS, COPYRIGHTS, etc.

For information and free Handbook write to MUNN & CO., 361 BROADWAY, NEW YORK. Oldest bureau for securing patents in America. Every patent taken out by us is brought before the public by a notice given free of charge in the

Scientific American

Largest circulation of any scientific paper in the world. Splendidly illustrated. No intelligent man should be without it. Weekly, \$3.00 a year; \$1.50 six months. Address MUNN & CO., PUBLISHERS, 361 Broadway, New York.

5000 BOOK AGENTS WANTED FOR DARKNESS & DAYLIGHT

or LIGHTS AND SHADOWS OF NEW YORK LIFE A WOMAN'S thrilling story of Gospel, Temperance, and Rescue work "In His Name" in the great under-world of New York. By Mrs. HELEN CAMPBELL, Introduction by Rev. Lyman Abbott, D.D. A wonderful book of Christian love and faith. 250 remarkable illustrations from flash-light photographs of real life. 25th thousand. 5,000 more Agents Wanted.—Men and Women. \$2.00 a month. Experience and capital not necessary. For We Teach All, Give Credit and Extra Terms, and Pay Freights. Outfit Free. Write for Circulars to A. D. WORTHINGTON & CO., Hartford, Conn.

CINCINNATI BELL FOUNDRY CO SUCCESSORS IN BLYMYER BELLS TO THE BLYMYER MANUFACTURING CO CATALOGUE WITH 2800 TESTIMONIALS

Please mention this paper.

EST'D 1854. NO VACATIONS.

Bryant & Stratton's Business College SHORTHAND AND ENGLISH SCHOOL

Fire-Proof Building, No. 451 Main St., Buffalo, N. Y.

OFFERS to Young and Middle-aged Men and Women the best chance to get a successful start in Business Life. This old reliable school gives a thorough and complete BUSINESS EDUCATION, or a practical training in SHORTHAND, TYPEWRITING and CORRESPONDENCE, which prepares young people in a short time for good paying positions—usually leading to advancement and steady employment. This College has been nearly forty years under the same management, is well known, and has a high standing in the business world. Many of its graduates are sent directly to good positions with leading business firms. IT WILL PAY TO GO TO THE BEST. Write for 40-page ILLUSTRATED PROSPECTUS, mailed free. Address as above.

DAVIS'S POEMS.

160 Pages.

Richly Bound in Red Morocco.

Price by mail, 65 cents, three for two dollars and five cents returned with books.

Price Reduced from One Dollar.

Address,

D. H. DAVIS,

Quiet Dell, Harrison Co., W. Va.

CANCERS AND TUMORS are quickly and safely cured, and with very little pain, by Rev. A. W. Coon, Cancer Doctor, Alfred Centre, N. Y. Satisfaction guaranteed. Circulars and Testimonials free when called for.

PATENTS

and Reissues obtained, Caveats filed, Trade Marks registered, Interferences and Appeals prosecuted in the Patent Office, and suits prosecuted and defended in the Courts. FEES MODERATED.

I was for several years Principal Examiner in the Patent Office and since resigning to go into Private business, have given exclusive attention to patent matters.

Correspondents may be assured that I will give personal attention to the careful and prompt prosecution of applications and to all other patent business put in my hands.

Upon receipt of model or sketch of invention I advise as to patentability free of charge.

Your learning and great experience will enable you to render the highest order of service to your clients.—Benj. Butterworth, ex-Commissioner of Patents.

Your good work and faithfulness have many times been spoken of to me.—M. V. Montgomery, ex-Commissioner of Patents.

"I advise my friends and clients to correspond with him in patent matters."—Schuyler Duryee, ex-Chief Clerk of Patent Office.

BENJ. R. CATLIN,

ATLANTIC BUILDING,

WASHINGTON, D. C.

Mention this paper.

SABBATH RECORDER

PUBLISHED WEEKLY

BY THE

AMERICAN SABBATH TRACT SOCIETY

—AT—

ALFRED CENTRE, ALLEGANY CO., N. Y.

TERMS OF SUBSCRIPTION.

Per year, in advance \$2 00 Papers to foreign countries will be charged 50 cents additional, on account of postage.

No paper discontinued until arrearages are paid, except at the option of the publisher.

ADVERTISING DEPARTMENT.

Transient advertisements will be inserted for 75 cents an inch for the first insertion; subsequent insertions in succession, 50 cents per inch. Special contracts made with parties advertising extensively, or for long terms.

Legal advertisements inserted at legal rates. Yearly advertisers may have their advertisements changed quarterly without extra charge. No advertisements of objectionable character will be admitted.

ADDRESS.

All communications, whether on business or for publication, should be addressed to "THE SABBATH RECORDER, Alfred Centre, Allegany Co., N. Y."