

# The Sabbath Recorder.

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## HARVEST.

MRS. M. F. BUTTS.

Nature has ripened her fruit and grain:  
But what, O soul! are the sheaves you bring?  
While the rich earth offers her golden gifts  
What is the grain of your harvesting?

Have you garnered patience from day to day?  
Have you gathered the precious fruit of love?  
Has charity grown by the dew of tears  
And the sunshine streaming from above?

In the sheathing husk of the outward life  
Have you found the kernel God yearns to give?  
Have you gained with the body's nourishment  
The "word" by which a man doth "live"?

BOOTHBAY HARBOR, Me.

—ACCORDING to the statement of Sam Moy, a prominent member of the Chinese colony in Chicago, the Chinese government will fight the United States law in requiring Chinese residents to take out certificates of residence. He said that the government of China had sent one of its officials to this country. This minister from the Chinese court was in Chicago ten days ago and had now gone on to Washington to secure the best legal talent to be had, and the law would be tested in the United States Supreme Court. A test case would be made of the arrest of some Chinamen in Detroit, where they were held on the charge of violating the exclusion law passed by the present Congress. In this way the exclusion act and the provision compelling Chinamen to take out certificates of residence would be tested together. Until a decision was rendered, said Sam Moy, no Chinaman would take out a certificate.

Our antipodal neighbor may be a little slow in taking a hint, but she wakes up occasionally and gives the rest of the world to understand that there are some limits to her forbearance. We hope that the hasty piece of legislation on the Chinese question passed by the present Congress will receive a thorough sifting before the highest judicial tribunal.

—CINCINNATI has been more successful in gaining evidence against her "boodle" aldermen than was Chicago. A special grand jury has reported indictments for soliciting bribes against seven members of the city council. The manner in which these public servants were entrapped was as follows: The Pluto Oil Company desired permission to pipe certain streets to furnish crude oil for fuel manufacturers. Ten Councilmen combined and demanded \$500 each, they agreeing to put the necessary ordinance through or refund the money. The Pluto managers prepared a trap door in their private office, under a desk. A screen of mosquito bar was placed in front of the desk so that three or four men could conceal themselves under the floor, put their heads up under the desk and see and hear the speakers. The *Cincinnati Inquirer* says: "Soon a prominent councilman called to talk about the ordinance. He then and there informed Mr. Lorenz that the ordinance would never pass until the sum of \$500 was paid to each member of the ring. There were eleven, and the sum demanded was \$5,500. Five members called in ones, twos, and threes, and positively stated that there were eleven in the

combine and no legislation could be got through without their consent, and not one cent less than \$5,500 would secure the passage of the ordinance. They even went further and told the amount they expected to charge the Paragon Oil Company and the Asphalt Paving Company. The latter two must pay \$11,000 each." The limit of punishment for soliciting bribes by the Ohio statutes is \$500 fine or five years in the penitentiary, or both. It is to be hoped that the authorities will do the best they can with these officials who have been caught in one of the most shameful forms of robbery.

—AMID the haze which hangs over the riots in Tennessee, one thing seems reasonably certain: viz., that all parties concerned are disgusted with the system of convict labor in the mines. The free miners have given expression to their disgust in the most complete manner; the Tennessee Coal and Iron Company are anxious to surrender the convict lease; and if the convicts themselves could be interviewed they would doubtless rest behind the others in dissatisfaction with the system. The State of Tennessee will have to do something else with its criminals.

It has become manifest during the riots that the State of Tennessee is behind the times in its ability to handle internal disturbance; but then it is behind the times all around. What better is to be expected of a State which persecutes inoffensive citizens for quietly and conscientiously minding their own business on Sunday. Let Tennessee wake up and rub her eyes. She is a Rip-van-Winkle and while she has been sleeping the world has been marching on.

—ABOUT one hundred and twenty Seventh-day Baptists are on board a Santa Fe train bound for Nortonville. About twenty more are to join the party at Edelstein. Good humor and fellowship prevail. We are going to the Conference for a blessing.

L. C. RANDOLPH.

## GAMALIEL.

BY MR. JOSEPH BAWDEN.

"Hit him again; he has no friends," shall not, if the SABBATH RECORDER will allow me, pass as an unchallenged hue and cry to the attack of this man, whose insight and tact saved Peter and John from the fate which overtook Stephen. The indictment which Dr. Abbott in the *Christian Union*, and Dr. Maclaren in the *Sunday School Times*, have sought to establish from Acts 5: 35-39, is, at the outset, noticeable for its lack of judicial phrase. Dr. Abbott compares Gamaliel with the Northern doughface; Dr. Maclaren sneers at "this gray-headed embodiment of rabbinical wisdom," and asks, "What business had he to be peddling with his 'ifs' at this stage of the history?"

Like many modern deliberative bodies, religious and political, the Sanhedrim voted, not according to the rule of unimpassioned reason, but with its eye on the constituencies. Of course it was not an elected body, but nevertheless it was divided into factions, and each faction had

its retainers and followers. The Sadducees were Romanizing truculents, who made spoil of the revenue of the national shrine, who knew no hell, heaven, angel, or devil, and whose fears were aroused lest with their grip of life's good things they should also lose immunity from the powers of the unseen world, because the air was full of tidings of Lazarus raised from the dead; and of One who, in spite of watchmen and sealed tomb, had come free from the prison of the dead to the liberty of light and life, himself a King who had declared his power to bring to his aid legions of angels. Dr. Maclaren says that "the examples of abortive insurrections which Gamaliel quotes show that he regarded this new movement mainly as a political rising." The division had not (has it even yet?) been reached in the Jewish mind between politics and religion. Had any political rising occurred from the time of the Maccabees downward, which was not in some degree inspired by religion? "The land is mine," said Jehovah. It was inalienable. It was sanctified by the hallowing rest of Sabbath years and the blessed liberations of the jubilees. The peasant derived his fee from Jehovah, and owned no allegiance but to him. "Doth your Master pay tribute?" "Is it lawful to pay tribute unto Cæsar?" These were religious questions or political questions, as they were uttered by Pharisee or Sadducee. Jesus understood their double signification.

The historian Merivale says that it is probable that the persons whom Josephus brands with the title of brigands were insurgent patriots rather than roving marauders.

To both Pharisee and Sadducee Jesus was obnoxious—with a difference. He is found as a guest in the houses of the Pharisees, notwithstanding the freedom of his rebukes, but never is he reported as the guest of a Sadducee. Though his justification of the payment of tribute to Cæsar pleased the Epicurean skepticism of the Sadducees, he had incurred their hate by proclaiming a kingdom on earth, which is the ante-chamber and outer court of the Eternal City, with its ever-during throne, its many resting places and goodly companies. This proclamation put them "in jeopardy every hour." He had spoken of endless torment, a never-dying worm and quenchless fire, of the angels of Satan. If these things were true their reed was gone, and it counted for little to win their favor that Jesus had made common cause with them against the traditional glosses upon the law of Moses received by the Pharisees, or that he had unmasked the hypocritical ritualism of these while declaring his own allegiance to the law. The main articles of Pharisaic belief remained untouched by our Lord, but Pharisee and Sadducee were Jews alike in this, that they were Semites and were filled with that racial fanaticism which can always find a motive even in the most puerile of passions. They joined in the common cry, "all men will believe on him." Pilate knew that "for envy they had delivered him."

"Fear of the Jews" possessed the disciples

during the latter part of the drama of the crucifixion, and afterwards until the pentecostal descent of the Holy Spirit. Jesus himself for obvious reasons did not seek general publicity in the manifestation of his resurrection. It was enough that he was seen of five hundred brethren at once, and of the disciples on various fitting occasions. There was reason as well as prudence in the secret assembly of the brethren until they were endued with "power from on high." The social prestige of the wealthy Joseph of Arimathea and the equal rank of Nicodemus would have been no protection had they aroused the hatred of their fellows in the Sanhedrim. Look at the scowling faces of the men who replied to the gentle and manly utterance of Nicodemus, that no man should be judged without a fair trial: "Are you a Galilean too? Search and see, for out of Galilee ariseth no prophet." Hate is stamped on every lineament of these men, fury quivers in every limb; they can suborn witnesses, conspire, pelt to death with stones. If the evangelists are not dramatists, and they have not given to us the full setting of the most wonderful of all tragedies, the mighty conflict between the murderous hates of earth and the all-suffering love of heaven, the collision between the furious rages of political temper and the all-pitying tolerance of the Rock of Ages, it is because God has concluded under his equal condemnation the factions of all times, which cry out upon each other, "Raca," and "fool."

It required a lofty courage and wonderful tact to deal with the party in the Sanhedrim who "were minded to slay" Peter and John. "Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood; so the forcing of wrath bringeth forth strife." "This gray-headed embodiment of rabbinical wisdom" was a better psychologist than some modern doctors of divinity. At least he knew better how to first abate malevolent rage and then bring in the question which would restore the reason to its seat. The little preamble with which Gamaliel prefaced the question which sent two councils away pacified, ingeniously appealed to the motives of Sadducees and Pharisees. The former believed that conduct carries with it all its consequences.

Our acts our angels are, for good or ill;  
Our fatal shadows that walk by us still.

From the unseen world no angel had come to aid Theudas or Judas. Was any likely to come to Peter or John? Would not their work and counsel come to naught in any case? But if not, success would be the sign of Heaven's approval, dear to every Jew. Was not their history starry with signs, and were they not always beholding the firmament in quest of some new sign? These are the questions suggested by Gamaliel to the hot-blooded fanatics of both parties in the Sanhedrim. His method is immeasurably superior to that of his great disciple (Acts 23: 6), in dealing with the factions. Holy Writ records that he was "in honor among all the people." Paul, like a young collegian his Alma Mater, boasts his education under him. Is there not in the character and mental lineaments of the great apostle much that recalls this rabbi, who, when there raged around him the blood-thirsty crew "minded to slay" two disciples of Jesus as yet of no great renown, raised the appeal to human life? If this work or counsel be of God it will flourish and bless in spite of opposition. If it be evil it will come to naught. What authority has any one for peddling objections to the size of this theory? It is large enough. Jesus appealed to the same

test. It is big enough to measure all our doing. It is the angelic measure of men. "Do men gather grapes of thorns, or figs of thistles?" "A corrupt tree cannot bring forth good fruit." And this which seems the first and last recorded utterance of reason handed down to us from the Sanhedrim comes like a message from Paul's Jewish teacher to the world which has been evangelized by Paul. Judaism will learn that the work and counsel of Christianity are of God, and then the stubborn neck will bow to the kingliest of conquerors. How often has this been forgotten! How often has Christianity, in its dealings with the Jews, given way to national prejudice and hate! Let us bow reverently before the gray-headed rabbi, before whom the child Jesus may have bent his head in the temple, and bless the name of Jehovah for all the wisdom which fell from the lips of his servant, and for his aid in saving the lives of holy Peter and John.

KINGSTON, Ontario, Aug. 17, 1892.

#### BIBLE READING.

By this heading we do not mean selecting passages from all parts of the Bible that have a bearing on a particular topic which is generally known as Bible-Reading, but we mean reading as you read any book which is read to get information. In all reading of books outside the Bible we select books by their titles; that is, before we have read the first word in a book we have found from its title the subject of which it treats. Not so with our Bibles, for if we know what any special book treats of we have found out, not from the title but in some other way, probably from our personal reading of the book in mind. Without intending any criticism upon those men who have done more for us than we can express or realize, yet the fact remains that of all the books in the New Testament only one has a title such as we are accustomed to find on books in our libraries. In other words we cannot select our reading of the books of the Bible in the same way we do our other reading. To explain, four books are called Gospels, but that means only Good News, and we supply the rest: *i. e.*, "Good news of Salvation through Christ." The Acts of the Apostles is but partially correct as a descriptive title, while from Romans to Jude all the books are called simply "Letters" (Epistles).

