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—OUR friend in the "Watch Tower" of the *Union Signal* takes just occasion to ridicule the methods used by "the *Chicago Tribune* and other papers in league with the liquor traffic" to advertise Duffy's whisky. The readers of these papers are exhorted not to take any chances on water, "for the very best water is full of germs and few people have any idea how impure even the purest drinking water is. From a single one of these germs comes more than 16,500,000 descendants in a single day." Of course the only escape offered is to drink Duffy's whisky whereupon the lady in the Watch Tower observes: "In contemplation of such tender solicitude not only crocodiles but basilisks might weep."

—ONCE in ten years the inhabitants of Ober-Ammergau, Bavaria, produce in their village the "Passion Play," a dramatic representation of the scenes of our Lord's trial, crucifixion and resurrection. This event has come to have a world-wide fame and visitors from all civilized lands flock to the beautiful village in the season during which the "Passion Play" is produced. The reasons for this are simple. The play is produced on a large scale in the open air with realistic effect; and the parts are taken by actors who are animated by religious motives and live over again in earnest simplicity the scenes which are depicted. Long ago the inhabitants of the place were saved from a ravaging plague and vowed to God that they would represent the passion of his Son once in every ten years thereafter. The event has never lost its religious significance.

Some "apostles of mammon" proposed to bring this play to Chicago and make fortunes out of it during the World's Fair. It must give great relief to the Christian world to know that the scheme will not succeed. Joseph Mayer and his friends refuse to come for the purpose named, and the reasons which they give are certainly creditable. "God prospers our valley and our people are contented. If we were to turn this rite to the ends of worldly gain, we should be violating the spirit of our compact with heaven, and serious evil might befall us and ours."

The "Passion Play" given amid the rugged hills of Bavaria as a religious exercise by people whose whole hearts are in the divine tragedy which they represent, profoundly stirs the spiritual nature of all who see it. Even Mr. Stoddard's illustrated lecture describing the play as he witnessed it, held the writer spell bound for an hour and a half and branded the story of the Cross more vividly than ever before upon his memory. The "Passion Play" brought out before the sight-seeing crowds at the World's Fair as a money-making scheme is quite another thing.

—THE *Christian Union* finds a lesson in the caution found on railway tickets, "Not good if detached." It thinks the same words might well be written opposite many of the texts in the Bible. A passage may have a meaning in

one direction when read in the light of what precedes and what follows, but be diverted from its original significance when taken out of its connection. The editor evidently has no sympathy with the system of "clowbammen exegetis" which would tear a sentence from its context and use it as a spike to nail up to the public gaze some pet doctrine.

—WE still see occasionally in the daily papers such items as the following:

Rockford, Ill., July 18th.—The Salvation Army opened a new barracks to-night at the corner of Fourteenth Avenue and Seventh Street and charged an admittance of 10 cents. A crowd of 200 rowdies demanded admission on the ground that salvation is free, but were refused. A general fight followed and the police were called. Officer Post arrested the leader, John Friedland, and while taking him to jail was followed by the angry mob, who hurled stones and bricks through the air. The officers were finally compelled to force the crowd back at the muzzle of revolvers. More trouble is expected to follow.

In view of the fact that a Salvation Army company has at least *as many* rights as a circus, such a demonstration as the one described is a disgrace both to the parties who caused it, and to those who were in sympathy with it. There are few bodies of men and women more earnest and self-denying than that which bears the name, "Salvation Army." In many quarters it is doing heroic and successful work among the neglected classes. None but rowdies at heart will encourage their persecution.

—ARCHBISHOP IRELAND, after an absence of six months, again presides in the Cathedral of Saint Paul. His long visit at the vatican has increased his regard and respect for Pope Leo XIII., as will be seen by the quotations which we append below. As one of the great leaders of liberal Catholicism in America, and as a broad-minded man fully abreast with the times, the Archbishop demands a hearing whenever he speaks. His utterances regarding the Pope and related subjects are worthy the attention of Protestants as well as Romanists. Without endorsing all that he says, it is fair to remark that Catholicism would not be the menace that it is, if all its leaders were as liberal-minded and as great-hearted as Ireland and Leo XIII.

The Archbishop was struck with two features of Leo's pontificate:

First, that Leo, as the representative of religion on earth, occupies himself with all the interests of earth, because—and this is as it should be—because religion is not a matter by itself which can be locked out from all other matters and closed into a special department. Religion is like the soul of man. The soul of man pervades all man does. It gives inspiration and motive for all human acts. Religion is like the air we breathe, pervading all space.

The second noticeable feature is this, that Leo XIII. and his eminent counsel understand thoroughly the world they are dealing with. Let none imagine that all movements of the age do not cross the threshold of the vatican, and this wise comprehension of the age Leo uses to show to the whole world, and to future ages, that while all things on earth are changing, God's church never changes. Some say governments change, and, as religion is linked with government, so religion changes. Leo says the old forms of the past belong to the past.

The Catholic Church is linked with no form of government.

Some new form of democracy may come to change our own system of government. But the church will be at home with it. The whole industrial form of society has changed. New and complex questions affecting capital and labor arise, yet the church says these are but accidental changes, and she is at home with them all. Leo XIII. shows us how the church not only admits of these changes but helps to solve them. Whenever any movement presents itself to the world which leads to its development she takes a hand. Is not progress the bringing out of the faculties of man? Is it not the elevation of the human race? Hence, the holy father blesses and encourages all things tending to progress.

Among the countries that obtain a special place in Leo's mind is the United States. One reason of this is because of the vast extent of the church's dominion here; also the favored condition and the great liberty she enjoys here. She has all the vitality to live, all she wishes to enjoy. On this favored soil is a freedom which, in most countries, she seeks in vain. Leo wishes Catholics to be thoroughly loyal to this country which gives them this freedom. He sees also in this country a type of government which must be the dominant one. Leo is not a pontiff who looks backward and bewails the past. He looks forward to the world of the future. Let us be as he is, Catholics of our day and our time, loyal to that country which grants us such bounteous freedom.

—AMID the heat of the closing days of July a daily paper comes forward with a number of suggestions, more or less valuable for securing comfort and safety. "Avoid malt and spiritous liquors," is always good. "Keep out of the sun," and "don't work," are entirely in accordance with inclination, but hardly applicable to our work-a-day world. "Don't worry," is good advice, and we cannot deny the editor's assertion that "iced drinks heat" instead of cool, and are injurious.

Better yet, a Chicago physician suggests some practical ways of inducing sleep these summer nights, starting out with the injunction to kill the mosquitoes *before* you go to bed. Other directions are: "Sleep where there is a current of air, be it ever so slight;" "have plenty of breathing space;" "take a cooling bath before retiring;" "dismiss from the mind all subjects calculated to exercise it and keep you awake." The Doctor thinks that the talk of sleeplessness comes, in nine cases out of ten, from persons of an unduly nervous temperament. "They fidget about and imagine beforehand that they will not obtain sleep, instead of composing their minds to properly receive the soothing influence. The will power of the average man and woman is quite strong enough, under ordinary circumstances, to put the mind into a proper frame for sleep, the proper thing, of course, being a condition of plastic indolence."

The Doctor says further that the desire and need of sleep varies as the appetite varies, and often a man cannot sleep because he does not need to sleep. Four hours of sleep, under certain conditions, are more beneficial than the proverbial nine hours. He cited one patient of his who required only six hours of sleep as a rule, while another could not be properly refreshed with less than eleven hours in bed.

Last and best, the Doctor says that the body needs a certain amount of exercise to bring on

healthful sleep. "When the muscles and sinews of the frame are kept unused all day long, and only the brain kept in activity, it is impossible to induce sound sleep at night. The two kinds of exercise ought to be made, as nearly as possible, to balance. That is why such great brain-workers like Gladstone fell trees and take long walks, and thereby prolong their lives and keep in vigorous health. It's as easy to understand as anything can be. Only try it."

—JULY 17th, the followers of John Wesley celebrated the sixty-second anniversary of Methodism in Chicago. The central figure of the meeting was Rev. Stephen R. Beggs, a superannuated member of the Rock River Conference, 91 years of age. Father Beggs was appointed pastor of the first Methodist Church in Chicago in 1831. He was one of the rugged pioneer preachers, of whom Peter Cartwright once said that he "had enough stub and twist in him to make two archangels, and one of another kind."

The experiences which Father Beggs related were very interesting to the younger generation of Methodists, who gathered by the thousands to assist in the celebration. He vividly remembered Chicago in 1831, when there were no streets, no street-lamps save lightning bugs, and when the river ran all around the old fort, where he lived for awhile. Chicago's record for phenomenal growth in population extends back even to 1831, for thirteen children were born in the old fort within three weeks. When he went circuit riding there was not a white man's hut between the Missouri and the Pacific. His pay for the first year was \$33; the second, \$20. His garments were not even patched, because, as he said, "I knew the holes would wear better than the patches." Father Beggs had two qualifications for a Methodist preacher: "A back for every man's bed and a stomach for every woman's victuals. We had no dyspepsia in those days." With his ready wit, cheery good-humor, and sympathetic, earnest heart, it could also be said that he had no dyspepsia of the soul.

All honor to the pioneers of the gospel,—the men whose untiring, uncomplaining labors laid the foundation of the advantages we enjoy today. And as I read the story of this veteran soldier I thought of a pioneer of the Seventh-day Baptist name who sits in darkness awaiting the summons. Through summer's heat and winter's storms, on foot, alone, amid perils and discouragements, sometimes without pay, he has nobly and unselfishly sown the seed whose full fruitage you and I are beginning to enjoy. Let us have a tender and loving place in our hearts for these soldiers who won the earlier, harder victories, and may it be said of them, as it has been said of Father Beggs,—"His heaven commences ere the world be past."

L. C. RANDOLPH.

MARION, IOWA.

THE drift toward English establishment is shown in Archdeacon Farrar's article in *The Review of the Churches*, in which he gives evidence that disendowment would be a financial gain to the majority of the clergy. The average income of an English incumbent in the diocese of Norfolk is not over \$750 a year, while in that of Liverpool there are 242 livings of under \$500 a year. In London itself a large number of the clergy have incomes less than \$1,000, and many less than \$750. It cannot be doubted that with the Church disestablished, the laymen, who are wealthy enough, would see that their clergy were properly paid.

THE HOMESTEAD RIOTS.

BY GEO. H. BABCOCK.

The Western Contributing Editor having seen fit, in a late number of the SABBATH RECORDER to pronounce judgment in the, as yet, half-traversed case of the Homestead riots,—in effect palliating the murders done in the name of Organized Labor, by condemning in advance the action of the proprietors of the works, which action was made the excuse for the murders and savage excesses of the rioters,—it would seem that something should be said on the other side, unless the RECORDER wishes to be held responsible for such unwise, because unconsidered judgment.

The most alarming feature of the present condition of our country is the tendency of political parties to fish for votes rather than stand for principles. For this reason the confederations of labor have been toadied to and patted on the back by demagogues and party papers, until they and others have come to believe them entitled to rights as organizations which do not belong to individuals. And the unthinking, though well-meaning, are apt to fall into line through sympathy for those who are said to be "oppressed." Things are fast getting into that condition where it will soon be necessary, for the sake of consistency, to adopt an amendment to the Declaration of Independence, so that it shall read:

"All men (excepting capitalists, non-union workmen and Pinkerton watchmen,) are endowed by their Creator with certain inalienable rights, among which are life, liberty and the pursuit of happiness."

The fundamental principle which underlies all these questions is that all bodies corporate have the same rights under the law which individual persons would have under the same circumstances. If an individual has the right to work or refuse to work for any given person or wages, associations of workmen have the same right, and *no more*. If an individual has no right to coerce another and dictate when and how and for what price he shall work, no combination of individuals can have or confer that right. If an individual may select his servants, a corporation has a right to do the same. If a man may defend his home and property against invasion and robbery, if he may provide himself and his servants with arms for this purpose, a corporation has the same right. Therefore the dicta of the RECORDER—for however it may decline responsibility for the opinions of its correspondents, it must stand sponsor for the published opinions of its editors—that it was wrong for the Company to employ a large force of Pinkerton men, will not stand. Under common law they had that right, and it is the matured opinion of high legal authority that they violated no law of the land in so doing. The testimony before the Congressional committee shows very plainly that these men were not "an army," but a company of men on a peaceful mission, accompanied by a deputy sheriff, and that they were only armed after some of them had been killed, and the lives of all were in danger. That the Company hired their watchmen through Pinkerton's agency was no crime, unless it be a crime for the housewife to hire her "help" through an intelligence office.

Again the RECORDER says that the Company did wrong in refusing to arbitrate the differences. Where does it get the information that it has refused? and is a refusal to arbitrate questions of difference always wrong? When a highwayman demands your money or your life and you

decline, does justice demand that you should submit the question between you and the highwayman to arbitration? There are some things which can be arbitrated, there are others which cannot.

The investigation by the committee of Congress has shown that the Homestead riots did not arise from a struggle between capital and labor, but from a determination of an association of workmen that the works should be run under their dictation as to who should be employed and at what price, though it is admitted that the question of wages had little to do with it. Such a demand strikes at the foundation of all business, and cannot be the subject of arbitration, any more than can the case of the highwayman. And it was because this demand was refused and the Company proposed to run its own works in its own way, that murder and scenes which recall stories of the savages who formerly inhabited the land, and finally assassination, have been resorted to, while the demagogic press, dishonest politicians and thoughtless sympathizers proceed to take the part of the murderers by condemning those who resisted them.

In saying this I am not opposing the organization of laborers for mutual protection and help. But I wish to call attention to the fact that while such organizations have rights, and, properly used, they may be of much benefit, still those who do not belong to them have the same rights, and every man has the right to run his own business in his own way, so long as he does not interfere with the rights of others. When labor unions come to recognize these facts they will have taken a long step towards preventing the possibility of such riots as have disgraced Homestead.

PLAINFIELD, N. J., July 24, 1892.

THE NATURE OF, AND THE NECESSITY FOR, A PROPER THEOLOGICAL EDUCATION.

BY THE REV. T. R. WILLIAMS, D. D.

Observation and experience teach us, every day, that this intense age can be saved for Christ only by men of highest culture and most disciplined energies. It is evident that college education alone will not fit a young man for the gospel ministry any more than it will fit him for the practice of medicine or of law. He needs special study and discipline in the several departments of biblical science. For this purpose theological schools must be established, in which each department of sacred learning has the devoted energy and instruction of a teacher who makes it his life-long work. These departments of instruction are very clearly defined by the nature and the scope of the general subject.

Theology, in its highest and best sense, is the doctrine of the true God, and the true doctrine of God; hence it must be biblical theology, rooted and grounded in Scripture, a theology which unfolds and applies the Word of God. The student must learn to read his Bible for himself, in the original languages in which that Bible is written. For this we see the necessity for the two departments of Hebrew and Greek. The advantages of a thorough mastery of these languages for an interpreter of Scripture must be evident to every scholarly mind. It somehow puts one into the very atmosphere of the original composition, and helps him to breathe more freely the very thought of the inspired writers. The most thorough attention should be given to these departments, together with the authenticity and inspiration of the Scriptures.

The expounder of God's Word needs also to know how the Spirit of God has led the church

to interpret the Scriptures, and how such interpretation has affected the life of the church. Thus we have a third department,—historical theology—subdivided into history of doctrine, in its progressive development. This department of study is of great importance in verifying the interpretation of Scripture. The history of false doctrine shows at once that the doctrines are false since their results are corrupting and destructive of the highest interests of humanity. The true interpretation of the Scriptures is vindicated by the results of their teachings in the life and growth of the evangelical church. So we see that church history is of very great importance in a thorough preparation for the Christian ministry.

Again, every thoughtful mind must systematize the results of Scripture study. He must harmonize into a perfect unity all the facts revealed in Scripture. When this is done every fact corroborates every other fact, and the whole Bible is vindicated by itself, as the thought or doctrine of one divine mind. It unfolds the divine plan for the redemption of the world. Such, in brief, is systematic theology; the formulating and systematizing of all the essential teachings of the Bible. No preparation for the ministry of the gospel is adequate which neglects this department of theological study.

Again, we do not study theology as mere abstract science, but in view of its publication and enforcement. Men may read the Scriptures in the original languages, they may be conversant with all the interpretations that have been at different times accepted, and with their results in the church-life of the different ages; in fact, they may have a clear conception of the true system of Bible teaching, but there is still something more needed to complete the preparation for the ministry, and that is personal application of the vital truths of the Bible to the hearts and lives of men. This is the work of convincing, convicting, and winning souls by the agency of the truth of God's Word, clearly expounded by the preacher of the gospel, and vitalized by the Holy Spirit.

It will be seen at once, by these brief definitions of the five essential departments of study in a liberal course of theology, that every department is really essential to the thorough study of God's Word, and in the application of that Word, to the salvation of men. Every man, proposing to enter the ministry with the best advantages for success, needs this entire course of biblical study in his preparation for the sacred work. It must also be clearly seen by this time that the range of thought and of literature in each department is so great that the mastery of any single one is enough to command the best energies and scholarship of the most laborious and able instructor.

An institution, therefore, which has three classes pursuing their respective courses at the same time, requires, at least, five men, each giving his undivided attention to his own department of study in its different stages, to the three different classes. But an institution that enters and instructs but one class at a time, would do just as efficient work with a less number of men, provided they had the necessary diversity of preparation and talent for teaching.

IN Canada the Roman Catholics take the lead with 1,990,465 adherents, the Methodists have 847,469, the Presbyterians 755,199, the Episcopalians 644,106, the Baptists 303,804, the Lutherans 63,979 and the Congregationalists 28,155.

THE REASONABLENESS OF THE ATONEMENT.

All Christians believe that "Christ died for our sins," that he hath redeemed us to God by his blood. It is affirmed in the Nicene Creed that the death of Christ was "for us men and our salvation." Every Christian who has had any deep experience of sin knows that he has profound personal relations to the cross of Christ. The atonement is the sacrifice of Christ whereby we are reconciled to God, and whereby every obstacle, either in the divine nature or in the divine law, to our full forgiveness, has been removed. Though it is true that we are saved by faith in Christ and not by a faith in any special theory of the atonement, still, the more we know of Christ, and the deeper our knowledge of ourselves, the more we shall magnify the cross, and the more we shall feel, even though we cannot explain it, the vital and permanent relation of that cross to our redemption.

The atonement, the at-one-ment, sprang originally from the heart of God. "God was in Christ reconciling the world unto himself." Christ's work was God's work, Christ's love was God's love, and through every word of his life spake the eternal wisdom; along every highway which Christ trod was the pursuing love of God, and every drop of his blood was a tear of divine pity for the world. "God so loved the world," there is the background of the atonement. Christ did not come into the world to make God loving, but because God was loving and purposed to remove every obstacle to the free exercise of his love. God was revealed in Christ, the Lamb of God, "the Lamb slain from the foundation of the world." We are not to get behind Christ to escape from God, we are to go to Christ that we may be safe in God.

The atonement was a vicarious sacrifice. It was suffering endured for others. He suffered for our sins, "the just for the unjust." Whatever Jesus endured he endured voluntarily. He was not an unwilling sacrifice. And however we may explain, or fail to explain, the dark mystery of God's seeming withdrawal of his favor from the expiring Redeemer, we must not think that the thorn-crowned Sufferer on Golgotha was the object of God's wrath. In the transcendent hour of his death he expressed the spirit of his whole life. God was in Christ in his life-long sacrifice, and twice from heaven came the approving voice, "This is my beloved Son, in whom I am well pleased." The doctrine of vicarious sacrifice is one of the greatest and most misunderstood of all truths. It should not be interpreted as implying that an unloving God placed upon his unwilling Son the penalty of our sins. Christ laid down his life freely, and the spirit of God was expressed in his matchless self-surrender. But, although this truth has been misrepresented, still we cannot give up the fact that Christ suffered in our stead, without renouncing the sweetest solace that ever came to a deeply wounded and guilty heart. We may have had only a shallow conviction of sin, and to us the cross may be simply the expression of God's love. But if there comes to us an overwhelming sense of our guilt and moral hopelessness, we shall find, as multitudes have found, that the cross is something more. It is a disclosure of that which comforted Peter, remembering that Christ "bare our sins in his own body on the tree."

The sacrifice of Christ reveals to us the law of God's life. God carries in his heart, from eternity, atonement. Vicarious suffering is the law of nature. The rock is crushed that the seed may find lodgment and food. The seed dies that it may come to higher life. Vegetation is the support of the animal world. Man is born of the life of another, and his whole training is at the expense of others. The comforts of our tables come from the sweat of men's bodies. The poem that pleases us with its tender sorrow was wrung from the heart-agony of some great experience. Civilization is built on the law of sacrifice. Human rights have not been gained without the shedding of blood. Liberty has walked from prison to gibbet, and from battlefield to scaffold. This law of vicarious sacrifice

is divine. God is the great giver who spends his eternal life for his creatures. The scene at Golgotha was not a tragedy gotten up for a temporary purpose; it was the majestic revelation of the depths of God's heart, and the ground for the perpetual bestowal of his greatest mercies. No wonder that Spurgeon was accustomed to write with every autograph,

"E'er since, by faith, I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be, till I die."

Truly the world is to be saved by looking at the cross. Heart of stone, relent! Heart of distrust, believe! Heart of alienation, be reconciled! Heart of guilt, find release and redemption!

The atonement of Christ reveals to us not only the law of God's life, but also the law of our own lives. If we voluntarily adopt that law of bearing with others and for others, for love's sake, we have the spirit of Christ. But if we act in the hope of receiving all, if we make others bend to our selfishness, if the cross is nothing to us but a figure of sacred speech, we know nothing of a Christly life. True blessedness bears the cross with Jesus, and thus partakes in that atoning love which forgives and heals and removes all human sin. If we resolve to know nothing save Jesus Christ and him crucified, then we have given the atonement its due prominence. To the eyes of those who look down from other worlds, this planet is select among the stars because Jesus descended there to die for man. Not only is the cross the supreme and central fact of history, but to the thought of angels it lifts this floating ball to a majesty beyond the imperial glories of Orion and the Pleiades. "The cross alone has saved this little planet from oblivion."—*Rev. J. H. Barrows, in Golden Rule.*

THE RIGHT ROAD.

In going to market, or to a marriage feast, think about it before you start, then put on your wedding garment, and be sure, in starting, to take the right road. A single mistake in that direction will cost you disappointment and almost certainly a great deal of trouble. In other and plainer words, be sure you are right, then go ahead, and you may reasonably hope to get there. The matter of choosing, in this world, is very important. Take no risks whatever, if you possibly can help it. Experimenting, speculating in or about things involving one's life, happiness or prosperity here or hereafter, is a very dangerous business. In one direction certainly, the straight and the narrow way is the only safe one to be taken—while the broad way of "speculation" and uncertainty should always be carefully avoided, as "destruction" only, as the Bible says, can in the end be expected. While choosing the right road, through this world to the next, be sure to influence others as far as you can to do the same and go with you. Beware how you teach or encourage others by your example to take risks in such matters involving loss or damage of any sort. Teachers of "future probation," whether acting "secretly" or above board, are all in a very unsafe, *perilous* business, and they should abandon it at once. The very mention of such a subject in the pulpit or to a class of young men here or on heathen ground, may and always will be likely to lead to delay in the all-important duty of a prompt preparation for death and heaven. The Andover teachers, especially, should think of this.—*N. Y. Independent.*

LIKE the air, the Church must press equally on all the surfaces of society; like the sea, flow into every nook of the shore-line of humanity; and like the sun, shine on all things foul and low, as well as fair and high, for she was organized, commissioned and equipped for the moral renovation of the world.—*Bishop Simpson.*

THE total issues from the Bible House, New York City, during the year ending March 31st, not including those issued in foreign lands, were 936,578 volumes.

HISTORICAL & BIOGRAPHICAL.

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

(Concluded.)

Two other events, untoward in themselves, tended to the rapid colonization of Southern Wisconsin. They were the Blackhawk War, which occurred in 1832; and the rampant spirit of speculation in Western-lands, which began in 1836. In the former—the officers and soldiers of our army, after marching through a large portion of Northern Illinois, pursued the retreating Indians northward into our State, along the Rock River Valley, and into regions adjacent. They saw in summer time the unparalleled loveliness of the scenery and the inconceivable unbroken wealth of the soil. They wrote letters to their friends, and published accounts in Eastern papers, reporting what they had discovered. As a single instance, the Commissary General stated that somewhere after crossing the southern boundary of Wisconsin, he rode out from the main line of the army, accompanied by an orderly, and proceeded to a bluff on one side of a large, level prairie. It was the last day of June, and there were no clouds in the sky. The tall grasses were waving in the softly stirring winds as far as his eye could reach. Beneath his feet and away in the distance grew in profusion the choicest wild flowers; such as the Crane's Bill, the Shooting Star, and the Yellow Pink. Here and there, flitting from point to point, were the blue-bird, the meadow-lark, and the robin. No human beings besides themselves were in sight. It was a solitude of indescribable enchantment. After viewing in rapture the scene for a brief half hour, he cried aloud expressing his uppermost thought, "When will this paradise of God hear the sound of church-going bell and the merry shout of children returning from school?" Within a dozen years from that time the prophecy implied in his ejaculations was fulfilled. The sanctuary and the school-house had been erected almost within hailing distances of each other in all this region. These with the home constitute, as you know, the best symbols of the civilization planted in your midst.

The second event, that of wild speculation in lands, depreciated the value of our currency and wrecked the fortunes of many people; but it brought to the notice of thousands of families the desirable locations in the West, and actually settled vast numbers of them on excellent farms and in projected towns, all of which did not prove to be cities laid out merely on paper. You have listened, no doubt, to the sad stories of the earliest pioneers, detailing trials like these: I had sold some cattle at a low price, and I had disposed of my pearlsh made from the burning of a clearing on my farm; and I expected to make from the money received a payment on my home, which was mortgaged. This currency consisted almost entirely of bills issued by some wild-cat banks, which had just then sprung into existence. These shin-plasters, as they were derisively called, were not worth thirty cents on a dollar. I had not raised, in that frosty year, sufficient food for my family. All that I could realize from my sales must be expended in buying shorts or canaille to be baked for my table; nothing could be saved from the money to meet my debts. I visited a grist-mill of a neighboring town, and while there I found a speculator in some lands in Wisconsin, who gave me a circular describing the location and appearance of some valuable sections he was offering in the

market. I got not a wink of sleep the following night, as I was thinking over my situation. The upshot of the whole matter was I sold out my small farm even at a sacrifice; I squared accounts with my creditors; and with my little belongings I came to this State, and squatted, not on the lands of the speculator, but on a better quarter-section in their vicinity; and there I still reside, with means sufficient to meet the wants of my remaining days.

You will remember that the early years of the settlement of the southern and eastern portions of the State were characterized by the introduction of those great inventions especially advantageous to the people occupying and improving lands in a new country. The modern rail for the iron roads made traveling more expeditious; the electric telegraph rendered the roads safer, while it greatly multiplied their numbers; and the competition in rival roads reduced measurably the cost of freights. Need there be mentioned such farm implements as the mower and reaper, the sulky-plow, the seeder and drill? A thousand improvements in the complicated machinery of our factories were brought into use, supplying articles superior in quality, and sold to the farmer and hired laborer at a price much less than formerly. All those aids and encouragements have, therefore, assisted here in causing the average compensation for a day's work behind the plow or the jack-plane, to procure the greatest amount of the real necessities of life ever before known in the history of the world.

4. It is an old Greek maxim, that "the beginning is half of the whole." The pursuits of the people whom you daily meet, their prosperity in business, their views of religion, politics, and social life, the institutions they uphold, their manners in private and public, their plans for the future, all these have their origin and formation in the character, ideas, and occupations of the first comers to this region. These settlers stamped their traits of mind upon every person who has since associated with them or succeeded them in your communities. They were mainly from the North-eastern States of the Union, and were imbued largely with the culture of New England. Those from the Old World adopted, in the main, the views and habits of the native-born citizens. As a rule, they all honored labor, opposed involuntary servitude, fostered legitimate enterprises of business, introduced the free public school system, encouraged the establishment of academies and colleges, believed in religious toleration, discarded the maintenance of the church by the State, advocated the increase of the opportunities by which women can make her work in society more remunerative, insisted on a patriotic devotion to the interests of the whole country, and not any fractional section of it, cherished the most ardent hopes for the future growth of the nation, and profoundly revered the Author and Preserver of our being. Such were the worthy founders of the principal organizations existing in this region to-day. It was declared some years since on the floor of the United States Senate, that in intelligence, enterprise, and virtue, this people have been the peers of any found elsewhere in all our land.

Of course there were exceptions. Malcontents and grumblers have lived from the first in every hamlet and town, disturbing the comfort of the inhabitants. They have always been at heart the enemies of any healthful progress, and yet not altogether useless. By their flea-bites and wasp-stings they have stirred up the well-disposed to greater activity. We have an ex-

ample of such a character who flourished in a community many miles south of this place. Before that section was occupied, and while all the land was in the state of nature, he rode out late in the summer with a companion across a large and rolling prairie in the vicinity. The latter was in ecstasy over the surpassing beauty of the country. The former was glum, sour-tempered, and fault-finding, until near the close of the day, when he was suddenly aroused into the highest animation. He exclaimed, "See there, see there; we have found nothing like it." The object which interested him was the dead body of a horse, and carrion birds were devouring it. Suffice it to say that the companion was thoroughly disgusted, and hastily drove away from the sight. But you are familiar with expressions of similar feelings of the slanderer and falsifier as he gives vent to them in his bitter sneers at the fairest reputation, the purest religion, the most upright rulers, and the freest government on earth.

"The wretch, concentrated all in self,
Living, shall forfeit fair renown;
And, doubly dying, shall go down
To the vile dust from whence he sprung."