From the above it seems clear that the first step toward making our Bibles interesting is to find a rule for the same intelligent selection of subjects to read about that we exercise in the selection of other books. We believe this can be done, *for we have done it*, and have spent many pleasant hours in reading on subjects treated of at length in the Bible.

For our present illustration we will take those books which treat of the changes from the Jewish age to the Christian age or era: Foremost of these are the three gospels, of Matthew, Mark and Luke. The people first affected by the life and work of Jesus were Jews. They were the chosen people of God and to them was committed "the oracles of God." "He came unto his own and his own received him not." Such is the record given us by an eye witness of Jesus and his work. There seems then a peculiar fitness in the first book of the New Testament being written to show to *those* people that Jesus is the Christ of prophecy. The next book in the New Testament collection differs from the first in being written for the people who next to the Jews were by their position brought into personal contact with Christ; they were the soldiers of Rome. They knew nothing of the

Jewish Scriptures and could find no interest in the fulfillment of Jewish prophecy, but a book is written for them which tells of Jesus who worked miracles that proved him to be a man from God, and proclaimed him to be the Christ of God through whom only is salvation from sins. Luke, who wrote the third of the gospels, refers to others who have written, reminding us that while many books were written on the Life of Jesus, only these three, supplemented by the fourth, are retained in that collection which is made by inspiration from the Holy Ghost. These three appeal to the three great divisions of men to-day, just as clearly as they did at the first, for, however the social conditions of men have been overturned by the changing of empires and kingdoms of this world, we find to-day but three classes of intellect, *viz.*, those who find Jesus through his fulfilling the prophecies; those who find him in his works, the miracles, whether of physical healing or of raising up those who were dead in sins; and, lastly, those who find Jesus is the Christ through his teachings. To the latter class Luke writes of all "that Jesus began both to do and to teach." If gospel means a proclamation, we have really but three gospels, for the fourth (John) is not a proclamation but an addition to those already made and written to Christians, stating truths which would not be understood by those who were not "born again." Most loving, and comforting of all the books in the Bible, John begins with a statement of the divinity of Jesus, "the Word which was made flesh." It seems that even in that day there was a seed of Unitarianism which denied the Trinity. The new birth is next illustrated, some discourses of Jesus are given and then the crowning truth of Christianity is stated and explained: "I will send the Comforter which is the Holy Ghost. He will guide you into all truth." Thus we have found that four of the books in the New Testament can be read with interest because we can select our subject before we begin to read.

The transition into the gospel age gave rise to many questions which do not appear in the books called gospels, one of these was regarding that chosen nation, the last remnant of whom was soon to be cast off from being a nation. This most difficult subject is treated of at length by Paul in a letter to the Romans. Much discussion has been had over why Paul should write to the Romans, but how simple it seems to discuss that when we consider that among the apostles there was but one Paul capable without miraculous inspiration of answering that troublous question. The answer to this very important subject is given by Paul in the following order: 1. Natural man. 2. Jew and Gentile are all sinners. 3. The gift of God's grace is to the Jew first. 4. (Chap. 9-11,) How the Jews are cast off. 5. Exhortation to those who are Christians to be "transformed by the renewing of their minds." We have not space to explain further on this difficult book, but if the reader is familiar with Jewish religion and prophecy he will from these notes easily understand all but a few passages.

The last book of those which relate to the transition period is the letter to the Hebrews. Perhaps Paul did not write it, but surely it was written by a holy man moved by the Holy Ghost. It answers questions which would trouble many of the learned Jews regarding the eternal priesthood of Jesus. The average reader will find much that is hard to understand, because we are so far removed from the Mosaic law and sacrifices, yet I think that when the

fullness of the Gentiles is brought in and the Jews and Israel are brought to see Jesus as the fulfillment of all the types of the Old Testament sacrifices, they will find a value in the letter to the Hebrews that we can hardly appreciate. To those who know something of the types and the ritual of Jewish sacrifices this book will be interesting and profitable.

JOHN K. LAWTON.

BOSTON, Mass., Aug. 4, 1892.

#### THE ROMAN CATHOLIC CHURCH AND THE PUBLIC SCHOOLS.\*

[Since the state-supported parochial school plan here described has been brought to the Pope's notice and he has refused to disapprove, this Poughkeepsie and Minnesota plan is of national concern as likely to be attempted, as occasion offers, all over the land.]

1. Recently, at Fairibault and Stillwater, the public school boards have received overtures from the Roman Catholic priests of those cities, to incorporate their parochial schools with the public schools, and the attempt has been made to do so.

2. The Roman Catholics furnish school-rooms for a nominal rent, for a limited time, and suggest nuns as teachers.

3. The State prescribes text books, appoints and pays the teachers and superintends the schools during school hours, as is done for the other schools of those cities.

4. We are informed that Roman Catholic emblems on the walls have been removed.

5. It is a tacit understanding that the nuns use their time and the buildings devoted to school instruction, at other than school hours, or other convenient rooms, for teaching the distinctive tenets of the Roman Catholic church.

6. It is also a tacit understanding that only nuns shall do the teaching and have general charge, except in special branches where others may be necessary for best work, the latter to be employed only to a limited extent. On any other basis the arrangement would be arrested.

7. Ward lines are not carefully observed: children of the whole city are being segregated according to religious antecedents.

8. Salaries of these teachers are to be paid by the State.

With these as the main facts of the situation, it is proper next to inquire what bearing they have upon the declared policy of the State enunciated with all the deliberate decision of constitutional requirement, as follows, viz: Article 8. Section 1. The stability of a republican form of government, depending mainly upon the intelligence of the people, it shall be the duty of the legislature to establish a general and uniform system of public schools. Section 8. The legislature shall make such provision by taxation, or otherwise, as, with the income arising from the school fund, will secure a thorough and efficient system of public schools in each township of the State, but in no case shall the moneys derived as aforesaid, or any portion thereof, or any public moneys or property, be appropriated or used for the support of schools wherein the distinctive doctrines, creeds or tenets of any particular Christian or other religious sect are promised or taught.

We are compelled to believe and affirm:

1. That these schools at Fairibault and Stillwater contravene the constitutional requirement for "a general and uniform system of public schools." To be general and uniform there must be no distinction, direct or indirect, expressed or tacit, as regards attendance or courses of study which are based upon religious beliefs, or anything else but intellectual capacity. The spirit of our institutions finds definite and unequivocal expression in this constitutional demand that our public schools not only shall not foster racial, class or religious differences, but they shall seek diligently and always to promote civil and social unity in the broad and common bond of citizenship, accidental or inherited lines of division lessened to the utmost, and, so far as possible, wholly obliterated.

\*Report of committee of Minneapolis Union Minister's Meeting upon the recent educational movement in Fairibault and Stillwater.

2. These schools directly contravene the clear letter of the constitution that "in no case shall any public moneys or property be appropriated or used for the support of schools wherein the distinctive doctrines, creeds or tenets of any particular Christian or other religious sect are promulgated or taught."

We have not overlooked the defense, that during school hours, the State dictates the kind of text books, and insists that the instructions shall be up to grade with other schools; that during school hours the instruction is colorless as regards religious bias, and that when legal school hours are passed, the work and responsibility of the State has ceased. Such defense does not meet the case.

In common law, an individual is responsible for all the foreseen consequences of his conduct: he can not take refuge in the clock or almanac or so many square yards of space. No more can the State. Representing the State in its highest authority, the school boards of Fairibault and Stillwater use both money and property of the State, lease buildings and fuel, with their distinct understanding and sanction that, in consequence, by certain operation of cause and effect, "the distinctive doctrines, creeds and tenets of a particular religious sect" shall be "promulgated and taught." These boards are responsible for all the foreseen results. This is common law which has unquestioned authority in every civil or criminal court. It is also common sense. A sensible merchant or farmer would never have men or women in his employ, however faithful for ten hours, who should at other times antagonize the most cherished and vital principles of the store or farm; principles which the employer had established after long inquiry and at great cost. Stripped of all complications, relieved from all pressure coming from a desire to dispose of a troublesome question and please a large number of our fellow citizens who claim they have a grievance, clear judgment would declare without the slightest hesitation, that the State of Minnesota is responsible for all that the Dominican Sisters at Fairibault and Stillwater do in connection with the training of children at any hours of the day or night. Such training is not accidental, or incidental, or unforeseen. It is an essential and certain part of the duty which the State, by tacit consent and understanding, expects of them. Verbal request was made in advance that those Sisters be retained; that request was granted with the distinct knowledge of the board that they were retained as much for what they would teach out of school hours as for what they would teach in school hours. If it be replied that there was no such knowledge before the beginning of the experiment, those school boards have that knowledge now, and their responsibility is inevitable and unmistakable.

But this defense of the school board and the Roman Catholic hierarchy is defective in another most important matter, viz: It assumes what never can be true in practice, that the teaching is colorless as regards religious instruction during school hours. Let the walls of the school-room be swept clean of Roman Catholic emblems, you have buildings known to be the property of the Roman Catholic church; you have the teachers bereft of the names that their parents gave them, those names replaced by names of various saints; they themselves severed from father and mother, brother and sister, their only earthly relations ecclesiastical. They wear the distinctive habit of their order. Here is a living, breathing, subtle pervasive emblem, all the more effective if reinforced by conscientious conviction, honest purpose and amiable character. The cross, hanging by her side, declares more than its wearer, love and loyalty to him who died thereon. It is a badge of ecclesiastical loyalty and subordination, and, in common with all her distinctive garb, it proclaims the organization to which she has surrendered her whole being. A color-bearer in battle makes much fuller declaration than words of his love of country. As the stars and stripes symbolize the United States government, even so that hanging cross of prescribed a pattern symbolizes the papal church. Every school child so understands it in his impressible days. By em-

ploying such teachers, the State of Minnesota uses money and property in school hours to build a "particular religious sect."

In weighing this inclusive responsibility of the State in supporting such schools, your committee are of the opinion that we ought to bear in mind the kind of instruction given out of school hours, and the probable tendency of such instruction to make good citizens.

Your committee have had no access to the catechisms, etc., used at Fairibault and Stillwater. They remember the authoritative utterance of Archbishop Ireland, at the National Teacher's Convention in St. Paul in 1890, that "Catholics, in fidelity to their principles, cannot accept a common Christianity. What comes to them not bearing on its face the stamp of Catholicity is Protestant in substance."

Hence the importance of learning what it is that bears the stamp of Catholicity and is taught the youth of the land, practically at public cost. It was for such teaching, substantially under the Poughkeepsie plan, that the Archbishop was then pleading. He meant that the great body of religion, held by Christians in common, would not suffice; that all the tenets of the church must go together.

In a catechism entitled "A Full Catechism of the Catholic Religion," one of the answers reads: "Every one is obliged, under pain of eternal damnation, to become a member of the Catholic Church, to believe her doctrine, to use her means of grace, and to submit to her authority." The Catholic boy is plainly taught how much ground the authority of his church covers; that the Pope has absolute and supreme authority over every human being on earth to-day; that he may exterminate heretics and has the right to depose sovereigns and absolve their subjects from their allegiance.

On page 195 of this catechism, said to be taught daily to 500,000 American youth, is the following: "As the church has the right to punish one of her members for willful murder or adultery, so she has a right to punish a Catholic sovereign for abandoning the faith. She can dispossess him of his estate if she judges this punishment useful for the good of her children."