5. You have been active participants in a work of stupendous magnitude. A French *savant* declared some years ago that the most significant event of this century had occurred in the United States. It consisted in the occupancy and settlement of the great Mississippi Valley. The downfall of Napoleon and the unification of the German Empire did not equal it in their effects upon the world. Why, think of it! When the grandfathers of the middle-aged men and women present were boys, not many families had crossed the Alleghany Mountain. All this vast territory was then comparatively unknown to the American people. The best geographies of that period describe its southern portion as "supposed by persons of information to be capable of raising most of the tropical fruits," its norther portion as having "the land between the rivers rising into gentle swells," and its western portion reaching to the Rocky Mountains, "like Egypt, being annually overflowed by the waters of the Mississippi and its tributaries." Nothing is mentioned as belonging to Wisconsin, except one of its insignificant streams. The inhabitants of the whole region are said to be "aboriginals," and their number was uncertain. But the influx of the pioneers was as the steady and continuous movement of a magnificent invading army, stretching from the Lakes to the Gulf, and taking possession, as they advanced toward the setting sun, of the rivers, ranges of hills, valleys, wooded lands, prairies, and plains, until they climbed the heights of the Rockies. Rapidly there arose in their march a successive series of villages, cities, towns, counties, and States, together almost without number, and covering an area which averages twelve hundred miles in width and fourteen hundred in length. The value of the property created here in a hundred years reaches many billions of dollars. It contains now over one-half of the population of the whole country. For some time it has dominated largely in the political and national counsels of the government. It furnished most of the leading generals in both the Northern and Southern armies during the Civil War. It has given an unequalled impetus to the business enterprises of all sorts in this land, and as a result it has claimed and secured the location of the Columbian Exposition, the grandest display of the kind the world has ever seen, to be held next year in its great Commercial City. It has made it possible for our nation to possess and maintain its extensive foothold on the Pacific.

It has opened, especially for agriculture, the chances to provide, in the widest, freest, and most complete forms of activity, its various and indispensable benefits for the human race, and to receive the fullest rewards ever given to the same class of labor.

It must be with feelings of commendable pride and satisfaction, that many of you can realize that you have witnessed the occurrence of all these achievements; and that in attaining them, you have acted a conspicuous part. You must know that to them, by your skill, industry, and moral worth you have, in a great measure, contributed their elements of stability, majestic power for good, and attractiveness in the eyes of the world.

It must cheer and console you while in the decline of old age, and having the thought that the number of your days here is fast lessening, to believe that the share which you have through these long years acquired in the progress and benefactions of western life, you can transmit as an imperishable heritage, not merely unimpaired, but ever increasing in usefulness, to your children's children and the generations succeeding them.

SABBATH REFORM.

THE SABBATH.

O pearl of days, the best! The softest blue o'erspreads the sunlit skies; In the still lake heaven's perfect likeness lies; And balmy air all fragrant breath supplies. O holy, holy rest! Toil folds its hands, its six days' work is done, And heaven and earth, embracing, blend in one.

Touch not this holy day! Off, vandal hands, and let it all alone! Still let it shine as it has always shone, Each loyal heart its ever royal throne. Hold! touch it not, I say, Ordained of God, on Sinai's granite height, It still shall stand in more than granite might. -E. H. Stokes, D. D.

SABBATH MORNING.

How sweet to him the Sabbath morning hours Whose soul is by the living waters led! The dawn of day and breath of dewy flowers, What light and fragrance round his home they shed! That sunburnt sire, free from his week-day toil, Beneath his roof-tree sits, transfigured there; Around his Bible, prized 'yond earthly spoil, His hands are clasped, though in speechless prayer. Some promise sparkling on the precious page Sheds o'er his furrowed face a light serene; Celestial joys his soaring thoughts engage— His faith is gazing on the things unseen. The household altar and the gates of praise He loves, still jealous lest earth's cares invade; His heart e'en now the grateful song doth raise To Him whose grace this hallowed day hath made. What though the morrow's dawn bring sweat and toil, And earth afford him but a frugal fare; Content and glad, his store in heaven the while, He hails the never-ending Sabbath there. Blest day! where labor, save for simple needs, Nor sloth, nor folly, mars thy holy calm! Thrice blest the toiler in thy light who reads His claim to Rest beside the reigning Lamb! O happy world! when men, at God's command, With reverend welcome greet the heaven-born guest. What ills shall fly our fair but fevered land When for her healing comes true Sabbath rest! W. Maxwell.

The two little Sabbath hymns, published at the head of this column this week, are from an Irish paper, clipped and forwarded to us by Bro. Luckey from Austria. They are unusually choice.

A RECENT number of the Milwaukee Sentinel has the following: "Four men named J. H. Dortch, J. Stem, J. Moon, and W. S. Lowrie are confined in jail at Paris, Tenn., for working

on Sunday. They are Seventh-day Adventists, and by their creed observe Saturday as the day of rest and religious observance. Arrested for working on Sunday, they were fined, with costs, about \$25 each, which they refused to pay, and they were sent to the jail or workhouse to work out their fine at 25 cents a day. Connecticut is still reviled for its "blue laws," which disappeared more than a century ago, but Tennessee still enforces a statute equally monstrous."

THE COLUMBIAN EXPOSITION.

The question of the closing or opening of the World's Fair on Sunday continues to be agitated, both pro and con, and, of course, will be until it is settled by the Fair Commissioners, which, we believe, is set down for some time in October. It is doubtful whether even then debate will be closed, for whichever way it is decided some persons will be dissatisfied, and dissatisfied persons will protest, as they have an undoubted right to do. This is from the Denver, Colorado, News;

If the Continental Sunday should ultimately prevail in the United States, and it should become a day of promiscuous labor and scandalous dissipation, the result will be due to religious extremists, who yet retain something of the disposition to coerce the conscience of others—a disposition which made the world a hell in which fanatical ferocity dominated for more than a thousand years.

Not content with the only standard which it is possible to maintain—that of freeing Sunday as far as practicable from whatever promotes vice and crime—the attempt is made by religious zealots to surround the day with conditions that are offensive to the sense of the age, and that would ignore the physical and moral welfare of the toiling population of the country. Could men of that calibre mold the future, the tens of millions who struggle for an existence in the factories and garrets of our cities, would be denied the boon of change with a breath of fresh air and a few hours of recreation on the only day in the week when it is possible for them to enjoy such blessings.

Just now religious fanaticism is trying to shut out the working classes from the Columbian Exposition by having it closed on Sundays. It would directly and unfavorably affect nearly a million of wage earners in Chicago, and within a radius that could be reached by excursion trains, to say nothing of the numbers from more distant points that would be kept in that city one day each week on expense.

The Columbian Exposition will be one of the grandest educational opportunities of this century, and its effect cannot but be morally elevating. It will contain the highest and latest triumphs of human genius and skill in every department of art and industry, and it would be a heinous outrage if its gates shall be closed to the working classes on the only day of the seven when they are released from the drudgery of life.

Every labor organization in the United States should be heard from on that proposition. If their interest in the great commemoration is taken into account the board of control of the Columbian Exposition will refuse to preclude them from its benefits by granting the request of devout but erring petitioners.

THE CHRISTIAN SABBATH.

The Sabbath—God's designated day for holy rest and worship—is to be upheld by assigning moral reasons, by seeking through divinely wrought convictions to preserve its sanctity, and not alone by the authority of civil statutes.

Conviction, that which comes from an intelligent knowledge of all that God has spoken in regard to his Sabbath, is the great need of the hour. It is this that will triumph, and this only. No form of aggression from without, no subtle corruption within the social compact, can withstand conviction.

It becomes our duty, therefore, to adhere to the one divine plan in all our efforts to preserve the Sabbath. God, the home, the church, and our republic, commands us to boldly defend it as his chosen day, a period of time which he has blessed for the highest spiritual welfare of the human race throughout all ages. Arguments drawn from mere expediency, or physical health,

or present comfort, are insufficient. Certainly the mere arm of law will utterly fail. Truth lodged in the soul, truth affecting the conscience, will alone win.

This is no time for fruitless lamentations. Faith is the watchword, action is the duty of the hour. God's people may be in the minority, but with God on their side, and with the spirit of obedience in their hearts, they will ultimately become the majority. Depression, inaction should be unknown. Theirs is the sacred trust of the gospel. Never let them betray that trust. Theirs is the noble heritage of civil and religious freedom. Never let them prove unworthy of the blessings which our Christian forefathers bequeathed.

If the writer of the above would change the first paragraph so as to make it read, "Not at all by the authority of civil statutes," our pen is ready to write "Amen" at the close of every paragraph. Meanwhile, we would remind him that the place to find the truth which affects the conscience will be found only in the Word of God; and we challenge him to find therein a single word relating to the "Christian Sabbath," "Sunday," or the "Lord's-day," as a weekly rest-day. But he will find enough to make a good conscience respecting the "Sabbath of the Lord thy God," if men will listen to the word and obey it.

It would be just as well for those persons—and there are hundreds of thousands of them in the United States—who are trying to bring about the closing of the World's Fair on Sunday to bear in mind that the very thing against which they protest is now in full operation. The gates of the World's Fair are now open every Sunday, and thousands of sightseers go to it, they being admitted readily on the payment of the established fee.—Chicago News Record.

MISSIONARY SOCIETY.

Table with financial entries for the Missionary Society, including names like A. L. Chester, J. L. Huffman, and various receipts and disbursements.

MISSIONS.

FROM S. I. LEE.

In response to an invitation from Eld. J. C. Donowho, a Baptist minister, I visited Malakoff, Texas, and other places in that vicinity, in April. Bro. Donowho, through reading a few copies of the *Sabbath Outlook*, had become interested in the investigation of the Sabbath, and this investigation led him to desire to know something about the people called Seventh-day Baptists, and also that the people in his vicinity should know something of them and of their doctrine.

It was my privilege to preach twice at Malakoff, twice at Post Oak Baptist church, and five times at Lockland school-house, to congregations varying from 17 to 60. One sermon in each place was devoted to the subject of God's Sabbath, a subject never before presented in that vicinity. Careful attention was given on every occasion. Brother and Sister Donowho commenced to keep the Sabbath while I was there. Bro. Donowho, as I learned by careful inquiry, has a good reputation, not only among the Baptists, but among all the people in his vicinity. He is, or was, pastor of two churches, and was engaged by the Missionary Board of the Association to work four months for them as Associational Missionary, at \$40 per month. This engagement, he has good reason to expect, will be cancelled when it is known that he is a Sabbath-keeper. And as he is a poor man I fear that obedience to God will result in financial embarrassment. The fact that he weighed all this prospectively in the balance and decided to obey God, speaks words of strongest commendation for the man. Several others were deeply interested in the subject. I intend to visit them again.

As this is the very busy season with farmers I concluded to try to get a hearing in some of the towns. As we have one Seventh-day Baptist in Hot Springs, I made that my objective point. Stopping at Malvern for one day I learned that there were a few Seventh-day Adventists in that vicinity, and a few Sabbath-keepers who were not Adventists in the vicinity of Cove Creek, between Malvern and Hot Springs. I staid in Hot Springs six days, and met but little to encourage. In the beginning it was very difficult to secure a meeting-house, and then the congregations would have been small for a country school-house. But few were found who cared to talk about the practical duties of Christianity. Leaving Hot Springs I stopped at Cove Creek and went out into the country to find the scattered Sabbath-keepers. I found seven Sabbath-keepers who could not accept some of the Adventist doctrines, and who had never seen a Seventh-day Baptist, but they are too far apart to hold Sabbath meetings together. I preached on two Sabbaths to the Sabbath-keepers, and one night and one Sunday at a school-house. Congregation at night, 20, on Sunday, 60. Near Malvern I preached one Sabbath for the Adventists, and Sunday night four miles below, at Bro. Box's, who, with his wife, are members of our church at Fouke, where I had the privilege of presenting the claims of the Sabbath for the first time to about twenty persons, and four miles from there another night to thirty others. Thence to Mabelvale and Little Rock, and planned at both places for meetings at some future time. From Little Rock I went to Russellville and Mt. Nebo, where my wife is spending the summer with our son.

Remaining at Mt. Nebo a few days for much needed rest, and to reply to correspondents, I went to Dardanelle, thence through Little Rock to Gurdon, from Gurdon to Camden, where I spent the Sabbath, but found no opportunity to preach after leaving Mt. Nebo until I reached Buckner, where I preached in a private house Sunday night to about thirty, presenting, by request, the Sabbath doctrine; thence to Stamps, where I preached to about twenty. Thence I went to Lewisville and turned south into Louisiana, intending to reach Hammond in season for our Association, July 7th. I spent one afternoon and night in Shreveport; failing to find an open door I went to Houghton and found the Methodists ready to begin a protracted meeting last night, so took the next train for this place, and not finding an encouraging outlook will move on eastward to-day.

In conclusion I will say that the quarter has been one of considerable hardship, as it has been largely devoted to prospecting new fields, and consequently nearly all the time among strangers. Some of these points present encouraging prospects, and the work at these places has had its pleasant features. At other places the cold shoulder has been my greeting.

I report only 11 weeks' work. In this time I have traveled 1,310 miles, preached 26 times, distributed literature from the American Sabbath Tract Society, from Bro. Wardner, and my own, amounting in all to 5,475 pages, and almost all of it has been given to those who expressed a desire, or at least a willingness, to read it.

ARCADIA, LA.

FROM J. M. TODD.

It was necessary that I come to this place to attend to some financial affairs, and so I shall be absent from my field of labor until after the General Conference. The interest on the Berlin, Wis., field, remains very good. I cannot report revivals among them, but there is generally a good degree of unity, and continuous prayer, and earnest Christian living among them. I regard the outlook as hopeful on the entire field. The storms which have prevailed over the entire country have hindered me from attending some of my appointments. I could not reasonably attend the Semi-annual Meeting of the churches at Coloma the first Sabbath in June, because of the great rain-storm which prevailed at the time. Bro. Witter, of Albion, went by railroad, and so the meeting was held with much interest, and I believe great good was done. Bro. O. U. Whitford will visit all the churches during my absence. We need the prayers as well as the material aid of the Board.

BROOKFIELD, N. Y.

COMPASSION FOR MULTITUDES.

There is an unspeakable tenderness in Christ's dealing with multitudes of men. In this as in a thousand other ways, he reveals his unlikeness to the sons of earth. Every one can feel a personal interest in a few; but when multitudes are thronging our streets, and their very number tires our sight, our little natures seem to contract, and we almost forget the throbbing and heavy-laden hearts that lie concealed in the moving host. How cruelly selfish human nature can become in a crowd! Men, when seen in thousands, seem bereft of their separate worth, or we seem incapable of cherishing a fellow-feeling large enough to impart kindness to so many. The favorite word to denote such great throngs discloses our hardened feelings; we call them "masses." If we are forced much into the midst of suffering we soon learn the peril of growing hardened against it.

But Jesus was capable of a personal tenderness toward myriads. He seemed wholly free from the tendency to become unsympathetic.

He was moved with compassion for multitudes. He treated great throngs as tenderly as a mother treats her little child. Did he not feed, teach, chide, comfort, and heal the multitudes that followed his steps? He was concerned for their future; he showed solicitude for them, knowing the perils that beset their way. He thought of them as sheep scattered abroad without a shepherd's care. He always welcomed multitudes, however worn with incessant work he might be. He left his retreats for prayer to come down to them. He even left the glory of the transfiguration to go to meet a multitude surging at the mountain's base, and he never sent a multitude away without strong and tender expressions of his love.

The impressive miracle of the feeding of the four thousand began with Christ's confession that his heart was moved with pity for the great congregation which had continued with him for three days, and was at last without food. The teaching, the healing, all the work of the days seemed over. He turned away from the throng to his disciples, and said, "I have compassion on the multitude."

All the earlier lessons of those days are lost to us, but, perhaps, after all, this last, quiet disclosure of Christ's heart was the greatest lesson of that week. He turned away from a multitude to teach a world. Spontaneously that loving heart revealed its richest emotion. The fountain of his pity is overflowing. A continuous flow in a thousand streams only relieves his heart's desire to bless.

No one has any adequate measure of the intensity of Christ's desire to bless this world. We can watch it in its manifestation; we never know how large and bright its work would be if unhindered. When we are looking upon the compassion of Jesus we are looking upon the force that gives promise of the earth's regeneration, undertaking to remove the sorrows of the world, to give to millions songs for sighing, and gladness in place of tears. The heart of Christ speaks, confessing the presence of this heavenly emotion, seeking to find in human hearts some willingness to share in the delights of giving forth blessings. Pilate shall not talk to us of justice, nor Judas of fidelity. Jonathan may speak of friendship, and Paul of devotion to his Master. The soul can be very watchful against insincerity. Christ may speak to us of compassion. Compassion's home was round about him. He came from distant worlds. Compassion was his errand. When here compassion was his work. Compassion was his life, and in his death it burned with a supernatural brightness.

No eloquence of earth ever equaled that of those simple words of Christ, "I have compassion." In them a pure, radiant, heavenly life, eager most of all to enkindle its own unselfish ardor, speaks directly to human hearts. As we listen to such words and consent to give them the attention they deserve we discover a new spirit beginning to move within us. We say: He yearns over the thousands around us who are hungry and are far from home. The millions of pagan lands move his heart. He knows how many, if not provided with the bread of life, will faint by the way. He tells us of his compassion to awaken ours. The Christ-like spirit begins to glow within us, but its first warmth is chilled by our earthliness. What can we do to meet wants so vast? And Christ's practical attempt to make us like himself in spirit seems on the point of failure. Oh, he anticipated our response to his call to rise above ourselves, and enter upon a large and noble life. Disciples have resources for large achievements. Does not Christ give them the power to bless multitudes? Does he not equip them for great enterprises?

As the countless hosts of earth stretch out before our imagination, do we not hear his practical word summoning us to use one really vast power we have, "Pray ye the Lord of the harvest?" And on the smaller field of our personal influence over men, while we are waiting for them to show some willingness to receive the blessings of spiritual life, shall we not imitate the Saviour's example in giving a lesser blessing to the bodies of men, when he was not suffering to impart the larger grace to their souls? Prayer for myriads, for nations, for the world,

and kindness of heart, willing to battle with the nearest sorrow or distress, refusing when repelled at one point, to be repressed, are practicable, and such activity will lead the way to a reproduction in the disciple's life of Christ's compassion for multitudes. — *Rev. Thomas E. Bartlett, in Standard.*

A SPECIAL from the City of Mexico says the recent action of the government in granting certain concessions for colonization and public improvements to Americans and American companies is the pretext for an assault on the administration by the organs of the church party. The *Nacional*, a prominent opposition journal, has a leading article on the calamities that will befall the Mexicans by the influx of Americans and American capital into their country. It predicts that the "Catholic religion will give place to Protestantism, to Judaism, to Mormonism, and to a thousand ridiculous sects which exist in the United States, and the English language will replace the Spanish. In that day we shall no longer be Mexicans—we shall be slaves in our own land, and will occupy the wretched place which the descendants of Mexicans now occupy in California, Texas, and New Mexico, who have not assimilated with the Yankee race. If foreigners are needed, let Europeans be welcomed. Let Spaniards, Frenchmen, English, and Germans come, but not Americans. To admit Yankees is to seat at our table our mortal enemies. Already Americans control the Central, National, and Sonora railways. Many of the richest mines are in their possession, and soon there will be American banks of discount, and all our wealth will pass into their hands because our government obeys the fatal error which incline it to them. The future means Yankee absorption, the disappearance of the Mexican race in misery, and an increase in the number of stars in the hated American flag. If we Mexicans wish to prevent this terrible fate it is necessary that public opinion should not only declare itself absolutely anti-American, as it is already, but show itself so in all its acts.

THE FIRST YEAR OF MARRIED LIFE.

A woman should not take offence too easily, writes Christine Terhune Herrick, in an interesting article on that most serious of questions in the *June Ladies' Home Journal*. Often, indeed, the words or manner she resents were not ill-meant by her husband. Some men have a hasty, brutal-sounding fashion of speaking that tries and hurts a woman cruelly, and she should endeavor, by all gentle means in her power, to break him of the habit, by representing to him in his calmer moments, the pain he inflicts upon her. The man who loves his wife will usually try to break himself of any peculiarity that is distasteful to her; but she may rest assured she will not better him by continual harping upon the sore subject. To harmless and inoffensive idiosyncrasies the wife should shut her eyes. At the beginning of her married life let her make up her mind to one fact, that she cannot force her husband to resemble her in every particular of thought and feeling. He will have his preferences and his distastes, and she need not expect to coerce or persuade him into conforming them to hers; after all, he has a right to his own individuality, and she has no business to interfere with them. There will always be enough points of common sympathy to form a meeting ground, and upon matters of divergent opinion let them agree to disagree. A potent aid to a wife's charity for her husband will be the reflection that in all probability her faults are quite as trying to her husband as his can be to her. If he takes his share in the endeavor to preserve unity of feeling there is little doubt that in time the fermentation will work clearness.

NOT only should the missionary have medical knowledge, but every medical man should also in his practice be a missionary to his patients.

WOMAN'S WORK.

"THE gift I offer my Master is poor;
But just outside my cottage door,
I see a dew-drop, clear and round,
Bending a grass-blade to the ground.

It holds in its quivering heart the light,
And flashes it back with a radiance bright;
So the world is brighter than it would be,
Without the light that shines from me."

SAYS the July number of the *Silver Cross*:

"BRING WITH YOU: (for your circle.)

A loving heart,
A prayerful spirit,
An active willingness to help,
Some one who has not attended before.
A determination to be blessed.

LEAVE BEHIND:

Your stiffness and formality.
Your disposition to criticize.
Your complaining spirit.
Your want of punctuality.
Your refusals to render service."

It seems like a good outline for any one going to the Conference, so soon to be held at Nortonville.

YOU WILL FIND IT HERE.

It was the thought of those particularly interested in presenting Woman's organized work at the Woman's hour at the North-Western Association that if there should be time after the rest of the programme was completed that we would tell of some of the signs of promise. We said let us have nothing to do with discouragements. Let us bring together some of the good things. But at the close of the hour we simply promised to give you here a little word of good cheer.

The points are gathered from the waysides of experience. Although those whom the leader of the hour called out to speak had but a moment in which to speak, yet this may be asserted with all confidence, that in all the early years of our existence in organization these same persons, or almost any others could not have said just the same things with so good faith, nor with so much good feeling, simple words of honest faith, words of confidence the outcome of a watching a work which has been making an honest struggle to gain its rightful place amongst duties dutifully undertaken. The testimony of all who were questioned between sessions was uniform in the matter of good faith in Woman's Work, more interest in it, better knowledge of its real intentions, and more sympathy with the spirit of it. A choice spirit in one of the Associations, good reports from the locals in another. Of one of the secretaries this was several times reported. She said for herself that until she was called to take up the duties of an Associational Secretary she was one of those who stood back and criticized, but the duties of the office had opened her eyes and had wrought a change with her; that she had come to think that to pass the office around amongst all our women they would cease to criticize and learn to love the work.

Throughout the Association, men speaking upon various topics when giving expression to the thought of what we can do and ought to, would say—putting it variously as to exact expression—"our men and our women." We are not saying this with so much as a shadow of sentimentalism, but speak of it as one would of cold, stubborn fact in dealing with a matter of history. It is simply the result of the fact that the women of the church are more true to their individual responsibilities to the church. This is hopeful; it is helpful, and to all.

From many quarters there come evidences of

growth. In no year of our existence have there been any more of them. If the Treasurer were to speak out that which fact would warrant, she could show you signs of hopefulness. So, too, if the little desk corner of the Secretary were to speak out what it sometimes thinks, and what its letter files could reveal would you have still other proofs of a condition of hopefulness. Here is a proof of what the letter-file can say. On Association Sabbath night a letter came from Dr. Swinney, written May 29th, in which she reports that the hospital is that day advanced as high as the second floor; that the contract specifies that all shall be finished and in good order by the 18th of August. It may be, she adds, that about the time of the General Conference we will be moving the furniture in, or perhaps will be already settled in the completed building. She hopes they will be able to dedicate the building early in September, and open the hospital to the sick. She says, "I trust the whole is so planned and arranged, that much effective work can be done here in the years to come.

Of Mrs. Ng's recovery she says that it is slow, yet she can see that there is real improvement. Of Lucy Tong she says, "She is here also, waiting for the opening of the work."

MISS SOONDERBAI POWAR.

The *Bambay Guardian*, of May 7th, reports that "Miss Soonderbai H. Powar reached Bombay from England recently, after an absence of six months and two weeks, and was warmly welcomed by appreciative friends who recognize the great service she has rendered to the anti-opium movement, and therefore to the cause of humanity, by her brave visit to Great Britain. Pundita Ramabai came from Poona to add her welcome. During her absence Miss Powar has traveled throughout England, Scotland and Ireland, addressing meetings nearly every day, and sometimes two a day, accompanied in some instances by Mrs. Maurice Gregory or Miss Lucy Evangeline Grattan Guinness. She has thus largely contributed to the tremendous advance which the anti-opium movement has recently made in Great Britain. At the same time she has given thousands in that kingdom a nobler idea of India womanhood, and of the possibilities of her people. It is wonderful how her health has stood the strain of her incessant labors through an English winter. Manifestly, God who called her forth at this grave juncture has been her counsellor and strength. Her return, we hope and anticipate, has not ended her service to India in this matter, if the need for it should continue. Meanwhile her country people may well extend to her a grateful welcome." *Banner of Asia.*

COLORADO'S 66,000,000 acres may be roughly classified as follows: Agricultural lands, 6,000,000; Pastoral, 25,000,000; Mineral and Timber, 35,000,000. Mr. Tabor in his "Colorado as an Agricultural State" represents irrigation as the key to the problem of agriculture, and adds that to write about Colorado agriculture and say nothing concerning irrigation, would be like enacting Hamlet with the principal character omitted. Some of the irrigation canals are fifty miles in length. The "Grand River Ditch," with a grade of twenty-two inches to the mile, is at the beginning thirty-five feet wide at the bottom, fifty feet wide at the top, and five feet deep. The first prizes for wheat and oats and the second for other grains, were given to Colorado at the International Exhibition. The value of the precious metals produced from 1859 to 1882 was \$166,000,000. Coal is found in all parts of the State. Iron ore of excellent quality is found, and immense Rolling Mills and Steel Works are in operation at South Pueblo and Bessemer.

THE SABBATH RECORDER.

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

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

A TELEGRAM from Milton, Wis., announces the death of our greatly beloved brother, Eld. James Bailey, which occurred at that place, July 31st. Elder Bailey has been totally blind for several years, but has borne this and other afflictions with marked cheerfulness and Christian resignation. The funeral was held on Tuesday, August 2d. A suitable sketch will no doubt be prepared soon. Many will mourn the departure of this most estimable servant of God, and all will deeply sympathize with the bereaved daughter and son, who survive him.

AS THE time for the Anniversaries draws near, it is important to carefully consider what may be done to make them of the greatest value to ourselves personally and to our people and work. In the first place, a prompt and full report of the churches and Sabbath-schools to their respective secretaries will greatly aid in getting the facts relative to the condition, work and wants of the people before the meetings. This is very important. Somehow, the life of the churches must be quickened. We talk about the work of the societies, which is right, and we anxiously inquire how they may more efficiently meet their responsibilities and do their work. This, too, is right. But as we have often said, the source of power in any such society-work is a live, healthy, active church. Let us know about your church. In the second place, every church should be represented at the Conference, so far as possible. For this it is not enough that some one or more from the church shall go on his, or their, own motive to Conference to visit friends who may also be there, but every church should have at least one delegate who is appointed to go to Conference to attend to the business of this Conference, and to report the same, in detail, to the church when he gets home. Visiting among a people so widely scattered as ours is, is of itself a good thing, but Conference has a larger and a more important work to do than to keep up acquaintance from Rhode Island to California, and that is to deepen the power of the churches and to extend their influence in winning men to Christ and truth. Of course, those who have the charge of programmes for the various organizations, will seek to place before the delegates the interests which they represent in the most effective manner; it remains for those who participate in the exercises as listeners, to prepare themselves for their part lest the seed fall on the rocks or among thorns.

THE General Conference will give about the usual time to annual reports, among which will be that of the Corresponding Secretary, the Sabbath-school Board, Trustees of Memorial Fund, the Woman's Board and the Young People's Permanent Committee; the last two will also present special programmes which will be full of interest. The address of the President at the opening, necessary routine of business, and appointments for religious services will fill up

the time of the Conference for the opening and closing days of the anniversaries, Wednesday, August 24th and Monday, 29th. The Missionary Society will furnish a full programme for Thursday, morning, afternoon and evening; on Friday the Education Society will present a programme relating to our educational interests; on the Sabbath, religious services will be held, arranged for by the church at Nortonville; and on Sunday the interests represented by the American Sabbath Tract Society will be presented. These programmes will make a rich feast for mind and soul; no delegate or visitor should go to Nortonville without expecting to go home again fired with zeal for the Lord's work, and a strong purpose to be one of the Lord's best workmen. Whether this shall be so or not will depend more upon the spirit and purpose of the delegate than upon the programmes prepared for the various sessions. Are you going to Conference? For what? And in what spirit?

THERE is something wonderfully stimulating in the exhortation of Paul, "Wherefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord." What a full measure of joyous, fruitful service is suggested by that "always abounding." Sometimes it almost seems as if people had come to believe exactly the opposite from this, and were trying to avoid doing a thing more than was absolutely necessary. A mother said to her listless boy one day, "Tommy, your uncle from Boston is coming to see us to-morrow, and I want you to wash up and be real clean and nice." Tommy thought a moment, and then replied, "But, mother, 'sposen he shoudn't come, What then?" So men talk about the keeping of God's commandments, and the doing of his work in the world as though the end and aim of it all was to get into heaven at last. What if we should happen to do something not absolutely necessary to that selfish end. Poor souls! Listen to Paul, "Always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

EVERY thoughtful Christian must have repeatedly raised the question as to the deepest need of the church in the presence of the dangers of the present hour. That there are imminent dangers we think none will deny; what we need to meet most successfully these dangers may well be a subject for diversity of opinions. The following clipped from an exchange expresses most forcibly our own conviction on this subject, and for it we ask a prayerful reading: "There is no blessing that should be more earnestly sought at the throne of grace than that of a pure and powerful revival of religion, because there is no blessing at present so greatly needed. And why may we not hope for this blessing? What should prevent? The soil is prepared, the seed is sown, and all that is needed to cause it to spring up and bear fruit unto life eternal is that it be watered by the dews and showers of divine grace—the effusions of God's Spirit. And this is a blessing promised in answer to prayer. Only let pastor and people plead together that God will send down his Spirit; let them be earnest and believing and importunate in their prayers, and there will be not only "the sound of abundance of rain," but souls will be converted, the church will be revived, the neighborhood blessed, and anew the old oracles will be fulfilled: 'The wilderness and the solitary place shall be glad for them; the desert will rejoice and blossom as

the rose.' 'He shall come upon us as rain, as the latter and former rain upon the earth.' 'He shall come down like rain upon the mown grass and as showers that water the earth.' May God grant all our churches some such blessing."