Shall the State of Minnesota employ teachers whose first allegiance is to a hierarchy bound to inculcate these tenets, with the certain knowledge that they will serve their church at least as faithfully as they do the State? Further light on this question may be found in the esteem in which the movement is held by Roman Catholics—their understanding of its outcome. The arrangement at Fairibault and Stillwater is simply a substantial extension of the Poughkeepsie plan which Archbishop Ireland champions. Of the work at Poughkeepsie a Paulist father of New York, Rev. Walter Elliott, says in the *Northwestern Chronicle* of October 30th, a Roman Catholic journal published in St. Paul—and he says this to sustain the movement in Minnesota: "While in the parish we inspected the schools and studied the entire plan, curiously and carefully, theoretically and as seen in its workings. The result was altogether favorable, and especially as to one aspect of the case which I have nowhere seen brought out. It is that there is really nothing to lead the children to suppose that the schools are not wholly under the control of the Catholic Church. The buildings are Catholic, one of them opposite the church, the other adjoining a convent, both surmounted by the cross. The teachers are all Catholic, the principals of both schools being Sisters of Charity. The children are almost all Catholics, far more so than in most of our strictly Catholic colleges and academies. Every morning and afternoon session is opened and closed with the usual Catholic prayers; the catechism and doctrinal lessons are recited daily, the priest appears regularly for special instructions for the first communion confirmation and on like occasions. It may be said that religious exercises and lessons are out of school hours. Out of whose school hours? Not the children's to whom there is no division whatever between the secular and religious training. As to the absence of religious pictures in the school-rooms, it may be answered that pictures do not make a school; what makes a school is teachers, lessons, pupils, and these

are wholly Catholic in St. Peter's school, together with the buildings, the neighborhood, the name, the associations, the tendencies. Once in a while the children see a gentleman talking with the Sisters, and occasionally he hears the classes recite. He is the Superintendent of the Poughkeepsie schools. But what seems to be the very same privilege is now and then accorded to strangers, including priests. Indeed, their own pastor is oftener among them in what is to them school time than any other person except the teachers."

This is the typical arrangement which Minnesota has begun to duplicate.

The same *Northwestern Chronicle* says directly of our Fairbault schools: "The Catholic children in attendance last year are there at present, but in much larger numbers. The school board has abolished ward divisions so that the children may attend from any part of the city. The Dominican sisters teach there. Full provision is made by the pastor for the religious instruction of the pupil. If anything else is required by the Catholic Church in the education of her children we do not know it. The parents of the children think it an appreciable advantage that whilst religion is not endangered, they are free from all financial burdens. Nor is it a small matter to be released from all moneyed burdens of this sort."

With these witnesses, who cannot be questioned, it is proven that the State of Minnesota and the Roman Catholic Church have joined hands and purses in Fairbault and Stillwater to maintain a genuine parochial school in which, by a division of time, the same teachers instruct in secular branches and sectarian tenets. The State pays salaries and fuel bills, the church furnishes buildings and teachers. The State gains nothing which she did not have before, the church gains a practical division of the school fund. The responsibility of the State overlaps all hours of the day. This would be seen in a moment were it a question of teaching Mormon or anarchist tenets out of school hours.—*Christian Statesman*.

#### QUIETNESS.

It was autumn time. An educated Christian lady, warned by the rapid progress of disease, resigned her place as instructor in a ladies' seminary, and returned home to die. No medical skill could avail. The unwasting love of a mother might soothe the sufferer, but could not arrest that fever which was daily consuming vital force. Each symptom was tenderly watched with alternations of hope and fear; at one time the varying changes giving encouragement, at another causing painful apprehensions of a speedy departure.

One Sabbath-day, as the mellow light of autumn crept softly into the sick chamber, the patient sufferer called her sister to her bedside. She said, "I do not know how soon the end will come; but there is one thing that has given me trouble. It is the quietness—almost unconcern—with which I view the future. I cannot understand it. Surely, my heart ought to be always engaged in prayer; but it is not so. I seem to be resting, with only an occasional thought of death. This freedom from solicitude about myself and spiritual things gives me concern. Why should it be so? Even as I recall the mercies of God, I seem not to be moved in an unusual way; the love of Jesus is no more than I enjoyed in health; the Bible is the same as before. I seem to be quietly resting—that is all. Is this right, or am I mistaken as to my religion, after all these years of profession?" The Bible was forthwith opened, and such passages as these were read: "Take my yoke upon you, and learn of me, and ye shall find rest unto your souls;" "if quietness and confidence is your strength;" "the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance forever;" "the ornament of a meek and quiet spirit, which is in the sight of God of great price," etc. It was given her while listening to such Scriptures to see a new meaning in spiritual quiet; all that the heart was expected to do was to "be still" before the Lord.

Now the light broke upon her soul, producing an increased peace. It was no longer a temp-

tation to her that she could not always enter with intense earnestness into the prayers offered in her sickroom. She now began to realize the blessed privilege of quietness in sickness. Why should she grow faint? The Lord was her keeper; he was at her right hand; the floods could not overwhelm her; she knew whom she had believed, and that he was able to keep that which she had committed unto him. The hour of departure came, finding her still resting—an hour so welcome to the waiting child of God. It came, as does the close of a beautiful autumn day, crowned with golden fruitage, calm in loveliness, as the autumnal sun gently sinks away behind the hills—so she died in quiet peace. Heaven burst upon her view. "Thine eyes shall see Jerusalem, a quiet habitation, a tabernacle that shall not be taken down."

Here is a lesson for us all. If in life we are wholly devoted to God, the end is always the same. "Mark the perfect man, and behold the upright; for the end of that man is peace." Our Saviour will say to us in our failing strength, "My peace I give unto you."—*Selected*.

#### IF TO COLLEGE—WHERE?

Just now the question is being considered in many households as to the future of lads and young men. Parents ask themselves whether a son has those inclinations that it may be well for him to go to college, and whether having had a college education it will be serviceable for his success in life should he devote himself to commercial pursuits.

Every year is showing us that education is advancing in the appreciation of our people and that, whether attained in school or college or elsewhere, that a disciplined mind well-stored with knowledge is indispensable to influence and usefulness. There can be no doubt that college life in many ways contributes to the making of a man. The boy who goes from a village in which he has gained a reputation for smartness will lose much of self-esteem by the friction of college life. While honest endeavor in emulation of his associates will be rightly regarded, the vanities and weaknesses of a man are sure to be discovered, and unless he is impenetrable in feeling and comprehension, they will be corrected. It may be doubtful whether a college education will enhance a man's ability for money-making. Many a grab-all little country merchant or city dealer could give surer directions for getting rich than the faculty of a university, but it is certain that if a young man has right principles education will give him qualifications for usefulness that otherwise he could not possess, and thus his life will be ennobled and his happiness augmented. Much, however, depends on the institution to which a young man goes. One who is viciously inclined or lazily disposed will probably find some congenial associates in any school. But there are colleges where Christian influences are dominant and where a young man in the critical period of his life will be helped to fight a good fight.

There are institutions which have a great reputation, but no college can make a man great who has not capacity and concentration of mind. While we hear much of Yale and Harvard, it is to be remembered that but a small percentage of the hundreds of men whom they graduate become famous. In a great college there is far more opportunity for a so-called student not to do his work properly than in a small one. The men who just now are taking the front rank as educators received their college training in institutions comparatively little known, as they are sometimes scornfully stigmatized, "one horse colleges." President Schurman, of Cornell, was graduated at Acadia College in Nova Scotia; President Harper, of Chicago, recognizes Muskingum College as his *alma mater*. The Republican candidates for the highest places in our government are both graduates of Miami University in Ohio, a college which certainly has had very limited renown. The "stuff" must be in men if they prove successful in life, and, while we would not claim that all colleges will alike develop a man's powers or awaken his enthusiasm, yet we do claim that, after all, very much depends on himself whether he is a failure or a success in life.

When choosing a college parents ought to consider where the best moral and religious influences will be exerted. Young men must learn to endure temptation, but there is no need to place them where there are multiplied enticements to wrong-doing. Nor ought denominational considerations to be overlooked. Young men may be sent to colleges where all the influences are, not perhaps intentionally, but nevertheless are really and perpetually antagonistic to their denominational training. If the principles parents hold are valued by them, they desire their children to walk by the same rule and mind the same things. When they place sons and daughters at school they ought to remember the influence association may have on their church relations. We have academies and colleges, of which we have cause to be honestly proud, and no Baptist can find just excuse for sending son or daughter to institutions under the control of other denominations.—*Christian Inquirer*.

#### THE EXALTED PLACE AND OPPORTUNITY OF THE PREACHER.

There are many people I am never tempted to envy. I envy not the rich, the titled or the proud, but I do envy the man who stands, not in the chancel of a great cathedral but in the pulpit of a great tabernacle. Before him all sorts and conditions of men, filling the seats tier after tier, filling the galleries one above the other, crowding the aisles, looking in from the vestibules and lining the platform. What a place! what an hour! what an opportunity! Before him the people, their souls, as "Billy" Dawson would say, "sitting in their eyes;" behind him the eternal God; in his hand the message of salvation; on his lips the words of truth and grace; among his hearers the abiding Spirit that convinces men of sin, of righteousness, of judgment to come; and as the holy message flows from his lips mark where the arrow strikes! Obdurate hearts subdued and melted, penitential tears flowing from many an eye, many a face glowing with the radiance of a new hope, and the whole congregation lifted by divine magic into a higher region of aspiration and purpose. Ah, this is *power*—power a seraph might covet, the power that awakens, regenerates and saves.—*Bishop Nind*.

#### GLADSTONE ON THE BIBLE.

In the preface to the new edition of his book, "The Impregnable Rock of Holy Scripture," just issued, Mr. Gladstone says:

It really too often seems as if, when we are arguing about the authenticity of Genesis or Exodus, we had no weightier task in hand than if we were discussing the Epistles of Phalaris, or the letters of Ganganelli, or the authorship of Junius. And yet there they stand, these great facts and doctrines, in all the primitive severity of their outline, unshaken and august. There we find, now as heretofore, the doctrines of creation, of life, of human life, of the introduction of sin into the world, of the havoc which it wrought, of the simultaneous promise of redemption, of the selection of a special race for special purposes, and of the gradual preparation of the nations until the fulness of time had come.

More particularly, I own, does it appear as if there had now spread among many of the teachers of religion an apprehension of fully unfolding and strongly enforcing on their hearers of to-day the doctrine of sin and of its moral and judicial consequences, such as it is taught in the Jewish and the Christian Scriptures. But this, I have no doubt, is due in part to an enemy very far more powerful than what is called the higher criticism, namely, the world and its increasing power over our minds and lives.

The church has a threefold object, worship, fellowship, work. The chief end of the worship and the fellowship is to fit us for the work. If we fail to enlist workers and train them, the church is a failure.

## SABBATH REFORM.

## HOLY DAY OR CIVIL DAY?

Under the head of "Sunday in the Orient and Old World," the Rev. E. P. Thwing in the *Christian Secretary* of more than a year ago, gave the result of some observations on the subject while on the continent some time before. We reprint it here partly because of some very good things which it contains, and partly as illustrating how the discussion of the Sunday question in this country inevitably drifts from the pure, solid, because biblical, presentation of the Sabbath doctrine, to the flimsy, illogical, because purely human, special pleading for Sunday. The Doctor begins with the holy Sabbath of the Decalogue, which "is neither Jewish or Christian in its nativity, for it was born with the race and made for the race," and ends with: "To maintain Sunday, as a civil institution (Italics mine) is, on the other hand, a sure method of perpetuating our social prosperity and our national life." The leap is a long one to be made in a short article, but it is always made, as in this case, when men cease speaking of the Sabbath of Jehovah, and begin talking about Sunday:

"It has been said that roads are an index of civilization. It is so. They are. But Sundays are a truer exponent of national life. The Egyptian sees in the rise of his sacred river the augury of prosperity for the land. The Christian patriot sees an augury of good, or an omen of evil, in the rise or fall of the Lord's day in popular regard. Here is a national Nilometer. Here is an unerring register of the real spiritual vitality of a people by which you may predicate their individual and corporate health or the loss of the same and the famine that will follow.