OUR readers will be interested in the following, which we clip from *Notes on New Books*, volume 2 number 2, published by G. P. Putnam's Sons, New York and London:

PAGANISM SURVIVING IN CHRISTIANITY.*

The purpose of this book is to show by abundant facts, gathered from the latest and best sources of information, that the pure and simple Christianity of the New Testament period was rapidly corrupted and deeply perverted when it came into contact with pagan thought outside of Palestine. It aims to throw light upon the first two or three centuries, which have been treated too often as an "unknown period." Dr. Lewis does not accept the assumption that the faith and practice of those centuries were identical with those of the New Testament times. On the contrary, he contends that much which is loosely called "early Christianity," was formulated under the dominant pagan idea of religious syncretism, and that pagan elements often formed the largest factor in the syncretic process. The author believes that the facts which have been brought to light by such men as Harnack in Germany, and Hatch in England, and such further facts as are set forth in his book, will lead to an essentially new conception of the Christianity which preceded the organization of the papacy. Dr. Lewis is equally confident that these facts will reveal more plainly the fundamental differences between Protestantism and Roman Catholicism, and will consequently show what their future relation to each other must be.

The book does not discuss speculative doctrines so much as the practical and persistent effect of pagan thought on the life and practices of the Church. Among the subjects discussed are: the effect of pagan thought upon the Bible and its exegesis; the effect upon personal life and the general character of the church through the doctrine of "baptismal regeneration"; the effect of pagan sun-worship in destroying Sabbathism, and promoting holidayism in its stead, and resulting in the "Continental Sunday"; and not least the corrupting influence upon Christianity, by its union with the State. These subjects, and many minor points, are treated with care, and the conclusions arrived at are based upon what the author believes to be facts capable of being historically proven.

That these radical and vigorous conclusions will awaken discussion and opposition is certain, but the book will be read with interest because it is a distinctive and scholarly addition to the literature dealing with the beginnings of Christianity.

WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., July 29, 1892.

Adjournment of Congress is nigh. The sundry civil bill carrying important appropriations including that for the World's Fair, and the Anti-Option bill remain to be disposed of. The former may be killed by an unfriendly demand for a quorum in the House, and the latter can be talked to death or otherwise defeated in the Senate. It is a constant surprise to note what diametrically opposite views politicians, statesmen, and other people take of public measures and their prospective results. The anti-option bill is a good illustration. One side contends that the bill would check gambling in certain agricultural products to the great benefit of the producer and the public, and the other contends that it is against common law, unconstitutional, meddlesome and mischievous. One says that the law would benefit the farmers and the other that it would benefit nobody but the English syndicate that has bought up the North-western

*"Paganism Surviving in Christianity." By Abram Herbert Lewis, D. D., author of "Biblical Teaching Concerning the Sabbath and Sunday," etc. 12mo, gilt top, \$1 75.

flour mills. If our political doctors thus differ every man must think, observe and decide for himself.

The bill for the relief of McGarrigan just passed by both Houses calls attention to a very grave wrong, namely, the extreme difficulty of collecting a debt from the United States Government. McGarrigan's claim is acknowledged on all hands to be just. He bought land in California which proved very valuable by reason of subsequently discovered quick silver mines. Others took possession and worked the mines at an immense profit. For forty years he has been demanding compensation. Bills for his relief have been favorably reported and passed in one House or the other over, and over again, and once by both Houses. The cup has been knocked from his lips a score of times, and he has now obtained simply permission to prove to the Court of Claims his right to an indemnity.

Lobbyists are denounced, but Congress is to blame for the business. The Choctaws were driven from lands owned and cultivated by them and upon which they had built houses and barns. For this forcible eviction, money was appropriated and held in trust by the United States Treasury. By an error in book-keeping at the Treasury Department payment of a large part of it was withheld. They tried for weary years to have the blunder rectified. After many failures they employed agents who argued before committees and individuals year after year and advanced moneys, paying their own expenses. Congress neglecting for several decades to rectify the blunder of the Government's own accountant, and failing to pay these Indians money held in the treasury in trust for them, now listens to the plea that if this money is paid a large part of it will go to the lobby. As if the cost of dunning ought to be credited to the debtor whose meanness and injustice makes the dunning necessary!

Creditors of the government have no right to sue, and are without representation. Senators represent States, members of the House represent districts, and private debtors may be sued, but the public creditor is a beggar and his agent is a lobbyist. Thousands of people understand this by sad experience. The lobbyist must have money, of course, or how can he pay his board bill, and the lobbyist asserts that the committee clerk and the confidence men must be fed, and that even Congressmen must have something for campaign expenses. If there is not a good deal of this thing done there is a good deal of lying. If Congress wishes to defend itself let just debts be promptly paid.

Men of experience say this government is the meanest debtor in the world—nearly as bad as Turkey. "I would not give five cents on the dollar for the best kind of a claim against the government," says one who has been the governor of a State. "My client spent thousands of dollars to convey Uncle Sam's mails under difficult circumstances in war times, and after thirty years of solicitations at the Capital he got through a bill. Then at the Treasury he was met by a subordinate who demanded a large sum presumably as the price of a certain official's signature. This toll was refused. Attempts to see the responsible head of the bureau were defeated and postponed until a new administration came in and the money is yet unpaid.

Many bills for the relief of creditors are put through at the close of the session, by log-rolling and other maneuvers. Attendance is then small. Objectors are silenced or kept in ignor-

ance by artifice. Railroad speed is in order, and claims just and unjust are put through at late hours, under a suspension of the rules. Scandals of this character ought to be impossible. The government ought to provide means for promptly paying just claims. The opportunity for lobbyists to assert it to be necessary to expend money at the capitol to get claims through should be cut off by some method of paying just debts when due.

CAPITAL.

A SUGGESTION.

To the Editor of the SABBATH RECORDER:

On reading your Corresponding Editor's quotations from Jonathan Edwards and his semi-approving comments thereon, I felt as the coachman did in David Copperfield: "You are very young, sir." One must be very young, or very unfeeling, who can quote Jonathan Edwards on "Hell" with approval. If a man were to punish even a dog with prolonged torture, the laws of the land would take him in charge and all humane people would condemn him. How much more shall the God of the entire universe deal justly with his creatures! The picture of eternal torment "in pain, in wailing and lamenting, groaning and shrieking and gnashing your teeth, with your bodies and every member full of racking torture, *without a possibility of moving God to pity by your cries!*" is a night-mare of the reason and the moral sense. What a God who would thus act!

In denying the possibility of such a hell, I do not remove responsibility. Sin must end in suffering. The mode and degree of suffering it is not given us to determine save that we must not assign a mode or degree that would make God a fiend. Righteousness profiteth a man even on as low a plane as that of escaping the penalty of sin; yet how low a plane that is! Does the father who holds his children by fear alone succeed in his paternal government? Does any father, in fact, succeed as a father who does not hold his children to him chiefly through love? No, it is only as he is enshrined in the heart of his child that he succeeds in his paternal relations.

So God succeeds in his moral government only as he holds the love of his creatures. Fear bears some part, no doubt, but we need not trouble ourselves about that, for it is only as we love holiness that we shall have any worthy the name, only as we love God that we shall give him true obedience, only as we love the joys of heaven that we shall be worthy of them.

X. Y. Z.

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,
D. E. TITSWORTH, } Com.

CALL TO SCHOOL CHILDREN.

President Harrison, complying with the Act of Congress of June 29th, has issued his proclamation making Friday, October 21st, a general holiday. This is the recognition of the movement to put the celebration of the 400th anniversary of the discovery of America into the hands of all the people by giving it to the institution closest to the people and most characteristic of the people—the public school.

The movement is undertaken by the National Educational Association, through an executive committee, which has so presented it as to gain the endorsement of the press and general popular acceptance in advance of this proclamation. The proclamation is as follows:

Whereas, by a joint resolution approved June 29, 1892, it was resolved by the Senate and House of Representatives of the United States of America in Congress assembled, "That the President of the United States be authorized and directed to issue a proclamation recommending to the people the observance in all their localities of the 400th anniversary of the discovery of America, on October 21, 1892, by public demonstration and by suitable exercises in their schools and other places of assembly."

Now therefore, I Benjamin Harrison, President of the United States of America, in pursuance of the aforesaid joint resolution, do hereby appoint Friday, October, 21, 1892, the four hundredth anniversary of the discovery of America by Columbus, as a general holiday for the people of the United States. On that day let the people so far as possible, cease from toil and devote themselves to such exercises as may best express honor to the discoverer and their appreciation of the great achievements of the four completed centuries of American life.

Columbus stood in his age as the pioneer of progress and enlightenment. The system of universal education is in our age the most prominent and salutary feature of the spirit of enlightenment, and it is peculiarly appropriate that the schools be made by the people the center of the day's demonstration. Let the national flag float over every school-house in the country, and the exercises be such as shall impress upon our youth the patriotic duties of American citizenship.

In the churches and in the other places of assembly of the people let there be expressions of gratitude to divine Providence for the devout faith of the discoverer and for the divine care and guidance which has directed our history and so abundantly blessed our people.

In testimony whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington this 21st day of July, in the year of our Lord one thousand eight hundred and ninety-two, and of the independence of the United States the one hundred and seventeenth.

BENJ. HARRISON.

By the President:

JOHN W. FOSTER, Secretary of State.

A PORTION of the Catholic people of France are accepting the orders from the Vatican, and are supporting the republic, and there is some prospect of a split in the Church in consequence.

YOUNG PEOPLE'S WORK.

WHO GATHER GOLD.

They soon grow old who grope for gold
In marts where all is bought and sold;
Who lives for self and on some shelf
In darkened vaults hoard up their pelf;
Cankered and crusten o'er with mold—
For them their youth itself is old.

They ne'er grow old who gather gold
Where spring awakes and flowers unfold;
Where suns arise in joyous skies,
And fill the soul within their eyes.
For them the immortal bards have sung;
For them old age itself is young.

—Andrew B. Saxon.

AGE is of the earth earthly. Eternal life never grows old. If we have the everlasting youth which comes from a heart ever young we do not grow old.

As we live on though, we grow like to what we feed upon. As this is said to be true physically, it is certainly so spiritually. Good thoughts and pure ones, high motives and noble ones,—these are everlasting, and if we grow in this direction we become more and more nearly fitted for the life of the world to come. In a word, if we would keep young, let us keep heavenly.

SPIRITUAL WORK OF THE ENDEAVOR SOCIETY.*

BY MR. FRED F. BURDICK.

The Christian Endeavor Society has now become to the pastor the realization of a long-cherished hope; to the church, a life-giving helper; and to the perishing wanderer, a welcome home and entrance to the Master's greater vineyard—the church.

How grand the rise and onward march of Christian Endeavor. Like bursting flower buds, quietly nestling among the grass of the meadow land, the Endeavor Societies have spread their golden petals here and there among the churches of our land until in our own State alone 2,200 sublime flowers, bearing 120,000 consecrated petals, are blooming for Christ and the church. Their sweet aroma of "spiritual work" has perfumed the atmosphere from ocean to ocean until nearly every Protestant church has breathed the life-giving air and has opened its doors for their entrance. Is it not the prayer of every one present that all of our churches may open every door and window so wide and imbibe such a draught of this air that we may be awakened to new activity in Endeavor work?

To this end let us limit the horizon of our thoughts to our own denominational interests. Paul's last letter to Timothy should impress us with the responsibility of young people. Paul was in prison at Rome. He was sitting, perhaps, in his cold, damp cell, thinking of the little churches scattered here and there where he had worked so long and earnestly to draw the little flocks to Christ. Oh! what a flood of memories must have come to him of those cheerful faces and of the kind acts and words of those with whom he had so often prayed, sung, and talked. But alas! he was old then; he had finished his course, fought the fight, and was soon to leave for others to do the great work he had begun. But who was ready to take up the great work? Demas had forsaken him, "having loved this present world." The old, old story of a backslider. Only Luke was with him. Hence this earnest plea to Timothy

*Paper read during the Young People's Hour of the Central Association (in the absence of Mr. Burdick), by Mr. William P. Jones, of Adams Centre, N. Y.

to leave his work and come to the greater work which others had forsaken for worldly gain.

Friends, a large per cent of our church members have passed the meridian of life, many of them long since. They are our fathers and mothers. We remember them when we were small, only a few years ago. How strong they seemed then, and how they labored to build up and sustain our little churches, the fruits of which we now enjoy.

"Such meaning in song and in prayer,
Such wild storms breasted, God's house to share."

Their silvery locks, faltering steps, and failing sight, all speak to us in tones well known that they, like the Apostle Paul, are old now. They will soon have fought the fight and finished the course. Are our young people ready to fill up the ranks as they are thinned and carry on the good work begun, or shall our Master's cause suffer loss and our parents' hard-wrought attainments crumble to nought? Shall their last days be days of tears because we, like Demas, have forsaken them, having loved the things of this world, or shall they be days of rejoicing because we have the manhood and womanhood to consecrate our all to our Saviour and stand firm to conviction? It may seem absurd in the extreme to give thought to such questions as these, but thoughts akin to these have been the burden of prayer of hundreds of hearts through the sleepless hours of many a night.

Since here lies the hope of our future as a people, the practical question for us seems to be, What is the best means of growth for young people? Instantly every thought is turned toward that Society which God has been pleased to endow with the facilities for doing the "spiritual work" which manifests itself with such power,—7,200 conversions during the year being reported at our last State Convention. Thus in sending light out into the world to those who are lost this has proved one of God's most effective agencies.

If now the young people in every church in our denomination were brought under the influence of the Society of Christian Endeavor and made to feel that they had a special work to do, who can tell the number of young men and women who, ere one year rolled around, would be saved from the natural tendency to become restless and drift away from church influences into the pitfalls of the world, particularly Sabbath desecration?

Surely this is our golden age of opportunity, and in proportion to our opportunities are our responsibilities. Our first opportunity is for self, consecrating all to Christ, and the next to our Society, making it such a blessing to church and community that, ere we assemble in the next Association, the sweet aroma of "spiritual work" will have been breathed by every church in our denomination.

SCOTT, N. Y.

THE GENTILE BASE-BALL CLUB.

BY ELLA LYLE.

I am president of the Gentile Base-ball Club. Father believes in base-ball, and lets the club hold its meetings in our kitchen. Mother didn't like the idea very much, and it was only yesterday that she pointed out two holes in the new oilcloth. But what do you think father said? "Let the devil have the oilcloth; we'll hold on to the boys."

Anybody that didn't know father was the minister would say he was swearing; but mother knew he only meant the Adversary. Father always calls the devil the Adversary in the pulpit; it sounds more polite, and I suppose we must be polite even to the devil.

We quarreled about a name for our club.

There are plenty of names, but no sooner was one proposed than somebody would howl out against it. It kept me busy whacking the table with the rolling-pin to stop the noise. We use the rolling-pin for a "gabble." Dick Denby made a pun on that word. He said it took a "gabble" to stop a "gabble." But when I told mother, she laughed, and said the word was "gavel." That spoils the pun; but it was real funny in Dick to say it.

It seemed as if we never could settle on the club name. There is Louis Perot, now. He's only the least bit French,—wouldn't think of eating frogs,—but when we talked of calling ourselves "The Young Americans," he said we were insulting his grandfather and France. Otto and Max Kline were real spunky about it also; Max said that Germany could whip the whole United States with one fist; he is German, and our best pitcher.

Then Dave Brown proposed to have me ask father for some word that would mean Irish, Dutch, French, and everything in one. I knew the very word without asking, and said that "Gentile" would scoop in everybody but the Jews; it says so in the "Child's Bible History." It suited first rate. It is a Bible word, and father says we ought to carry our religion along even in our play. The name was unanimously adopted by every one of us.

At the very next meeting of the club, Louis Perot—he's our secretary—spelled "Gentile" with a J; and Arthur Snow backed him up, because his sister Jenny's name begins that way. But spelling isn't reasonable, so I brought out two or three Bibles,—couldn't find the dictionary,—and we hunted for the word a long time. At last we found it, and spelled with a G.

One of the Bibles was all worn out, and a lot of loose leaves fell on the floor. Dick Denby picked one up, and went to reading it. No one noticed him, but he kept at it until the boys were ready to adjourn home. Pretty soon he gave a sniff, and said: "I say, here's a verse I never heard before,—'Fathers, provoke not your children to wrath.'"

Well, it was queer, but not one of us had ever heard it either; and the times we've listened to the very next verse,—"Children, obey your parents!" Of course its right to obey our parents; but it seems as if the two verses belonged to each other.

My father is not the provoking kind. I do feel mad sometimes, when he makes me wear the flannel bandage on my throat,—and who wouldn't, with the fellows calling out "Sissy"?—but I know that he wants me to be cured of my chest, so he feels bound to encourage old Dr. Dean's fussiness. Then, when I wasn't allowed to go to the circus, I didn't blame father; I just saw that he couldn't let me go because of being an example for everybody to stay at home. I didn't even pray about it; for it wouldn't have done any good. But we had ice-cream and strawberries, and father took me fishing.

But Dick Denby's father! I wouldn't belong to him for anything; and I guess Dick wouldn't either, if he'd had any kind of a choice. I'll tell you the kind he is. Last week old John Hatcher mended their fence, and left the saw out by the gate. Along comes Mr. Denby, and roars out: "Here, you Dick! Didn't I tell you not to take my saw out of the house? O you disobedient boy! My brand-new saw left here to be stolen. No, sir,—not a word! March into the house, and to bed!"

Dick went in, and slammed the door very hard. Then Mr. Denby said, "That boy's temper is getting awful."

I told him it was old Johnny's saw, that he had forgotten when he went off. And what did Mr. Denby say then? Why, he just laughed, and said that it didn't matter; his jawing would do "for the next time Dick deserved it." It must be more wearing on a boy to get his punishment ahead of time.

And Mr. Snow is the provoking kind. Arthur is a brave boy. He clubbed the mad dog when the rest of us ran away, and he saved Jack Hall from drowning only this summer. But Arthur can't kill a chicken without trembling and growing pale. It makes him sick for the rest of the day, and so he always hides when he knows there's a neck to be wrung. Now, do you think it is nice for Mr. Shaw to keep twitting Arthur

about it whenever they have visitors? to introduce him as his "chicken-hearted" son?—and then says he hasn't any manners when Arthur sneaks off on an empty stomach, full of wrath. I killed three turkeys without winking, but father wouldn't laugh if it made me feel bad.

Now, why is there such a difference in fathers? It must be because they don't follow the Bible rule of not provoking their children. I have asked father, "by request," to preach a sermon next Sunday night from that text. He says he will, on condition that he may take the next verse on the following Sunday. That is the square thing. "Children, obey your parents," is perfectly reasonable; and we all know it's our duty, even when we don't do it. But "fathers, provoke not your children to wrath," is not well known in Millbank.

The club will sit all together in a body. Father would not hurt a dog's feelings, but he can shine up things so that a fellow sees himself as easy! And it puts me in mind that my boots are not yet blacked. I must be more careful, or in the "children, obey" sermon father'll polish me off under the head of "thoughtless disobedience." The base-ball club has had some fun this summer, and perhaps we shall do a tremendous heap of good beside. Who knows?

NEWARK, N. J.

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 Apostle's 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: 54-80, 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 VII.—ANANIAS AND SAPPHIRA.

For Sabbath-day, Aug. 13, 1892.

SCRIPTURE LESSON.—Acts 5: 1-11.

GOLDEN TEXT.—Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap.—Gal. 5: 7.

INTRODUCTION.—Following the demonstrations at the close of the last lesson, when the place of their assembly was shaken and the apostles under the Spirit spoke with boldness, we learn that the disciples were of one heart and had all things in common; the apostles witnessed with great power, and in the necessities none lacked; for those who had possessions sold and brought the money to the apostles, by whom distribution was made to all as they had need. After the pious example of Josias in this matter, we take up in the lesson to-day another illustration of this community effort not so pious or successful as the other, but mingled with deceit and hypocrisy with its dreadful and fatal result.

EXPLANATORY NOTES.—v. 1. "But." Conjunction introducing an example of the community of goods quite in contrast to the case of Josias at the close of the last chapter. "Ananias." From Hebrew, meaning either *God pities* or *God covers*. "Sapphira." Derived from the Greek meaning *sapphire*. v. 2. "Kept back of the price." For his own use, which, under the circumstances, was a flagrant sin, since he pretended to give all that he had received from his sale, according as others were doing. "Wife being privy." That is, being in the privacy or secret, hence a guilty partner with him. "Brought certain part." All except what they had agreed between them to keep for themselves. "Laid at the apostle's feet." Who probably had charge of this common fund. v. 3. "Peter said." The impulsive Peter still the spokesman. We must suppose he is still under the influence of the Holy Ghost, and speaks as the Spirit gives him utterance. "Why hath Satan filled thy heart?" Peter recognizes this as nothing else than the work of the devil. Why has Ananias allowed the devil thus to control him? "Lie to the Holy Ghost." The lie was not to Peter as a man, merely, but as the representative of God who had filled him with his Spirit,

upon whom Ananias was attempting this deceit. v. 4. "While it remained." Unsold. "Thine own?" Thy property, which you need not have sold unless you chose so to do. "After it was sold was it not in thy power?" That is, to keep or to give. He might have kept all the price himself, or honorably have kept part and given part, only so he had been sincere and truthful about it. "Conceived." Why hast thou resolved on this deed? "Not lied to men but to God." Repetition of the same truth expressed in v. 3, only there it is "Holy Ghost," here "God." The Spirit is not here called God, but it shows that lying to the Spirit is lying to God, hence the personality and divine nature of the Spirit are expressed. This exposure made by Peter must make the deceiver sensible of his fatal guilt, for his sin must now appear as blasphemy. v. 5. "Ananias, hearing these words, fell down." Struck with a fatal shaft. Not the result of an accidental stroke of paralysis or anything similar; nor the result of any mysterious or magic power of Peter extended for his destruction; but the power of God's Spirit manifesting his hatred of this heinous offense by unceremonious cutting down of life. "Gave up the ghost." Simply breathed out. Expired. "Great fear came on all," etc. Upon all the assembly that heard the conversation between Peter and Ananias; for it seems by the next verse that it took place in the assembled church. v. 6. "Young men." Either as official servants of the young church or as volunteers for manual effort, because of their youth and strength. "Wound him." Greek, *drew him together*, probable reference to their contracting the body together into a smaller and more manageable shape. v. 7. "Space of three hours." This would give about the necessary time for burial, if the place was not too far from the city. "His wife, not knowing what was done, came in." The assembly, whatever its nature, seems still to be together, and her husband not returning, Sapphira visits the place, perhaps to ascertain the occasion of his delay. She, at least, was not aware of the awful tragedy that had occurred. v. 8. "Tell me whether ye sold the land for so much." Instead of giving her any warning Peter puts the test question to her, to give her a chance if the lie is in her heart to utter it with her lips. By "so much" he doubtless referred to the sum left at his feet by her husband, or named the amount. "And she said, Yea, for so much." How could she dare this deception? Yet she may have eased her conscience by reasoning that it was not absolutely false, since they *did* get "so much," although they got *more*. v. 9. "Agreed to tempt the Spirit of the Lord." That is, to venture the experiment whether the Holy Spirit ruling in the apostles was infallible. "Behold the feet," etc. Vivid delineation. Perhaps their footsteps were heard without as he spoke. "Shall carry thee out." The Spirit speaking in him, showing foreknowledge of the stroke that would also befall her. v. 10. "Then fell she down straightway," etc. What rapid movement of events! What precision and almost seeming haste in punishing and disposing of these two first offenders in the young Christian Church! v. 11. "Great fear came upon the church and as many as heard." No wonder! This was a divine stroke, sudden, awful, fatal. Some have thought the punishment out of proportion to the transgression, but since God did it it must have been wise and best. It was needed as an example of punishment for the first iniquity in the newly founded church. Note the nature of the sin: 1. A selfish ambition to appear benevolent, 2. At as small expense as possible. 3. Direct falsehood. 4. Impious defiance of God's Spirit as unable to detect the imposture. Here is "vanity, hypocrisy, covetousness, fraud, impiety and contempt of God." It needed severe treatment, 1. To give notoriety and sanction to the Christian doctrine. 2. To deter any from joining them simply for the benefits from the community of goods. 3. As a warning to spies and false brethren, that they might know they would be detected. 4. To strengthen the authority of the apostles.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning August 7th.)

HOW CAN WE PROFIT BY THE STORY OF ANANIAS? Acts. 4: 32; 5: 5; Rev. 21: 27.

Nothing that "worketh abomination or maketh a lie" shall enter into the heavenly city. That fact is settled. Another fact stares us in the face and that is that "the heart is deceitful above all things." Now then, how can we profit by this knowledge? Have we studied our own hearts? Have we discovered any tendency to equivocate; any inclination when in argument to defend ourselves as we see that our position is wrong? Do we try to pass for what we are not; appear benevolent when we are robbing God of his tithes? O how much we could find by honest searching of our hearts that is a lie. God knows it, we are half conscious of it, but the world

or the church is not aware of it. They call us pious, honest, faithful. How merciful is the Lord that we do not meet the fate of Ananias, for his sin is not more heinous than some in modern times that seem to go unpunished in this world. This may be the sin against the Holy Spirit. The main element is not in the external act, but lays in the condition of the heart back of it, hence the need of searching our hearts. There is vanity there, and vanity moved Ananias to act the lie. This sin is against others, against self, against God, and especially is it heinous for being against God and his Holy Spirit. God is truth, therefore lying was a sin against the image of God in himself, for we were made to be like God, holy, truthful. Lying thwarts God's design.

SCRIPTURE REFERENCES.

1. Liars in the wilderness, their fate. Num. 13: 31, 32; 14: 11, 26-38.
2. Lying hateful to God. Prov. 6: 16-19; 12: 22.
3. It is a hindrance to prayer. Isa. 59: 2, 3.
4. The wicked addicted to it. Psa. 58: 3, Hos. 11: 12.
5. Saints hate lying. Psa. 119: 162, Prov. 13: 5.
6. It is folly to hide it. Prov. 10: 18; 12: 19.
7. It excludes from heaven. Rev. 21: 27; 22: 15.

—In the study of the lesson for this date, teachers have an opportunity to warn young people against one of the most prevalent sins, a habit early developed and leading to hypocrisy, apostasy, and eternal ruin.

—FIRST, let the story of Ananias and his wife be told. Relate also, if time permits, the story of Cain, or Joseph's brethren, or Peter in the denial. Show what these sins are and the motives that lead to them. Tell of the warnings against them in the Scriptures. Second, refer to the punishment of Ananias and explain why it was just with God to do this as a warning to others and to save others. Third, show the effects of lying upon the character. Make any applications that seem appropriate.

—THESE are vacation days with some. If August finds any away from home, will it not be best to attend the Sabbath-school nearest to them, giving preference to the denomination of their own faith? Schools are always benefited by interested visitors. Let such lend their personal presence, encouraging words, and hearty participation, to stimulate and help others. Such help costs nothing but a slight effort, and the probabilities are that the visitor will get much more than he gives.

—SHOULD a superintendent "take a class?" He may sometimes be required to through lack of teachers, but in so doing he cannot so well supervise the school. He ought to see "how things are going on;" he ought to use his eyes and ears to be able to check that which is detrimental to the discipline and good of the school. By being free to watch, visit classes, and by quietly, cheerfully happening about, he can often lend a helping hand where very much needed; exert an influence over teacher and scholars; help mold the school in points of reverence and order. But as all eyes watch him, how circumspectly must he walk, and how exemplary must be his life out of school. As a general thing the superintendent would better not take a class if he expects to be efficient in promoting the welfare of the school.

"TROTTING" THE BABY.

The practice of "trotting" a child on the knee of the nurse or the mother, though it has the sanction of long practice, has *not* the sanction of common sense, and should never be indulged in especially with infants. Treating the adult body in the ratio of corresponding strength, the exercise would be about equivalent to being ourselves churned up and down on the walking-beam of a good-sized steam engine. It has been very properly said that "gentle movement is as pleasant to the child as riding in an easily-running carriage on a smooth road to an adult; knee-jolting as unpleasant and harmful as a journey over the worst corduroy roads."—*Good Housekeeping*.

HOME NEWS.

South Dakota.

PLEASANT GROVE.—We are the only American Seventh-day Baptist Church in the State. But as there are the small churches of Scandinavians in the State, and one of them at Dell Rapids, only about fifteen miles away, we do not feel as though we were entirely alone. Our church here is in fair condition. When all are present we have a congregation of about fifty. Several were added to the church by letter during the spring, and other additions are expected soon.—We have no lack of rain this season up to this writing, and the crops are looking fine. Harvest will be late in consequence of a cold and backward spring. But the prospect for a bountiful harvest is very encouraging.—We are very anxious that our people who are looking for new homes should make us a visit and see the country. All that we are anxious about is that they see the country; we are sure what the result will be. The face of the country is a gently rolling prairie, the soil a black loam. We had quite a rise in the price of land early in the spring, but there are a number of quarter-sections in the vicinity of the church that I am told can be had at ten dollars per acre. One quarter-section, half a mile from the church, can be bought for less, if taken soon. Now is a good chance to see the country, and now is a good time to buy land, as there is likely to be another advance in price next spring.—We already have seventeen families, a church membership of over forty, a flourishing Sabbath-school, a Christian Endeavor Society of twenty-three active members. We also have a very neat house of worship, comfortably furnished. We shall most heartily welcome any and all looking for homes. Correspondence solicited.

D. K. DAVIS.

SMYTH, S. D., July 24, 1892.

CROSSING THE KIDRON.