"We are seeking for the race an ideal day of rest. Definite details cannot be fixed and a uniform observance insisted on, the world over. Man is the same in the Orient and Occident, but the laws of race, climate and condition are to be regarded. His needs as an immortal being are the same; but the channels through which we supply them must be suited to his environment. But if we keep in view the one central aim of Sabbath-keeping, spiritual growth and refreshment, the problem is simple. Let us look at this essential idea of the institution and then see how far this biblical idea is realized in the Old World and New.

"The Sabbath is given to us not as a holiday but as a holy day. The very life blood of the institution is just here. The *Ter Sanctus* belongs to it as to its founder, 'Holy, Holy, Holy.' From beginning to end it is a holy day, cut off sharply from the other six days of toil, travel, gain and pleasure. Its observance is not a ceremonial law. It is neither Jewish or Christian in its nativity, for it was born with the race and made for the race. It is coeval with marriage, and like marriage intended for all latitudes, longitude and races. Its authority is older than the ten commandments. The Decalogue is but a restatement of what had been fixed at the beginning, a primitive precept yet likely to be forgotten, 'Remember the Sabbath-day to keep it holy.'

"A holy day implies worship, private, social and public. Where this is to be rendered, whether in groves—God's first temples, but by no means his last—by book, by altar, in stately or in simple forms, with or without music and song, must be determined by circumstances. It is God's day, holy to the end thereof. Labor is to

cease in field, factory, shop and household. Man and beast, master and servant are to rest from all toil that is needless. This is not merely for the purpose of giving rest to the wearied muscles, though that is needed, but primarily to give our higher nature an opportunity to grow God-ward, heaven-ward. Whatever helps is right, and whatever hinders is a desecration of the day. A quiet walk, if we walk with God; a wholesome book, if it brings Christ nearer and makes his service sweeter; social converse and domestic fellowship, if perfumed with piety—are all legitimate during Sabbath hours not devoted to worship, to giving and receiving instruction, and to works of mercy.

"Toward such an ideal, the fathers of this Republic aimed. Their methods were austere, in keeping with the thought of their day. We live in different times. We do not wish to revive their Sabbath legislation, yet we are ready to say with Theodore Parker, 'Who shall restore those odorous Sabbaths!' The influx of French infidelity after the Revolution and the influence of our Civil War helped to lower popular regard for our Holy Day. The millions from Europe have brought us a continental Sunday. What that is we need not be told. I recall sixty or more Sundays spent in Europe from Norway on the north, to Spain on the south, both in Protestant and in Papal lands. The same general features prevail outside of the British Isles. There is a morning service and then the afternoon and evening are given to pleasure and dissipation. Whether at the cafe or circus, the beer garden or bull fight, men and women idle away the hours in the midst of scenes more or less exciting. In some cases their desecration of the day did not disturb the public peace; in some cases it did. Once coming out of morning worship at Christiana, in company with Dr. Cuyler, I remember that we encountered a military band giving a concert, without regard to their proximity to a sanctuary. In Finland I had the same interruption to my Sabbath quiet. Of course I cannot describe the bull fight, the theatre and other Sunday amusements of that sort, from personal observation. But a Roman Catholic Abbe says of his people in France that 'the theatre is their church, licentious songs their sacred hymns, dances and shows engage them, instead of instruction and prayer. The holy day is the day of the week most profaned.' Even in Protestant Switzerland popular elections have been held on the Lord's-day.

"In Oriental lands I have found three methods prevail, the heathen, which ignores the keeping of any stated weekly rest-day, and suffers the wheel of toil to go on as ever; the Christian observance of the day by missionaries and other devout people, and the continental Sunday which godless Europeans have brought with them. 'Do you know when Sunday comes?' a heathen Cantonese was asked. 'O yes, it is the day when you Christians take an excursion to the White Hills.' Had he lived at Hong Kong he might have known the return of the Christian's holiday by the eighty miles excursion made to and from Macao.

"What would be thought of a church in New York that allowed the work to go on Sundays on the erection of its church edifice? How valuable would its testimony be on behalf of Christianity so long as it suffered the law of God in this regard to be trampled under feet? Yet such has been the case the past year in the building of the Union church place of worship at Hong Kong. No wonder that the question was put by a recently arrived missionary, 'Shall

we Christianize the heathen, or will they heathenize us?'

"The upshot of the matter is just here. The vitalizing of public sentiment at home is essential to the maintenance of our country's honor abroad. As law abiding citizens we claim the day of rest as a universal privilege for ourselves and for our fellows. We demand that the law protect this privilege from abuse. It cannot enforce a religious observance of the day, but it can enforce an orderly enjoyment of the liberty of rest from toil. By narrowing the issue we simplify the problem.

"One of the judges of our Supreme Court has said, 'Where there is no Christian Sabbath there is no Christian morality, and without this free government cannot long be maintained.' We are waging a war with alien influences. To yield this rest day is to undermine all other institutions that give to America its civic lustre and its social power. To yield this heritage of our fathers is to invite disorder, moral degradation and national ruin. To maintain Sunday as a civil institution is, on the other hand, a sure method of perpetuating our social prosperity and our national life."

## "A GOOD PEW MEANS A GOOD PULPIT."

There is more truth in these few words than some persons at a first glance would be willing to acknowledge. In every congregation the people have, in a large measure, the making or unmaking of the minister—in the character of his preaching, in the effectiveness of his services and in the popularity of his person and of his church. Every pastor should preach on an intellectual plane with his people—dispensing milk for babes and meat for strong men; but both classes of hearers should so endeavor to grow intellectually that the preacher will be obliged to be elevating his intellectual standard of preaching as the years pass. And so with the spiritual type of his preaching—as the people grow in grace and in the knowledge of Jesus Christ, the preaching will partake more and more of the like spirit. The services of the pulpit will be effective also in proportion as the pew pays for the pulpit and for the Word which is proclaimed from it, that it may have free course and be glorified. Paul felt the necessity of the pew's prayers in order to the effectiveness of his ministrations. The pew also in a great measure makes or unmakes the popularity of the pulpit and of the church. If the pew, week by week, speaks well of the pulpit, invites people to the church and continues in this course, the popularity both of the pulpit and of the church will be assured, and both will be greatly benefited thereby. Spurgeon always maintained that his popularity, especially in the earlier part of his ministry, was largely due to his people.

THE measures for long distances have varied widely at different times and with different nations, to say nothing of the comparisons used in different sections of our own country. For instance:

The Jews said "from Dan to Beersheba."

The Persians say "from Medina to Mecca."

The English say "from Land's End to John O'Groat's."

The Yankee says "from Maine to Texas."

The Southerner says "from Florida to Alaska."

The Sucker and Hoosier say "from the Great Lakes to the Gulf."

The South American says "from the Isthmus to the Horn."

In Louisiana they say "from New Orleans to Pittsburg."

WOMEN do not realize how much harm is done to the eyes in wearing veils, especially the coarse net or heavily dotted ones which are so popular now. A specialist has said that every dot in a veil is a fee in the pocket of the oculist.

## MISSIONS.

FROM G. H. F. RANDOLPH.

SHANGHAI, July 15, 1892.

Dear Brother;—The boys' school closed for its summer vacation at the last of June. On account of reports to make, and other work to be done, have not been able to communicate with you on the subject sooner. It was closed about two weeks earlier than usual; but, for various reasons, it seemed advisable to close then. We have not yet decided concerning the time of opening again. Possibly we may open proportionately early. The burning question has been of late: Where shall we locate the school, and what shall we do about it next term? It is my decision, however, to rent as small quarters as practicable for the school, and also for our family in immediate connection with it. The location selected, though not yet secured, is very near where the school was before. The rent will be about \$30 per month. I select at that place, after much deliberation, because it is cheaper rent than I can get suitable rooms for in other parts of the settlement; and because it is most convenient to our other work of any place that can be secured. I hesitated a long time on the question of renting for the family; but, in the interests of the combined work, there seemed to be no other way. For the school to pass through such trials again as it passed through last term, I fear would be its utter ruin. Then we do not feel equal to the continued strain of nerve and energy resulting from carrying on the work as we were forced to do during the months of May and June. Again, to continue under such circumstances is to continue the neglect of other equally important work, which has already suffered severely from this same cause. Finally, Bro. Davis and family will be here in a few months, and their rooms will need some repairs, painting, calcimining, etc., requiring about six weeks to get them in proper condition for occupancy. The matter resolved itself into this form: On one hand was two or three months rent for a set of rooms; on the other side was the direct interests of the school, the church, the country work, the holiday sales, and the health of your missionaries. I hesitatingly made the decision, trusting it would meet with your approbation. I say, "hesitatingly," I hesitated only because it was a financial question lying outside of our general instructions, and that I desire to make the expenses of the work entrusted to me as light as possible.

FROM S. I. LEE.

Eastern Texas is a large territory including all east of the Trinity River from the Gulf to Dallas, thence north to the Indian Territory.

In all this territory I have done no work this year except in Malakoff and vicinity, in Henderson county, where I spent about two weeks. Beside this I have distributed some Sabbath literature along the railroad line and by mail in Texas.

In Western Louisiana the only work I have done was when on my way to attend the South-Western Association, which adjourned to meet at Hammond, La., July 7th. My first stop in Louisiana was in Shreveport, where I found no opening for work except a few who talked with little apparent interest, and received literature with a promise to read it. Next morning I went to Haughton. I found that the Methodists were to begin a protracted meeting that night. I called on a resident Baptist minister who

manifested some interest in the Sabbath question. In the afternoon I went to Arcadia. Here again an appointment was in advance and next morning I went to Delta, which is a name for a steamboat landing and railroad crossing of the river to Vicksburg. On my return I made other stops and spent the Sabbath in Shreveport. I did not meet a Sabbath-keeper in Louisiana, but found a few who were interested in the subject. I failed to find an opportunity to preach while in the State.

In this connection I will report a few days' work outside the limits of my field. In the afternoon of July 1st I crossed the river from Delta, La., to Vicksburg, Miss. I spent the night at Jackson, the State capitol.

That night I met a Baptist who seemed greatly interested in the theory that Sunday was not the Sabbath, as he had never heard it questioned before. Next morning I went to Hewitt Springs where I had promised to spend a few days on my way to the Association. Here I learned that the Association had been indefinitely postponed. Accepting the inevitable I remained with our church at Hewitt Springs until the day I intended to have gone to Hammond. While there I preached four times and called on nearly all of the church. I trust that it was not labor in vain; at the least it was a season of refreshment to me.

It is not within the scope of the present writing to report concerning Hewitt Springs, therefore I return to my field and say of Louisiana that the points I visited appeared to be guiltless of any knowledge of God's Sabbath as an existing reality. I succeeded in arousing the attention of a few to the subject and distributed literature wherever I had any reason to believe it would be read.

From Shreveport I went to Marshall, Texas, thence to Fouke, where I staid two days, which was not sufficient time to attend to correspondence.

From Fouke I went to Bierne, where there are a few inquirers. I have been most of the time since with the DeLuce brethren in Arkansas county. I came here three days ago where my wife is spending the summer with our son. I am trying to answer all unanswered letters and will leave here as soon as that is done, probably to-morrow.

Arkansas of itself is a larger field than I am able to lay the needed foundations in. Much of my work here has been prospecting. Here and there a lone Sabbath-keeper or a few Sabbath-keepers; some who are interested in investigating the subject and many who never heard of it, but who become interested when it is presented to them. These are the encouraging features of the Sabbath Reform work. The most discouraging feature is the unwillingness of Christians to obey God when convinced that the Bible plainly commands all men to keep the seventh day holy, and gives no authority for calling or keeping any other day as the Sabbath. I meet many such. This condition of affairs has led me to a renewed consideration of the questions, What is salvation from sin? Is any man saved from sin (the transgression of God's law) who continues to transgress God's law?

Taking the Bible for my guide and intercourse with men as my evidence I am constrained to believe that but a small minority of church members have any clear conception of what sin is, or what it is to be saved from sin. If they had it appears to me that they would perceive clearly the importance of breaking off their transgressions of God's law, by right doing of

the things commanded in God's law. This difficulty is not confined to Arkansas or to the South-west. I am satisfied that the Pacific North-west is even worse in this respect, and the North-east can claim no exemption.

Popular churchianity does not reverence God and disregards his law, and instead of regarding it to be the mission of Jesus to save his people from their sins, holds and teaches that he saves them from punishment and allows them to live pretty much as they please in this world and go to heaven when they die. Oh, that men could be made to realize that not one jot or tittle of the law which God spoke from Sinai has passed away, and that God will not hold the transgressor thereof guiltless.

MT. NEBO, Ark.

### HINDRANCES TO MISSIONS.

The gravest hindrances to the success of missions are not on the mission fields, whether at home or abroad. They are in our churches and our hearts. It may be assumed safely that, so far as local opposition is concerned, no matter how bitter, the success of consecrated and well-sustained missionaries is merely a question of time. A long period may pass first, but the power of holy, helpful lives tells winningly at last. Moreover, it is not now true, at any rate in the same degree as formerly, that missionary candidates are scarce. There is a renewal of missionary zeal in many quarters, one fruit of which is a more frequent willingness to volunteer for mission work.

An empty or an imperfectly supplied treasury is one chronic and serious hindrance. But this commonly is a secondary matter. That is, it is due more often to unremoved prejudice, insufficient enlightenment, or imperfectly developed zeal than to any actual lack of money on the part of Christian believers. Now and then times really are hard. But usually the very people who have no more money for missions have enough for the sufferers by any conspicuous calamity which appeals to them forcibly. It may not be wise to give thus impulsively, but the fact that money is so given proves it to have been possessed by the givers.

A too great interest in social affairs—inno-cent in themselves and deserving to be rendered their fair share of attention, but not to be allowed to engross one—is one hindrance to the development of a true zeal for missions. This lowers the tone of personal piety in general and a lessening of one's interest in missions is one of its earliest symptoms. Another is the tendency to sever the missionaries from ourselves in thought, forgetting that they are doing in our behalf a part of the Master's work which we ourselves cannot do. Another, with some, is ceasing to believe in the imperativeness of the command of Jesus to preach the gospel to the world, or even in the importance of inculcating everywhere the ennobling principles of Christianity, apart from any command. Another is the disposition to let the cause as a whole suffer because we are displeased with some detail of the policy or management of the societies. Another, sometimes, is a domineering spirit on the part of the officials of these organizations, an unwillingness to listen to suggestions or to publish facts to the contributors to their funds.

No hindrances to the success of missions are irremediable. Some are serious, nevertheless, and nothing but a more prevailing spirit of prayer and consecration will cause them to vanish.—*Congregationalist*.

THE Chinese are said to wear five buttons on their coats that they may keep in sight something to remind them of the five principal moral virtues which Confucius recommended: Humanity, justice, order, prudence and rectitude.

THOUGH all the world is said to be open to the Gospel, there are yet some languages in which it is not uttered. The British and Foreign Bible Society added nine new translations of the Scriptures last year to its list. Four of these are for Africa, two for the Russian Empire, one each for China the New Hebrides and the West Indies.

## THE POWER OF MUSIC.

It has been said that "Music is the language of Heaven and the food of Angels." If we were about to send our children for a long sojourn in France, the first and most important point to secure for them would be a knowledge of the language of the country.

All must admit that music is the only universal language. Refined teachers and thinkers are rapidly awakening to a sense of the importance of cultivating the "divine art" liberally, and especially among the young.

Twenty-five years ago a merchant would be more likely to recommend his clerk to attend a dancing school than to study a musical instrument.

Dozens of well-meaning parents have frequently said to me: "Professor, if my boy should study music it would unfit him entirely for business." Even in the early days of my experience as a professor of music, I had one stereotyped reply to such remarks in the form of a pertinent question, as follows: "Which, my dear sir, had you rather your son would cultivate—music, or the associations of the bar-room?" This question generally put at rest further argument; and even at this late day, parents frequently say to me, "Professor, I have never forgotten your 'question' to me so many years ago. Sad experience has proved to me that you were right, and I was wrong. The social importance of music is daily more apparent. In every family of taste and refinement it constitutes one of the principal amusements.

A knowledge of music is, to the young throughout the civilized world, a "golden key" which enables them to open the door to every mansion, and facilitate their entrance into the best society. No young man or young woman need be a "wall flower" if they have the courage to secure a piano, organ, violin, guitar, mandolin or flute. Let them give a little of their spare time to cultivating any of the above-mentioned or other instruments, and join some well-conducted band, they will soon realize the fact that music can make for them almost a heaven upon earth. A house without music is like a nursery without children—silent, gloomy and desolate.

Persons who deal with music, whether as composers, teachers or performers, are real benefactors of humanity. The power of music is universal, effective and subtle—perhaps the most effective of all the powers of the human mind. There is no form of animal existence not susceptible to the influence of music. It can arrest the movements of the lowest reptile; it can attract the young into the lowest dens of infamy, or it can bear them on wings of love and light to the sublimest heights to which the soul of man can climb. It possesses unlimited power as occasions may draw it out. It is in the breeze; it is in the leaves of the trees; it is in the fibres of the dead-wood; it is in the stones that lie over the earth. There is music in all things if there is genius to elicit it. It is that mysterious power to which all must bow; human beings on earth, and those lofty spirits—seraphim and cherubim, feel its power. Music has entered upon a new stage. Many years ago some wise man (at least wise in his own estimation) informed the world that no more original music was possible. Since that time Mozart, Verdi, Bellini, Donizetti, and scores of other composers, have given us immortal melodies that have embalmed their memories in millions of grateful hearers. When dear old Dr. Lowell Mason wrote that simple and touching melody, "Nearer, My God, to Thee," he did more toward the consummation of the great desire of God's children than all the hollow-hearted prayers that were ever uttered. Music is melody and melody is music. There is a future for this God-given art grander than has yet been achieved. Let us be thankful that the civilized world is constantly becoming more interested in the transcendent power of music.—*Musical Enterprise.*

## A FATAL MISTAKE.

A heavy storm had suddenly set in. Mrs. Day came to the door of the store and looked anxiously up the village street. She was a thin, bent woman of sixty. She shivered as the gust of sleet and rain beat on her.

"Don't think of going home now, Mrs. Day,"

the shop-keeper called out. "I'm sorry I have no umbrella or wraps for you; but wait, and they will send you one from home."

Mrs. Day waited, but she knew that no one at home would think of her. It grew dark and the storm increased. She ran up the street at last, reaching her home drenched.

Her son met her in the hall. "Why mother! Could you not borrow an umbrella somewhere?" he said, drawing back lest he should be wet.

Her daughter Sue was playing on the piano in the parlor. The fire burned brightly, and the lamp threw a cheerful glow around the pleasant room.

"Dear, dear! This is too bad, mamma!" she cried. "Your teeth are chattering with cold."

"I thought perhaps you would have brought me a wrap," said Mrs. Day, gently to her son.

"I never thought of it, mother; I saw you go out, too."

"You had better go to bed, mamma," said Sue, "and take some hot tea." She turned to the piano again, and began "Schubert's Serenade."

Mrs. Day crept, shivering, up the stairs. She felt strangely weak and ill as she tried to take off her wet clothes. It would have been so pleasant if somebody would have rubbed her chilled feet, and brought her some tea, and petted her a little. Old as she was, her heart ached sometimes for comforting and caressing. A strange longing filled her heart for the husband who died so long ago.

But Sue, though she was sorry for her mother, never thought of going to help her. She sang the serenade with much pathos, while Will listened with dim eyes. Both brother and sister were easily touched by a strain of music, a noble poem, or a beautiful landscape.

Yet it did not occur to either of them to look after their mother.

She changed her clothes, and, still chilled, went to the kitchen. It was Martha's "afternoon out," and the supper was to be made ready. She laid the table, broiled the fish, and made the tea. She remembered how she used to help her mother when she was Susy's age. How she loved to work for that dear soul! Yet Susy ought to love her, too.

"I have been a faithful mother," thought Mrs. Day, as she sat at the table looking at her handsome children.

"And you had to get the supper, mamma!" exclaimed Sue. "I forgot that Martha was not to be at home this afternoon."

Mrs. Day went to her bed that night with a high fever. Martha, when she came down stairs in the morning, heard her moan. The girl had a kind heart and common sense. She ran for a physician.

When the old doctor met Sue in her pretty morning gown, after he left Mrs. Day's room, he said, sternly, "I fear your mother has pneumonia. I should have been called last night."

Sue cried bitterly, but she could do nothing. She never had spread a plaster or given a dose of medicine in her life. A nurse cared for her the few days in which she lived.

The poor woman, before her death, watched her children with eager, despairing eyes. She saw that they loved her; but they seemed afraid of the sick room, and could not bear the sight of pain.

She saw now wherein she had failed. She had never allowed them to bear pain or discomfort, or to feel any responsibility in life. From their birth she had waited on them, worked for them, sacrificed everything out of her great love for them.

She had never taught them, out of their love for her, to wait on her, to sacrifice a single selfish wish for her. She had ministered faithfully to their bodily wants, but she had not given to them the unselfishness, the habit of self-sacrifice which had made her own soul happy.

How many mothers make this fatal mistake, and how few know that they have made it?—*The Household.*

SOME fathers are reticent, cool, and unsocial at home. One smile a day or week is about all the cheerfulness they bestow upon their households. It is the grave mistake of their lives. No home can thrive on one smile per week.