When Cæsar marched his legions from Gaul toward Rome he came to a small stream called the Rubicon. That stream was a boundary, the passage of which would be a declaration of war. He hesitated on the bank for a time, but at last plunged in with the cry: "The die is cast." Something like this was Jesus's passage over the brook Kidron, outside the walls of Jerusalem, on the last night of his life, only there was no hesitation and no dramatic self-consciousness. Beyond lay the Garden of Gethsemane with its issues of agony, betrayal, and arrest. The fate of Rome hung on Cæsar crossing the Rubicon. The destiny of the world was determined when Jesus passed over the Kidron.

Happily ignorant of the future, we do not know when we are crossing the boundaries of terrible experience; but "Jesus, knowing all things that should come upon him, went forth." He placed that brook between himself and all he held dear in this world, exchanging the sweet associations of the upper room and the disciples he loved so well for a sickening scene of violence, where the face of the traitor, under the flickering torch light, would gleam like a basilisk. If the disciples had known what the garden contained, if his mother had been told what the night would bring forth, how they would cling to his garments and in agony adjure him not to throw away his life.

Were he only facing a danger which could not be averted, he would be a hero, for courage is a noble virtue, but with legions of angels in

ambush around him, awaiting his call, he was giving himself up and keeping the secret. It was self-sacrifice. The Kidron lay between self-preservation and his high duty to his Father and to man, and he went over in the calm majesty of an obedient will. A person may take many steps that lie in the direction of some great duty or of some great crime, but there is a last and fatal one which commits him utterly to his destiny. Will he take that step? We do not indeed mistrust our Lord, as if at the crucial moment he might fail. But we have heard him say more than once, "My hour is not yet come," and we wait in awe-struck expectation for that momentous hour and the thrilling act that seals it. All his past and all his future are concentrated in that simple crossing of the Kidron. The incarnation goes over with him. The miracles and the sermons and the sacrament of the last Supper go with him. Pilate's truckling tribunal and Herod's mockery, the atonement bearing, the scourge and the crown of thorns and the frightful cross, all come down there, and he takes them up and they all go with him over the Kidron.

There are in the lives of all of us Kidrons whose passage determines the complexion of our future. An act in itself trivial may have the effect of an omnipotent decree. It is like putting a signature to a document. At present the document is only a number of forceless characters upon a piece of paper. One other stroke of the pen and it becomes a proclamation of emancipation for millions of slaves, or a draft conveying millions of money.

The first stake of a dime often means gambler for life; the first crossing of a saloon threshold a drunkard's funeral; the first hesitating oath an habitually profane fellow. The Kidron of a higher religious experience may be some simple, but at first painful, act. The disinterment of a talent from the church graveyard, the duty of family worship or spoken testimony to Christ in public, the surrender of a money-making practice that shrinks from the light, or of a dissipating sport proscribed by the church, as dancing or card playing—these things are often the narrow boundaries between a formal profession and a living religion.

When a man is thinking of doing a great wrong he will come to the Kidron, beyond which lies a blameless name and an innocent life or a blasted reputation and eternal death. Judas evidently reached his at the supper table. Meditating the base betrayal of his Lord, the determining act of his will took place after he received the sop. "Satan entered into him," lashing him on to crime, remorse and suicide. Peter came to his Kidron when, after denying his Master three times, Jesus looked at him. He might have followed Judas to his own place, but he crossed the brook of penitence, swollen with his tears. The president of a Maverick bank does not cross but has come to the brink of Kidron, when Satan says: "These trust funds might be used for private speculation and nobody know it." He crosses the Kidron, which makes him a felon when he diverts the first dollar from its legitimate use.

There may be more than one Kidron in an earnest life, for life has many stages, and the years are continually shifting the scenes and imposing new responsibilities. But the chief Kidron is the repentance which divides the kingdom of this world from the kingdom of heaven. One word: "God be merciful to me a sinner!" One look of faith at Christ! Over that narrow brook is the passage into the garden of the Lord. Not such as Jesus entered. There may be a Judas there, but a rope is about his neck. There may be enemies there, but it is their hands that are bound. There is for you no bloody sweat falling down to the ground, nor cry, "Let this cup pass from me." The garden of the soul which sensual Adam burned to a desert the suffering Christ has changed back into a garden. It is called Gethsemane. It is Beulah Land; but it does not lie on this side of Kidron.—*Fredrick Woods, D. D.*

THOUGHTS.

"Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on."

Our Master meant to teach us that we should not bother our minds too much with the things of this world. He knew that we, poor creatures, would think more about our eating, drinking, and things to wear, than about eternal matters. It is very natural for us to think about something good to eat; and some put their whole thoughts on good things to drink and fine things to wear. I reckon if a fellow could tabernacle here all the time, he could afford to pester his mind mostly about such matters. But a fellow hardly gets settled down in this "clime" till he gets orders to move out, and he is certain to obey orders. I believe this drinking and eating business is carried on too much in America for the good of the people. The Lord has told, or promised his people if they would mind their own business and work, that "their bread would be certain and water sure;" in short, he says he will feed them and that they will not starve. He does not say, though, that he will feed them on nick-nacks, such as ice cream, cake and pie. A man generally has a hankering after such things as are not best for him. The Lord knows best what things a man should have, and when he gets to meddling with things forbidden he'll be pretty certain to find it out sooner or later. I think the Lord wants the house he stays in to be healthy and sweet. Good digestion will make a clear mind and a healthy body, and there won't be much room in the house for the "blues." It is a mighty hard matter for us to hold up on eating, especially on such things as taste good. Temperate habits will make doctor bills little.

We are commanded to be "temperate in all things." I reckon this does not mean we should be temperate in things that are forbidden for us to use. Surely it don't mean we must swear a little—to be temperate in that; and just steal a little, and be temperate in that sleight-of-hand performance; and drink moderate-sized drams, and be temperate in the devil's venom. Lots of things the Lord wants us to abstain from, and he says strong drink is one. I am very certain that he does not want his children to engage in any thing that will defile the house or temple that he lives in. I am not certain, but I believe he has his eye on tobacco as being a very unclean thing for his children to use. It is a very good medicine if kept away from the mouth. Many people can't give any money to the Lord's cause, but they do spend lots of money for tobacco. It is a preacher's business to try to get the people to live like decent folks ought to, but I have heard tell of some preachers leaving a good deal of sign where they have been, as they say, some of them know how to spread "tobacco paint" on people's floors.

I reckon people expect too much of preachers any how. I used to think that a preacher was an uncommon creature, but I am now forced to believe that at best he is a poor sinner "saved by grace." I am very uneasy for fear lots of the preaching men are not much acquainted with the Lord, judging from their fruits. Christ was the best preacher that ever walked up and down this world. He is a perfect model for everybody to imitate, and preachers would do well to imitate him as best they can. I don't believe Christ worried much about the "luxuries" of this world. He was a very poor man, too. He did not own any house, and I don't suppose he wore very fine clothes. I reckon if he were here now he couldn't preach unless he had on a "sweep-tail" coat, buttoned up to the chin, and put on airs in general. I am very certain he would look nice and decent, and don't believe his chin would be stained with tobacco juice. Preachers ought to wear nice clothes, but I don't know that they are bound to advertise themselves by the kind of clothes they wear. I think the best way to let the people know that we are the Lord's servants is to possess much of his Spirit and quietly do his work. Christ

put in all his time doing good. His mind was not occupied about worldly honors, big salaries, what he should eat or what he should wear. Some of our preachers do a heap of work, live very slim, and wear seedy clothes; but some of the brethren in hallowing distance of the preacher fare sumptuously every day and wear fine linen, too.

It is a very hard matter to get things on a right balance in this "low ground of sorrow." Things will be adjusted pretty soon. It is a very hard matter for us to keep from worrying about things we can't help. This continual fretting and worrying about things not under our control shatters the nerves of lots of people and hurries them to a premature grave. It is best not to "cross a bridge till we get to it." It is best for us to trust the Lord and do our duty, and he will make things all right for us. He don't mean for us to trust him and then sit down and fold our hands and expect him to give us the things we need. Faith and works are very apt to keep together. Bro. Watts "hit the nail on the head" when he wrote, "Make the service of the Lord your delight, and he'll make your want his care." The Lord never forgets his own. He don't want us to live lives of carefulness, but lives of trust. If we trust the Lord and do good, we will be fed and wear apparel that will protect the body, too. Of all things that fly, swim, creep, or walk, man is the meanest, since old Satan has been prowling around. Satan, they say, is getting meaner, and I guess man is, too. The Lord tells us to learn a lesson from the birds about not putting our mind so much on how we are to "keep soul and body together." Many of us, too, are wondering how it will be with us when we come to die. That's none of our business; but it is our business to live for Christ every day, and if we do he will be close to us when we die. "We can lean our head upon his breast, and breathe our life out sweetly there."—*Scatterhead.*

STORY OF A HYMN.

A party of tourists formed a part of a large company gathered on the deck of an excursion steamer that was moving slowly down the Potomac one beautiful evening in the summer of 1881. A gentleman who has since gained a national reputation as an evangelist of song had been delighting the party with the happy rendering of many familiar hymns, the last being the sweet petition so dear to every Christian, beginning, "Jesus, lover of my soul." The singer gave the first two verses with much feeling, and a peculiar emphasis upon the concluding lines that thrilled every heart. A hush had fallen upon the listeners that was not broken for some seconds after the musical notes had died away. Then a gentleman made his way from the outskirts of the crowd to the side of the singer, and accosted him with, "Beg your pardon, stranger, but were you actively engaged in the late war?" "Yes, sir," the man of song answered courteously; "I fought under General Grant." "Well," the first speaker continued with something like a sigh, "I did my fighting on the other side, and think, indeed am quite sure, I was very near you one bright night, eighteen years ago this very month. It was much such a night as this. If I am not very much mistaken, you were on guard duty. We of the South had sharp business on hand, and you were one of the enemy. I crept near your post of duty, my murderous weapon in my hand; the shadows hid me. As you paced back and forth, you were humming the tune of the hymn you have just sung. I raised my gun and aimed at your heart, and I had been selected by my commander for the work because I was a sure shot. Then out upon the night rang the words:

"Cover my defenseless head,
With the shadow of thy wing."

Your prayer was answered. I couldn't fire after that. And there was no attack made upon your camp that night. You were the man whose life I was spared from taking!"

The singer grasped the hand of the South-

erner, and said with much emotion: "I remember that night very well, and distinctly the feeling of depression and loneliness with which I went forth to my duty. I knew my post was one of great danger, and I was more dejected than I remember to have been at any other time during the service. I paced my lonely beat, thinking of home and friends, and all that life holds dear. Then the thought of God's care for all that he has created came to me with peculiar force. If he so cared for the sparrows, how much more for man, created in his own image; and I sang the prayer of my heart, and ceased to be alone. How the prayer was answered I never knew till this evening."—*S. W. Presbyterian.*

RUBINSTEIN'S UNREMUNERATIVE RECITALS.

An idyllic tale of Rubinstein's visit to the Caucasus last summer is related by the *Leipzig Signale*. Rubinstein had long wished to visit "the jewel of the Russian empire," and in June he arrived at "the pearl of the Caucasus," the city of Tiflis, which he found so warm, however, that he was anxious to leave immediately for the mountains. The local musical societies, however, did not permit him to depart before he had submitted to various national performances and festivities. A wealthy patron of music named Pitoyeff invited him to his villa in the mountains, 5,000 feet above sea level, and here Rubinstein found the air and scenery and seclusion so consonant with his desire for rest and an opportunity to work undisturbed that he concluded to spend the whole summer there, Mr. Pitoyeff having placed a neat little summer house adjoining a park at his disposal.

Rubenstein, whose creative energy and ambition at sixty-two are as great as they were thirty years ago, immediately set to work composing. A table and a grand piano had been placed at his disposal, and at 7 o'clock every morning he got up, took a cup of tea and a cigarette, and then sat down to play for several hours preliminary to composing. The pieces he played were those of his seven historic recitals, one day being devoted to each, whereupon the series recommenced. One morning two early visitors in the park heard this music and were astounded, as they did not know of Rubinstein's being there. The next morning they returned with a few friends, who told their friends about it, so that in a few days the news of these free morning concerts was bruited all about the neighborhood and hundreds of visitors came, including some from Tiflis, who had to get up at 4 or 5 to be there in time—and the Tiflis folk are not early risers by instinct. Seats in the stages from Tiflis had to be ordered a week ahead, although the number of stages had to be doubled. Rubinstein, of course, soon found out about this invasion of his sanctum, but as his audience was always quiet and well-behaved, he did not cease his free concerts, but even went so far as to open the windows toward the park so that they might hear better, without, however, showing himself. Before leaving Tiflis he also gave a concert in behalf of the local music school.

DR. JAMES W. ALEXANDER wrote, near the close of his useful career, that if he were to live his life over again, he would preach more upon the simple and clearly-understood parts of the Bible. There is a very important suggestion in this fact. The plain and familiar portions of the Bible are always interesting to the general public, and full of suggestive and forceful lessons. One of the most successful ministers of our denomination recently said to us: "I am spending my days and nights studying the Bible in order to preach it intelligently to my people." Here is the secret of the signal success of Moody, McNeill and Pierson.—*Ex.*

TRUE REPENTANCE.

Genuine repentance is not easily mistaken. It is a matter of the inward life, however, rather than the outward life, and so to the superficial observer may not always appear as it really is. The man who truly repents of a sin (is genuinely sorry for it) will not make an ostentatious show of his feelings; he will not be quick to parade himself before his fellow-men as a reformed sinner. A spirit of deep humility is one of the distinguishing marks of true repentance. A man who has been convicted of sin will feel like abasing himself before the Almighty, confessing his littleness, his weakness, his insufficiency. His spirit will not be one of boastfulness, of self-exultation, but one of praise and thankfulness, of spiritual joy and peace.

True repentance will be shown in an earnest and renewed desire for helpful Christian service. The time of repentance marks a new era in Christian activity. The repentant heart is the anxious heart—anxious for the salvation of others. No one feels so keenly the sinfulness of sin as the one who has just escaped from the misery and burden of it. As a man just freed from the galling yoke of slavery is concerned most deeply for the escape of all his fellow-bondsmen, so will the man who has just thrown off the heavy burden of sin labor most zealously for the rescue of those yet in the land of bondage. The measure of true repentance is the measure of zeal which the repentant one shows for the salvation of others. Sin is always hateful to the true Christian, but never so much so as when one is still smarting under its sting. Then, if ever, will a man work and pray with all his life and strength to break down the power of the evil one and thwart his designs.

True repentance is shown further by an increase of the fruits of the Spirit—love, gentleness, patience, charity, kindness and meekness. A relapse into sin has chilled all these growths; they have become weak and poor. But the returning sunshine of God's love and approbation has wrought upon them like the breath of spring upon the world of plants and flowers. Again they appear in renewed vigor, more beautiful than ever before. The truly repentant man has a larger charity, a deeper love, a truer sympathy, a greater patience for all of God's erring children than he ever had before. He realizes now more sharply than ever what these things mean to one who is in the depths of sin and misery; how ignorance and weakness are the common lot of men, and how easy it is for the strongest to be overcome when off their guard. The man who has a realizing sense of his own imperfections and weaknesses is always more charitable towards the weaknesses and imperfections of others.—*Ex.*

THERE are people in our churches who deserve to be designated as the "back-seat members." They are not active in the work of the Master. They are not found in the prayer-meeting, and they do not belong to the missionary society. They refuse to share the burdens of church support, and they generally speak of the church in the third person, as if they formed no part of it. They enact the part of critic of the minister and active members of the church, but they seem never to realize that they should hold up the hands of the former, and be earnest co-laborers with the latter. They expect the minister to preach them into heaven when they die, but they resist all his efforts to elevate them toward heaven while they live. Such people have a form of godliness, but they know nothing of its power.—*Mid-Continent.*

IN Italy, France and Spain it is common to ring a hand-bell a short distance in advance of a funeral procession. This is to clear the way, and to remind passengers and loiterers to take off their hats.