## AWAY AT SCHOOL.

I feel moved to preach a sermon to parents whose sons and daughters are away at school or college. Possibly I may be permitted to adopt a very imperative and negative form of address. Don't worry that your child is working too hard; don't fear that he lacks money; don't think that the board at the club is not nourishing enough; \$3 a week buys very good board in many college towns; don't send him or her a box of goodies before Christmas; don't sympathize too much in his home-sickness; don't fret yourself in the miserable thought that it is too bad for him to be away among strangers—it is best for him, best for you; don't go to see him too often—leave him alone; don't feel too badly because you are not so necessary to your child as once you were—it's nature for a child to grow, sometimes to outgrow the parents; don't boast about your child's honors; don't be sorry if you are poor and he must work his way through college; don't be too penurious with him; don't be too profuse with him, if you are rich; don't forget that once you were a girl, a boy; and therefore, lastly, don't cease to be hopeful for your daughter, for your son.—*Advantage.*

## WHAT YOU CAN DO.

You cannot set the world right, or the times, but you can do something for the truth, and all you can do will certainly tell if the work you do is for the Master, who gives you your share, and so the burden of responsibility is lifted off. This assurance makes peace, satisfaction and repose possible even in the partial work done upon earth. Go to the man who is carving a stone for a building; ask him where is that stone going, to what part of the temple, and how is he going to get it into place, and what does he do? He points you to the builder's plans. This is only one stone of many. So, when men shall ask, where and how is your little achievement going into God's plan, point them to your Master, who keeps the plans, and then go on doing your little service as faithfully as if the whole temple were yours to build.—*Phillips Brooks.*

## A PURE HOME.

There is nothing on earth for which one ought to be more thankful than for having been brought up in the atmosphere of a pure home. Such a home may be narrow, and even hard. It may be deficient in material comforts, and utterly lack the graceful amenities that lend a charm to human life; but it has in it the forces on which great characters are nurtured. One of our best friends—a man as sturdy as a forest oak—once said to us, "I was the son of poor parents, and from my youth up was inured to self-denial and hardship; but I do not remember ever to have heard a word from the lips of either my father or my mother that was not as chaste as driven snow." Better such a recollection as that than an inheritance of millions of money.—*Central Presbyterian.*

DR. R. S. MacArthur, in the *Christian Inquirer*, touches on several minor questions of etiquette which a busy and popular clergyman like himself has opportunity to discover are not clearly understood by the best of his correspondents. To those who consider the clergyman to be an information bureau, he says that, if they seek his aid, they should furnish him with postage stamps, and to show how he is compelled to suffer by this neglect he says that of sixty-three letters recently sent out by him during two days just three were on his own business, and he estimates that during the past ten years he has paid out \$1,000 in postage that others should have paid. After pleading for legible writing and thoughtfulness on the part of correspondents, he closes by saying: "In a great boat race no rower can afford to waste an ounce of power; in a busy pastorate the saving of time and nerve force is a sacred duty."

# THE SABBATH RECORDER.

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

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

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

THERE lies in the center of each man's heart  
A longing and love for the good and pure.  
The longer I live, the more I see,  
The stronger this truth comes home to me,—  
That the universe rests on the shoulders of Love.

AS WE go to press a telegram announces the death, on the 28th, of our beloved brother, the Rev. Geo. B. Utter, D. D. For many years one of the leaders in our denomination, in matters requiring the soundest judgment, we had looked for his guidance and counsel to advanced age. To many, as to us, the news of his death will be a great grief. An extended sketch of his life and labors will doubtless appear soon.

IT is well known that that eminent statesman, Mr. W. E. Gladstone, of England, is also an earnest Christian. Recently an American pastor wrote him, on behalf of a young parishioner, asking his opinion of the divinity of Christ, and received the following reply: "All I write, and all I think, and all I hope, is based upon the divinity of our Lord; the one central hope of our poor, wayward race." Would that every Christian were as clear and positive upon this fundamental doctrine! It is a sure, safe resting place.

FREQUENT references have been made to the school question as raised by the agreement made by the Catholics and the public authorities in Poughkeepsie, N. Y., and later in Stillwater and Faribault, Minn. On our second page this week we reprint from the *Christian Statesman* a report of a committee of the Minneapolis Ministers' Union, which was appointed to investigate the matter. To those who have not followed the history of this movement as it has appeared from time to time, and who are interested to know about it, this report will be found a very good summary.

THE *Pall Mall Gazette*, noticing the proposition to erect a monument to Cardinal Newman, in Oxford, England, makes the following somewhat caustic remarks on the maudlin talk about union, sympathy, toleration, and the like. They will do to meditate upon in this country, remembering meanwhile the searching questions about the fellowship of light with darkness, Christ with Belial, he that believeth with an infidel, etc. The *Gazette* says:

It is certainly not surprising that the proposal to erect a statue to Cardinal Newman in Broadstreet, Oxford, almost within a stone's throw of the spot where Cranmer, Ridley, and Latimer, were burnt at the stake should excite a good deal of indignation. The Oxford City Council is, it seems, favorable to the idea; but Professor Ince's letter in the *Times* is likely to arouse a wide echo of sympathy. Toleration is all very well, but to have in the same street a cross in honor of the Protestant martyrs and a statue in honor of a papal cardinal, may well prove too piquant a piece of toleration even for the comprehensive sympathies of modern Oxford. Meanwhile we notice a dry little letter from "Cantab," in the *Standard*: "Some of your correspondents seem to have an odd notion that the 'Oxford' martyrs were Oxford men. It may not be amiss to note that Oxford only had the credit of burning them. Cranmer, Latimer, and Ridley were all educated at Cambridge. Like enough, his was why Oxford made a holocaust of them."

THE fall term of Alfred University opens this year on September 7th. The school year is now divided into four terms of ten weeks' each, corresponding to the arrangement of terms made by the Regents of the State University. Notwithstanding its great need of endowments, it is believed that the institution was never better organized and equipped for the work of instructing our own young men and women than now. Twelve professors and teachers have charge of the classes in the preparatory, the academic, the collegiate, and the normal courses, and ten are employed in the departments of Theology, Music, and Art. The Library is open during all school hours, and is rapidly filling a large place in the work of the students. Museums, laboratories, and apparatus of various sorts are available for the illustration of different branches of study. Of course these are not such as may be found in the great colleges and universities, like Harvard, Yale, Cornell, etc., but they afford excellent facilities for doing the preparatory work of such a school; they are furnished by the toil and sacrifice of many of our own people; and they are provided in order that our own young people may receive their preparatory training for life's work under the church and social influences of Sabbath-keeping people. We commend these considerations to such of our people as have children for whose education they are planning. We say these things of Alfred because the providence of God has placed us where we may observe and speak of the things which we both see and hear. Others of our schools have similar claims upon the sympathies and patronage of our people in their respective localities. This ought to be a year of good things for our schools.

## THE GENERAL CONFERENCE.

The Ninetieth Anniversary of the Seventh-day Baptist General Conference met at Nortonville, Kan., at the time appointed, except that the train from Chicago failed to get the Eastern delegates to Nortonville in time for a meeting in the forenoon. In fact, the first session could not be opened until four o'clock in the afternoon. At this meeting Prof. Edwin Shaw, of Milton College, who had been asked to do so, gave the opening address on "*Our Outlook and our Duties*." We take pleasure in printing this address in full here:

"In every well-regulated business house, as often as once a year, inventory is made. The accounts are all summed up, the cash is counted, the notes and bills are added together, worthless accounts are laid aside, spoiled goods are disposed of, and an accurate statement is made out showing, not only the resources, liabilities, and the gain or loss, but also the condition of each department of the business. Now what is the object of all this work? It is that those in charge may know how better to direct their affairs the ensuing year, to make no more poor investments, and to strengthen those which have given the largest returns. In a word, the object of all this summing up and balancing is that the owners of the business may 'get their bearings,' 'know how they stand,' and be better prepared by the experiences and results of the year, to go on with their work.

"We, the Seventh-day Baptists of America and of the world, are convened here in Nortonville, Kan., to listen to the reports of the heads of our several departments, and learn the condition of our work; as it were, to listen to the prepared inventory and balance-sheet of work. Just what these reports will show we do not

yet know. Where our best work has been done, and where the greatest progress has been made, we have not yet heard; but, in a general way, we can say that our outlook is not discouraging. Even in the matter of membership we have more than held our own. When the odds are so against us, when we are so far in the minority, it is encouraging and hopeful not to go backwards, and to maintain the ground we already hold. From the reports of the Associations recently held, I believe that, during the past year, we have made advances all along the line. Then again, we are becoming more and more favorably known. The periodicals of our Publishing House find their way into more homes than ever before. The intelligent, scholarly, well-directed labor thus expended, attracts and holds the attention of many of the best class of people. Some of the methods of work which have been inaugurated during the past year are also having a tendency to make our cause better known. And it is worthy of notice, as an encouraging feature of our work, that wherever we are known we are respected, and honored, and trusted.

"Again, our cause is indirectly aided by the discussions concerning the World's Fair and Sunday-observance and attempts to legislate in reference to the American Sabbath. Whatever agitates and stirs up the people to talk and think about the Sunday Sabbath and its observance, helps our truth; for the great mass of people are wholly ignorant of the question; and agitation, by bringing in knowledge and information, is always favorable to truth. So then considering the worldly interests that are against us, considering the inconveniences involved and the sacrifice required, not to mention the contumely expressed toward us, the few insignificant Sabbatarians, it is an encouraging and hopeful fact that we are steadily growing in numbers, in strength, in the favor of the people. Let us look to it well that our individual lives be so pure and free from guile, our motives so noble and unselfish, our homes so peaceful and happy, and our churches so active and consistent, that we may not only grow in strength and favor of the people, but what is far more important, in grace and favor of God Almighty.

"It is our duty as Sabbath-keepers to keep abreast of the times. It is our duty, not only to furnish a few men of ripe and thorough scholarship, ministers of the highest rank, professional men of the first grade, business men second to none, farmers and mechanics leaders among their fellows, but it is our duty as individuals, all of us, the great mass of the people, to be well informed on the topics and questions of our day and of earlier times. For knowledge is power. It is our duty to keep our eyes open to truth, and to accept it wherever found. It is our duty to act as intelligent Christians in every department of Christian activity, and this means that we should be abreast, as far as practicable, with the best scholarship of the age. It is a mistake to think that we can honor God most by shutting our eyes to any truth which is revealed either by science or religion. There are some good people, pillars in the church, who feel indignant when the suggestion is proposed that geology favors such an interpretation of the first chapter of Genesis as to make the six days of creation six periods of time. We live in an age when grave religious questions are being tested by careful, painstaking, conscientious and devout scholarship, and we have no reason to tremble over the outcome. Some things have been, and doubtless will be



proposed by the Higher Critics which will not stand the test of the truest criticism, but it is a comfort for us to observe that any new light which even the higher critics have brought to bear upon the Word of God, does not invalidate in the least the grounds of our obligation to observe the Sabbath of the fourth commandment. Prof. Harper and Prof. Briggs, two of the most noted, candid, and conscientious of the Higher Critics, when asked why the Seventh-day Sabbath is not binding, present the same arguments or excuses, whichever you are pleased to call them, as have been presented for the last hundred years or more, with which all our people are, or ought to be, familiar, and with the reputation of which we have good reason to be satisfied. Even in anything advanced by Lyman Abbott, perhaps the most liberal and accommodating of all the Higher Critics, in a work entitled 'The Evolution of Christianity,' published this year, there is nothing that weakens the support we have for an obligation to keep holy God's Sabbath. He believes that Christianity is an evolution of Judaism, and who dare say that the principles of Christianity are not an unfolding of what was in Judaism in the germ. But it is not my purpose to discuss this question. My point is this: It is our duty to act intelligently, to be willing and prepared to meet and face and accept, if need be, God's truth from whatever source, and say, with Gamaliel of old, 'For if this counsel or this work be of men, it will come to naught; but if it be of God ye cannot overthrow it.'

"Again, it is our duty to be broad in our lives and views. We have the name of being a narrow people. Let us not belong to that class of men who are so small in their ideas that, figuratively speaking, you can put two of them in a peck measure. Why be broad? Listen. There are but few people in this world who do not respect strength in whatever way it may be manifested. People are inclined, and rightly, too, to worship power. The strong man will attract our willing admiration, will command a glad obedience. This is true of the physical man, the intellectual man, and the spiritual man. It is then a most laudable ambition to seek to become strong men and women. True masculine strength and true feminine strength are of radically distinctive types, are very different in their manifestations; yet they arise from the same cause, and are essentially the same. To become strong, then, is an object, the acquisition of which is worthy of patient, earnest toil. It is an aim which should constantly be kept in view.

"In early times, and still among barbarous nations, physical strength was and is the highest ideal of the ambitious youth. The present age seems to be a time when intellectual power raises man to greatness. The time is coming when spiritual mightiness will be the distinctive mark of great men, and will mark them leaders among their fellows. As Seventh-day Baptists, then it is our duty to make ourselves strong in all the departments of our lives.

"Now, one of the chief elements, one of the essential conditions of strength, is breadth. Do we wish to be strong, then we must be broad. In the realm of natural philosophy we are taught that a broad base ensures a firm or stable equilibrium. So the wide-shouldered man, the man with the deep chest, the large-shouldered man is the physical giant, is the spiritual giant; and the broad-minded man is the intellectual giant. That is, the broader men and women become in their thoughts and views, the strong-

er they become. The wider they are in the scope of their existence the more influential they are; as the area of their lives expands and stretches out in all directions, so they acquire conquering, controlling power. Let me illustrate:

"I go out here across the fields into that little piece of woods. It is early summer. I look down upon the ground, and here, thrusting its little head up among the dead leaves and moss is a beautiful little flower, a tiny violet. Here it grows up, expands its leaves to the warm sunlight, opens its little mouth to receive the evening dews, and sheds its fragrance on the surrounding air. It is a beautiful little thing, useful too, in its way; but the area of its existence is very limited; its influence is very narrow and restricted; it grows right around here. By its side stands a lofty oak, thrusting down its massive roots far into the earth, throwing out its smaller rootlets to take a firm hold upon the soil, sending up its great trunk skyward, spreading out its branches around, it can be seen from afar in all directions. Its life is broader and more extended, its area of influence is wider than that of the violet.

"Up in the top of the tree is a little bird, and it lifts its wings, beats them against the resisting air, and flies away for miles and miles in the surrounding country. Its life, in turn, is more extended than that of the oak, here is the violet, here the oak, and away out here is the bird. Now, a man comes striding across the field, and with ruthless, unobserving step, he puts his heavy foot upon the violet, and its tender life is crushed out, its resisting power was not very great. Under the same treatment the oak will be unharmed, but the man has in his hand a keen, sharp ax, and by repeated blows, first on the one side and then on the other, he soon causes the great tree to quaver and tremble and totter, and, at last, severed from its foundation, it falls with a crash to the earth. Its resisting power has been overcome by the man; but the little bird, sitting on that topmost branch, spreads its pinions to the breeze and untouched and unharmed it goes sailing safely away. Now, the resisting power of these three have been in direct proportion to the area of their existence. An essential condition of power is breadth. It is our duty, then, to be broad,—broad-minded and broad-hearted.

"Lastly, there are, of course, many other duties incumbent upon us, but I mention only one more. It is our duty to keep the Sabbath better, more in the old Puritan way. Why? Because it is a fact, one of those facts which may not have a demonstration but a fact just the same, that our estimate of the obligation which rests upon us to keep the Sabbath depends largely upon our manner of observing it. If we are loose and careless in the way we keep God's day, very soon we become indifferent to its obligation upon us. I have been speaking of breadth and I trust no one will accuse me of being narrow in this view. I believe it is true and right; and truth and right are never narrow.

"I appeal then to your consciences, to the best thoughts and motives of your lives. We are convinced that we have the truth on our side, and the truth is always worth living for, worth working for, worth sacrificing for, worth suffering for, it may be worth dying for. Let us take this idea into our own lives, and make it a part of our very being, let us transmit it to others, let us inculcate it in our children from childhood, let the babe on its mother's breast or on its father's knee learn to love, above all earthly

possessions and honor, truth and right, and then we shall accomplish in our own lives and homes at least, if not in the great world at large, much that is noble, and pure, and lasting, much that is grand and true."

In the absence of the President, Prof. A. B. Kenyon, of Alfred University, Boothe C. Bavis, the first Vice President present, called the meeting for business, and after stating that, on account of his duties as Corresponding Secretary, he could not perform the duties of presiding officer, called Prof. Edwin Shaw, the next Vice President present, to the chair.

Communications were received from the Missionary Society, asking for the appointment of a committee to look after the interests of Seventh-day Baptists at the Columbian Exposition; and from Bro. E. S. Bliss, concerning the agreement between himself and the Conference respecting the publication of *Our Sabbath Visitor*. Both were finally referred to appropriate committees.

By order of the Conference the President appointed the usual standing committees.

In the evening the reports of the Corresponding Secretary and the Treasurer of the Woman's Board were presented. They will soon be published in the Woman's Column of the RECORDER. After the transaction of some routine business the Conference was adjourned for the evening. Owing to the lateness of the opening of the sessions it is hoped that some business sessions at least will be held during the week, before the final day.

Among the new brethren at this Conference we note the faces of J. F. Shaw, of Arkansas; L. F. Skaggs, of Missouri; N. Kinne, of Illinois; M. Harry, of Kansas, and others. We are much strengthened and encouraged by the presence of these brethren. The whole number of delegates in attendance is about two hundred; of these something like fifty come from east of Chicago.

#### WOMEN AS INSURANCE AGENTS.

At first blush the insurance business would seem to offer a good opening to enterprising women as agents or canvassers, writes Walter H. Barrett in the September *Ladies' Home Journal*. The commissions paid are undoubtedly much more remunerative than the outcome of many other occupations to which women devote themselves, and the work is not of an unsuitable character. It certainly is no worse than book canvassing, and the securing of a single ten thousand dollar policy would bring better returns than could be possibly expected from several weeks' persistency in that line. The experiment has been tried in the industrial department, but there conditions are by no means the same as in general insurance work. In the large cities the work of the industrial companies, by its character is naturally largely confined to the tenement house districts, and the climbing of stairs requires more physical backbone than most women possess. Again, the field has to be gone over every week, for the canvassers are also the collectors, so the labor is practically unending. In the smaller cities and towns where the working classes have their homes, in cottages or every-day houses, this great obstacle to the entrance of women to the field is not presented, and many have been able to make very fair compensation. It is found that a sensible woman, when face to face with a struggling sister, can bring home the truths about life insurance much more forcibly than the average cold-blooded man.

LIGHT is not obtained by searching but by submitting. You can never find God by searching. You must come like a child; you are not asked to understand, only to accept and believe it.

## YOUNG PEOPLE'S WORK.

*De vitiis nostris scalam nobis facimus, si vitia ipsa calcamus.—St. Augustine.*

### THE LADDER OF ST. AUGUSTINE.

Saint Augustine! well hast thou said,  
That of our vices we can frame  
A ladder, if we will but tread  
Beneath our feet each deed of shame!

All common things, each day's events,  
That with the hour begin and end,  
Our pleasures and our discontents,  
Are rounds by which we may ascend.

The low desires, the base design,  
That makes another's virtues less;  
The revel of the ruddy wine,  
And all occasions of excess;

The longing for ignoble things;  
The strife for triumph more than truth;  
The hardening of the heart, that brings  
Irreverence from the dreams of youth;

All thoughts of ill; all evil deeds,  
That have their root in thoughts of ill;  
Whatever hinders or impedes  
The action of the nobler will;—

All these must first be trampled down  
Beneath our feet, if we would gain  
In the bright fields of fair renown  
The right of eminent domain.

We have not wings, we cannot soar;  
But we have feet to scale and climb  
By slow degrees, by more and more,  
The cloudy summits of our time.

The mighty pyramids of stone  
That wedge-like cleave the desert airs,  
When nearer seen, and better known,  
Are but gigantic flights of stairs.

The distant mountains, that uprear  
Their solid bastions to the skies,  
Are crossed by pathways, that appear  
As we to higher levels rise.

The heights by great men reached and kept  
Were not attained by sudden flight,  
But they, while their companions slept,  
Were toiling upward in the night.

Standing on what too long we bore  
With shoulders bent and downcast eyes,  
We may discern—unseen before—  
A path to higher destinies.

Nor deem the irrevocable Past  
As wholly wasted, wholly vain,  
If, rising on its wrecks, at last  
To something nobler we attain.

—Longfellow.

ALL of us have in ourselves or in our lives that which if we put beneath us will lift us higher, but which if we do not conquer will hold us down and even sink us in the slough of evil and despair.

WE need not mourn because by slow degrees we ascend toward heaven, or that our growth in grace is all but imperceptible. All growth is slow; all sure advancement is gradual. What we need to know concerning ourselves, however, is whether we are rising or not, whether we are conquering our vices or whether they are, be it never so slowly and subtly, undermining our pathway. For while a conquered fault becomes a glory, and one upon which we rise makes our foothold surer, one which we fail to overcome is a shame to us and renders our path insecure. The question for us is whether or not we are rising or falling, whether we are growing better or worse.

THOSE who believe in a reincarnation for the human spirit fondly hope that, by a struggle and the preparation of a proper influence by righteous endeavor and victory, we may be reborn into a new and higher condition in this world of change. While this may be but a fond fancy, we may create for ourselves an atmosphere of holy endeavor, and set in motion, aided by divine inspiration, a tendency within our-

selves whereby every day we shall suffer a reincarnation and live a higher life. Let us then rise till we attain the divine ideal set before us in Christ our Saviour.

### CHRISTIAN ENDEAVOR AND MISSIONS.

BY JOHN WILLIS BAER,

(General Secretary of the United States Society of Christian Endeavor.)

More and more Christian Endeavor societies are becoming missionary forces. There is the Fulton pledge-plan of giving two cents a week individually, which has been adopted so generously all over the United States and Canada. Rev. A. A. Fulton is now doing hand-to-hand personal work for our Master in China. His stay here of one year was wonderfully blessed of God. His pledge-plan was first presented to the societies in his own denomination, the Presbyterian. Like the Christian Endeavor Society, it could not be kept in any one denomination, and now nearly every denomination is feeling the impulse of the Fulton plan. The United Society has commended the enterprise from the start, and furnishes a book free of charge to every society that makes application.

I wish I might give you approximately the total amount of the gifts to the missionary boards, but cannot in all instances. The following is therefore of more than passing interest. Mrs. N. M. Waterbury, the home corresponding secretary of the Woman's Baptist Foreign Missionary Society, writes: "I have taken pleasure in circulating the Fulton pledge-books, but the returns are not all in. We have received from Christian Endeavor societies in New England and Middle States \$562 77." Rev. J. H. Miller, of the Cumberland Presbyterian Board, says: "The Christian Endeavor societies have sent to our board \$495 37."

Rev. J. W. Conkling, acting secretary for the Board of Foreign Missions of the Reformed Church in America, writes: "We have not yet made a separate column in our annual report for the Y. P. S. C. E. contributions. They have been quite numerous, however, and I expect will be more so the present year than last." Rev. A. DeWitt Mason, of this denomination, informs me that the amount is about \$600. Rev. Charles H. Pool, corresponding secretary of the Board of Domestic Missions of the Reformed Church in America, tells me that eighty-five societies this year gave \$545 03.

Mr. O. D. Eaton, treasurer of the Board of Home Missions of the Presbyterian Church, informs me that he has received \$4,621 46 for the fiscal year ending April 1, 1892. Mr. William Dulles, Jr., treasurer of the Board of Foreign Missions of the same church, writes: "The Christian Endeavor societies gave us \$3,405 41 in the year ending May 1, 1891, and in the year ending May 1, 1892, \$9,035 60,—an increase of \$5,630, 19, for which, I assure you, we are most grateful, and which arouses in us a great deal of hope for the future."

Mrs. N. W. Campbell, writing for the Woman's Presbyterian Board of Missions of the Northwest, says: "The amount of money sent to our board by the Y. P. S. C. E. during the last year amounted to \$1,702 98." Rev. J. G. Bishop, secretary and treasurer of the Missionary and Church Extension Department of the American Christian Convention, has this to say: "Concerning the mission plan of Rev. A. A. Fulton, I will say that some of our Christian Endeavor societies have taken up work on that plan, and there has been some sent to this office, but I am unable at present to report the amount, which I very much regret."