POPULAR SCIENCE.

MR. MAYO COLLIER says (*Lancet*) that the frequency of chronic winter cough, laryngeal catarrh and cold in the head is unfortunately, in this country, Europe and America, notorious. He has recently shown from the examination of over 1,000 living and 5,000 dried skulls that some irregularity of the nasal septum, causing more or less obstruction to nasal respirations, is a constant feature of nine out of every ten persons living in those countries. Facts are steadily accumulating, and the conviction is becoming established with many who are competent to judge "that chronic winter cough, laryngeal catarrh and post-nasal catarrh, with all their consequences, are in a majority of cases the direct result of breathing unfiltered, cold and dry air that has not passed through the proper respiratory gate." This proposition can only be refuted by the evidence to the contrary, and established by showing that every person suffering from winter cough or laryngeal catarrh, or a majority of these, has some marked obstruction in the nose. This investigation is now proceeding at several centers, and it is with the object of still further directing attention to the subject that he writes.

A LADY says in the *American Analyst*: "I should like to remind ladies of the danger of approaching a hot fire when wearing ornamental combs and pins, resembling tortoise shell, in their hair. Some few months ago I had occasion to alter the slope of a pin of a hair-slide made of this material, and, all unconscious of the risk I was running, held it near the flame of a candle. All went well for a few minutes, when suddenly, with a slight noise like that of gas being lighted, my hair-slide was in full blaze, the flames darting upward more than a foot in height. I flung it from me and threw a rug over it, and fortunately, no harm was done; but the flames, the smell and the noise were sufficiently alarming. Cases have been known of these hair ornaments becoming ignited as the wearers were sitting on the hearth-rug before a brisk fire—a favorite habit with young people." The inflammability of some kinds of buttons used on ladies' and children's dresses has been discovered by a curious accident. A lady standing near a bright, but not blazing, fire found herself suddenly enveloped in smoke. It was found on examination that the fire originated at a spot where a large fancy button had been. A similar button was sent to Mr. C. V. Boys, of the Royal College of Science, who found that it was made of a combination of gun cotton and camphor, and more liable to spontaneous combustion than the phosphorous end of a wax match. Buttons that look like horn or tortoise shell, and smell of camphor when rubbed with a cloth, had better be avoided.

FOOD BEFORE SLEEP.—Many persons, though not actually sick, keep below par in strength and general tone, and I am of the opinion that fasting during the long interval between supper and breakfast, and especially the complete emptiness of the stomach during sleep adds greatly to the amount of emaciation, sleeplessness and general weakness we so often meet. Physiology teaches that in the body there is a perpetual disintegration of tissue, sleeping or waking; it is therefore logical to believe that the supply of nourishment should be somewhat continuous, especially in those who are below par, if we would counteract their emaciation and lowered degree of vitality; and as bodily exercise is suspended during sleep, with wear and tear correspondingly diminished, while digestion, assimilation, and nutritive activity continue as usual, the food furnished during this period adds more than is destroyed, and increased weight and improved general vigor is the result. All beings, except man, are governed by natural instinct, and every being with a stomach, except man, eats before sleep; and even the human infant, guided by the same instinct, sucks frequently day and night, and if its stomach is empty for any prolonged period it cries long and loud. Digestion requires no interval of rest, and if the amount of food during the twenty-four hours is, in quantity and quality, not beyond the physiological limit, it makes no hurtful difference to the stomach how few or how short are the intervals between eating; but it does make a vast difference in the weak and emaciated one's welfare to have a modicum of food in the stomach during the time of sleep, that, instead of being consumed by bodily action, it may, during the interval, improve the lowered system. I am fully satisfied that were the weakly, the emaciated, and the sleepless to nightly take a light lunch or meal of simple, nutritious food before going to bed for a prolonged period, nine in ten of them would be thereby lifted into a better standard of health. In my specialty (nose and throat) I encounter cases that, in addition to local and constitutional treat-

ment, need an increase of nutritious food; and I find that by directing a bowl of bread and milk, or a mug of beer and a few biscuits, or a saucer of oatmeal and cream before going to bed, for a few months, a surprising increase in weight, strength and general tone results. On the contrary, persons who are too stout or plethoric should follow an opposite course.—*Dr. W. T. Cathell, Brit. Med. Jour.*

TEMPERANCE.

—AUSTRALIA is said to be the best customer England has for beer.

—EIGHTY-FIVE towns in the province of Manitoba have local option.

—ONE thing that might be done in Europe, in view of the short rye-crop there, is to make it all into bread instead of whisky.

—THE Queen of Hawaii is greatly interested in the W. C. T. U., and paid the \$50 license of the coffee house in Honolulu.

—MEN talk about the labor question. The greatest question for the laboring men of to-day is the liquor question. Solve that and it will help to solve all others.

—THE Sixteenth Annual Report of the British Temperance Association gives a list of fifty-nine new branches gained to the Association during the year, bringing up the total number of societies to 577.

—MRS. ELLEN C. JOHNSON, in charge of the Woman's Reformatory at Shelburne, Mass., says: "Of the women who are incarcerated in this prison, ninety-seven are here either from habitual drunkenness or for crimes committed under the influence of strong drink."

—BISHOP GAINES, of the African M. E. Church, is one of the ablest advocates of temperance in the South. He was foremost in the fight for prohibition in Atlanta. He says: "The greatest obstacle and stumbling-block in the way of the progress of my people, is rum."

—BEER VS. BRANDY.—The manufacture and consumption of fermented liquors is sometimes urged in the interests of temperance on the ground that it diminishes the use of distilled spirits. That such is not necessarily the case seems pretty clear from the statistics of the countries in which wine and beer are most largely consumed. The *Irrenfreund* has lately called attention to the alarming prevalence of drunkenness in Germany. The consumption of beer throughout the German Empire is a little less than half a pint per diem for the whole population—men, women, and children. Large quantities of wine are also consumed. There is probably no country where the conditions are so favorable for temperance on the theory above alluded to. Nevertheless, Germany ranks third in the consumption of distilled spirits, consuming eleven litres or twenty-three and one-fourth pints per capita of the total population. Denmark consumes twenty and Russia twelve litres per capita. Even if it be granted that the consumption of such an amount of wine and beer in Germany is in itself an unmixed benefit, it is not evident that the more deleterious forms of alcoholic indulgence are suppressed by it to any great extent. Wine has been, from time immemorial, the national drink of France, as beer is of Germany, but the consumption of spirits is steadily and rapidly increasing in that country. The total amount consumed in 1890 is reported by the Minister of Finance at 37,395,000 gallons. In the Department of Lower Seine it amounted to three gallons per capita of the population. Vienna is celebrated for its beer, and is in the midst of a wine-growing country. Of 516 men admitted to the city insane asylum in 1888, 143 are reported to have become insane exclusively through alcoholism, and in 93 more cases it is reckoned as a contributing cause. On the whole, it seems as if the friends of temperance would have to look in some other quarter for allies in the suppression of drunkenness.—*Journal of the American Medical Association.*

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.

—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 no where else. No Seventh-day Baptist minister's library is complete without it. A copy should be in every home. Address John P. Mosher, Ag't, Alfred Centre, N. Y.

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CONDENSED NEWS.

It was announced that the Canadian Government would take such action on the canal tolls question as would lead to inter-national arbitration.

The 200th anniversary of the hanging of Rebecca Nurse, of Salem village, for witch craft was commemorated in Danverse Center, old Salem village, by the Nurse Monument Association. The distinct fea- ture of the occasion was the dedication of a granite tablet to commemorate the cour- age of forty men and women, who at the risk of their lives, gave written testimony in favor of Rebecca Nurse in 1692.

E. B. Titchener, of Oxford and Leipsic universities, has been appointed assistant professor of psychology in Cornell Univer- sity. Mr. Titchener has a brilliant univer- sity record and has already made himself widely known in the philosophical world by writings in Mind and other philosphical journals. He was offered the position at Cornell by cable and President Schur- man received an answer to his message within four hours from the time of send- ing it.

MARRIED.

STILLMAN-CLARKE.—At the home of the bride, in Nile, N. Y., July 30, 1892, by the Rev. M. B. Kelly, Jr., Mr. William H. Stillman, of Friendship, and Mrs. Olive Clarke.
PRICE-WITTER.—At the residence of the bride's father, Mr. W. E. Witter, Onsea, N. Y., July 20, 1892, by the Rev. W. G. Rogers, Mr. Wm. M. Price, of Des Moines, Iowa, and Miss Alice L. Witter.
LESTER-WHIPPLE.—At Old Mystic, Conn., July 24, 1892, by the Rev. O. D. Sherman, Mr. Arthur G. Lester, of Centre Groton, and Miss Mina Whipple, of Old Mystic.
BANCROFT-MARCHUS.—At North Loup, Neb., July 27, 1892, by the Rev. J. W. Morton, Mr. S. T. Bancroft and Miss Mary A. Marchus, all of North Loup.

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.
SEAMAN.—In Andover, N. Y., July 23, 1892, of con- sumption, Jay Seaman, Esq., aged about 35 years and 6 months.
He was proficient in telegraphy, and a gentleman of more than ordinary genius. He died hoping in Jesus, leaving a wife, one child, a mother, one brother and sister, and numerous other kindred and friends to mourn his loss, but not without hope. "Thy will be done." J. C.
CLARKE.—At Adams Centre, N. Y., July 19, 1892, Mary S. Clarke, wife of Welcome Clarke, aged 63 years, 7 months and 13 days.
She was born in Scott, N. Y., and was the young- est child of Dea. Holly Maxson, of precious mem- ory. In early life she was converted to Christ. Her first church connection was with the Seventh- day Baptist Church of Hounsfield, but she died in the fellowship of the Adams Church, of which she had been a faithful member for many years. In 1846 she was happily married to Welcome Clarke, who, with one daughter, survives her. She was a

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

Royal Baking Powder

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woman of more than ordinary intelligence, and deeply spiritual in her religious experiences. She viewed the prospect of her departure with calm- ness and abiding faith in God. The church and community deeply sympathize with her family, be- cause they, too, feel keenly their loss. A. B. P.

BOWEN.—At Marlboro, N. J., at the residence of his grandfather, Rev. J. C. Bowen, July 23, 1892, Joseph Morton, son of Frank W. and Ella R. Bowen, of Glassboro, N. J., aged 5 months and 9 days. J. C. B

VANHORN.—In Ray, Kansas, July 5, 1892, of con- sumption, Mrs. Mary Ellen VanHorn, wife of Austin R. VanHorn.

She was born near Jane Lew, W. Va., in Febru- ary, 1810, and in 1857 was married to Austin R. VanHorn. In 1875, she, with her husband and children, moved from Lost Creek, W. Va., to Jack- son Centre, Ohio. Some years later they moved to Kansas. At the age of 12, having accepted Christ, she was baptized and united with the Lost Creek Seventh-day Baptist Church, of which she re- mained a worthy and esteemed member until re- moved by death. She leaves a husband, four daughters and one son to mourn the loss of an af- fectionate wife and a tender and loving mother. Their many relatives and friends in West Virginia join with those elsewhere in the warmest sympathy for the bereaved family. E. B.

CRANDALL.—In Woonsocket, South Dakota, May 30, 1892, Mrs. Permelia West Coon, widow of the late Oliver M. Crandall, of Milton Junction, Wis.

She was the daughter of Thomas West, of Alfred, N. Y. Her mother dying when she was quite young, she went to live with a brother, with whom she moved to Albion, Wis., where, at the age of 15 years, she put on Christ by baptism. In 1860, she was married to M. B. Coon, by whom she had one son, now living in South Dakota. She was again married to Alva R. Maxson, in 1865. Mr. Maxson died only a few weeks after their marriage. In 1876, she was married to Oliver Crandall, with whom she lived until his death in 1883, since which she has lived with her son. She was a devoted Christian, dying the Christian's death, having lived the Christian's life.

Low Rate Harvest Excursions.

The announcement that the North- Western Line, comprising over 8,000 miles of thoroughly equipped railway, has ar- ranged to run two low rate Harvest Ex- cursions during the months of August and September, will be gladly received by those who are interested in the develop- ment of the great West and North-west, as well as by those who desire to visit this wonderfully productive region at a season of the year when exact demonstration can be made of the merits and advantages it offers to home seekers and those in search of safe and profitable investments.

These excursions will leave Chicago on August 30th and September 27th, and tickets can be purchased at the very low rate of one fare for the round trip to points in Iowa, Minnesota, North and South Dakota, Nebraska, Wyoming, Colorado, Utah, Idaho and Montana. They will be strictly first-class in every particular and will be good for return passage at any time within twenty days from date of purchase. Full information concerning rates and arrangements for these excursions can be obtained upon application to any coupon ticket agent, or to W. A. Thrall, G. P. T. A., Chicago & North-Western R'y, Chi- cago.

HARVEST EXCURSION—HALF RATES.

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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. East- ern Ticket Agents will sell through tick- ets 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, Chi- cago.

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The Paris Chamber of Commerce has voted 20,000 francs to send a delegate to the Chicago Fair, and has appointed M. Lourdelet to represent the Chamber of Commerce.

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 liv- ing 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.

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The Wheat Crop of KANSAS for 1892 is the largest ever raised in any State, viz: 62,500,000 BUSHELS, being one bushel for every man, woman, and child in the United States. Some of the heaviest yields are in the fertile ARKANSAS VALLEY. You can purchase choice quarter-sections at reasonable figures, in the heart of the Arkansas Valley wheat belt by ad- dressing JOHN E. FROST, Land Commissioner, A. T. & S. F. R. Co., Topeka, Kas. Ask him for free copy of Kansas folder.

Low-rate excursion tickets can be bought to all Kansas points, (as well as to Colorado, Utah, Okla- homa, Indian Territory, New Mexico and Texas) on the following dates: August 30. & September 27. For particulars address ROBT. E. BREDER, Agent of SANTA FE ROUTE, No. 68 Exchange St., Buffalo, New York.

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Closely clustered in crochet produce this pretty figure. Converting Cotton into Silk is a paradoxical result as Drawing out while Drawing in; both results are reached by one curious operation. These things, together with Irish Lace, Sewing in Crochet Scarfs, Belts, Gar- ters, Passe- menteries, and other Fascinating Fancywork Fads are explained in Florence Home Needlework for 1892, which is now ready. Send 6 cts. mentioning year, and we will mail you the book; 26 pages, 160 illustrations. BOSTON SILK CO., Florence, Mass.

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PATENTS

and Reissues obtained, Caveats filed, Trade Marks registered, Interferences and Appeals prosecuted in the Patent Office, and suits prosecuted and de- fended 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 en- able you to render the highest order of service to your clients."—Benj. Butterworth, ex-Commission- er 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.

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