Mr. H. O. Pinneo, treasurer of the American Congregational Union, reports \$961 94 received from Christian Endeavor societies. The American Missionary Association tells me that they have received for the year ending June 1, 1892, \$2,117 60 from Christian Endeavor societies. Rev. H. C. Mabie, D. D., home secretary of the American Baptist Missionary Union, writes: "I regret to say that we have no definite data respecting this matter that can help you much. I have no doubt as a matter of fact a good deal of money is contributed." Rev. George M. Boynton, secretary of the Missionary Department of the Congregational Sunday-school and Publishing

Society, reports \$398 03 received this past year. Rev. Charles R. Bliss, general secretary of the New West Education Commission, reports \$504 received this year.

Rev. C. C. McCabe, of the Methodist Episcopal Missionary Society, writes: "The plan of giving two cents a week for missions is an excellent one, and is doing work with great success in the hands of our Woman's Foreign Missionary Society; and from *The Missionary Herald* I learn that in the last six months the Christian Endeavor societies have given \$3,500 to the American Board."

Rev. A. McLean, corresponding secretary of the Foreign Christian Missionary Society, says: "Thus far we have received from the Christian Endeavor societies \$1,385 this year. This is a beginning only, but it promises more." Harriet W. May, assistant treasurer of the Woman's Board of Missions, writes: "We have received from the Christian Endeavor Society in our territory from May 18, 1891, to June 18, 1892, \$2,738 72. We are glad of their help, and hope their interest in our work may continue and increase."

Rev. Alexander H. Clapp, treasurer of the American Home Missionary Society, writes: "From our books we find, approximately, that \$4,300 is the amount received from Christian Endeavor societies."

From these statements you may know something of the results. I have not heard from a number of others to whom letters were addressed. I pray for a revival of practical Christian stewardship, and for great results in the coming year.—*The Golden Rule.*

### THE REVIVAL OF ART.

We have under our eyes, and held up to our admiration, the products of the two great schools of the past, the Greek and the Italian Renaissance, which all thoughtful students of art recognize as beyond modern rivalries; these with the contemporary Japanese, in which, with an antipodal difference of motive and temperament, the fundamental system is the same, and the success due to the same processes of thought and work as those of the Greek and Italian schools. These processes are absolutely antagonistic to those of the modern schools without exception, the difference between the latter being rather one of processes and handiwork than in conception of the purposes of art. The English school is, with very few but most notable exceptions, only an aggregation of more or less clever amateurs; the German is a mistaken philosophical worship of the mass of matter we call the world, and humanity, without a trace of imagination or spirituality; the French, of the moment, while technically at the head of modern art, is but the apotheosis of brush-work and the speculum of the surface of things, as devoid of vitality, as cold and sterile, as the surface of the moon; and ours, so far as it goes, seems to be based on the French, and so predestined to superficiality, if not to power.

The steady degradation of art, almost without distinction of form, with only rare and isolated recurrences of the true spirit, from the sixteenth century to the day we live in, demands an explanation which shall indicate the remedy, if the study of art is to be healthily revived. As an evolutionary problem, it is one of the most interesting, and not the least important, in the history of culture. Its solution is indicated more or less clearly by the analogies of every branch of the history of thought, and is shown with absolute precision in the philosophy of the arts taken collectively, in their individual history in which the law of evolution is shown, and, if we would study it, in the development of the individual artist; it is visible in music, in poetry, in the dance, in sculpture and in painting—sister arts where true arts, and as such subject to the same laws, and in fact only various forms of the same passion, that of expressing our emotions in rhythmic forms, of manifesting, in communicable and sympathetic modes and ideal types the absolute and individual self. If the arts, born of one motive, appear in diverse guise, it is because each of our faculties demands a distinct appeal, and, for the satisfaction of its peculiar emotion, a distinct language. In each and all the artist is a creator, borrowing the language

of nature only when it serves his purpose; but he is in no wise her clerk or mirror—that is in the mission of the scientist.

Poetry and music have their motives and methods so rooted in our spiritual natures that they can be degraded only by sensuality; but even then the art may keep its fineness, because, after all, the most intense sensuality has its roots in the spiritual nature, and it is only in its escape from the divine order and precedence that its vice lies. The dance we may consider a dependence of music; and these are immortal, in no peril of extinction. It is only to sculpture and painting that death can come; the form of death that keeps a body and loses the soul. Materialism is the deadly enemy of all the arts; but music and poetry cannot be materialized; they are born in human emotion, and will only die with it. Painting and sculpture are materialized by slavery to the facts of nature. They draw their language, the prime elements of their creation, from a visible world, so full in its vocabulary that the artist cannot escape from the suggestion of its terms, if he would be understood. Color is, and in its highest expressions can only be, subjective to be treated like music, orchestrally; but the element of form is necessarily dependent on nature for the intelligibility of its terms and types, the artist having only the faculty of exalting and refining her forms into what we recognize as the ideal. The essential condition of all the arts of design becoming true art is in their being expression, not imitation; that their statements and imagery shall be evolved from the mind of the artist, not copied from natural models, be creation, not repetition; and in the degree that this condition is fulfilled does the work become more or less a work of art. The idealist gets his materials from nature; but he recasts them in expression; the realist, who is no artist, repeats them as he gets them. This is the fundamental distinction in all design; the copyist is not an artist.—*W. J. Stillman, in the Atlantic Monthly for August.*

## 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: 54-60, 8: 1-4.
Sept. 3.	Philip Preaching at Samaria.....	Acts 8: 5-25.
Sept. 10.	Philip and the Ethiopian.....	Acts 8: 26-40.
Sept. 17.	Review.....	
Sept. 24.	The Lord's Supper Profaned.....	1 Cor. 11: 20-34.

#### LESSON XI.—PHILIP AND THE ETHIOPIAN.

*For Sabbath day, Sept. 10, 1892.*

SCRIPTURE LESSON.—Acts 8: 26-40.

GOLDEN TEXT.—*He that believeth on the Son hath everlasting life.*—John 3: 36.

INTRODUCTION.—The first home missionary work has now been successfully established in Samaria. The apostles have visited and given it their sanction. The Holy Ghost has been imparted, and many baptized believers remain to carry on the work. Philip must go to another place—from the city and large multitudes—to preach to a single soul in a desert place; for through this Ethiopian the gospel must be carried to the regions beyond, and Africa be made to feel the touch of its quickening power. We shall find a very marked contrast between Simon Magus, the false disciple of the last lesson, and the Ethiopian eunuch, the sincere inquirer in this.

EXPLANATORY NOTES.—v. 26. "Angel of the Lord." Messenger of the Lord. Whether this was a real visible person, human or angelic, or the message brought in the form of a vision matters little. God spake by his angel, either audibly, by vision, or internal impression to Philip, the evangelist, saying, "Arise, and go toward the south," which would take him across all of the roads extending from Jerusalem to Gaza. The first

meaning for the Greek word for south is noon, as given in the margin of the Revised Version, and if so understood indicates the time of day he must go in order to meet his man. "Way that goeth down." Jerusalem was on high land, and all roads leading toward the coast must be descending ones. "Gaza." Chief of the five cities of the Philistines, 50 miles south-west of Jerusalem, 3 from the Mediterranean, and 10 or 12 south of Askalon. It is one of the oldest cities of the world, mentioned in Gen. 10: 19, and a city to-day of 16,000 inhabitants, mostly Moslems. Gaza means strong, and it was a fortified city of great importance as furnishing the key to Egypt on the south and Syria on the north. It figures in the history of Samson, Solomon, the Macabees, Herod the Great, and the Crusades. It is at the present time richly surrounded by orchards of olives, dates, figs, lemons and oranges. "Desert." This is generally understood of the way, not of the city, although Gaza was destroyed in the Jewish wars, about A. D. 65, and some think "which is desert" is the language of Luke, not the angel, and may have meant the city. v. 27. "And he arose and went." Prompt obedience, unquestioning faith. He knew not even the purpose. All apparent arguments were against it. "But God commanded, that was enough. His was like the faith of Abraham, who had to walk by faith, not by sight. "And behold." Singular occurrence? No, God's providence is always bringing about such occurrences. God can so yoke or harness together natural law, free agency, and divine guidance as to accomplish his purposes and our own highest good. "Man of Ethiopia." Ethiopia was the country south of Egypt in Africa. This man was probably not a Jew, but a heathen convert to Judaism, and was now returning home from a visit to the chief shrine of his adopted religion. "Eunuch of great authority." Servant or chamberlain of the bed-chamber. "Candace, queen of the Ethiopians." Candace was the proper name in common of the queens of Ethiopia, like Pharaoh among the Egyptian kings. Ethiopia was still governed by queens in Eusebius's time. "Treasure." Treasure-houses were common in the East, where both money and important documents were kept. The eunuch has charge of these. "Jerusalem to worship." Probably at one of the annual feasts, where he doubtless had heard of Christ. v. 28. "Returning." By way of Gaza and Egypt to Ethiopia, his home. "Sitting in his chariot." Quite probably accompanied by his charioteer, who was driving. "Isaiah (Greek form of Isaiah) the prophet." He even then may have been searching the prophecies to see if they could apply to the Christ of whom he had heard at Jerusalem. v. 29. "Go near and join thyself." Which would not seem out of place in this desert road. v. 30. "Philip ran and heard him read." When Philip overtook him he must then have been reading aloud, perhaps for the benefit of his driver as well as himself. It was a maxim of the Rabbis that one who was on a journey and without a companion should busy himself with the study of the law. The version of the Old Testament that he was reading was the Septuagint, or Greek, reputed to have been translated from the Hebrew into Greek at, or near, Alexandria, in Egypt, by seventy (rather seventy-two) learned Jews, in about the second century, B. C. Most of the quotations from the Old Testament in the New were from the Septuagint. "Understandest thou?" Most evidently not. How important that he should. It is of little value unless understood. He does not seem surprised at the bluntness of the question, but is led to feel that Philip can explain it. v. 31. "How can I? . . . and he desired Philip," etc. Prophecy is not easy to explain until after events, in its fulfillment, render it clear and unmistakable. This prophecy that he read was especially difficult since seemingly so contradictory, since it speaks of the suffering and humiliation of the Messiah, whom they had expected as a conquering Prince. v. 32. "He was led as a sheep to the slaughter." Isa. 53: 7. The essential thought brought out by this comparison is the non-resistance with which Christ submitted to all the indignities heaped upon him. Like a sheep, lamb, for slaughter, shearing, innocent, yet voiceless, he endures persecution, shame and death. v. 33. "In his humiliation his judgment was taken away." Justice was denied him. Mercy he needed not, but simple justice, and this he could not obtain. "Who shall declare his generation?" There are different views of the meaning here. Who can describe his contemporaries? Their wickedness is so great. Or of Christ, so humble, mean and poor his lot on earth, his glory is ineffable for he is the eternal Son of God, begotten of the Father from all eternity. His divine nature is incomprehensible, eternal. Or his human nature who can declare, begotten of the Holy Ghost? Or his spiritual generation, the multitudes of his followers, like the stars of heaven known only to God. "Life taken from him." He died a violent death.

v. 34. The earlier Jews applied this prophecy to the Messiah; some, later, to the nation, and some to the prophet himself. v. 35. "Same scripture . . . preached unto him Jesus." Taking this as his text, he was able, from the known events of Christ's life and death, to show that Christ, and he alone, answered to the portrait here drawn by the prophet. v. 36. "Certain water . . . eunuch said: Behold . . . water, what doth hinder . . . baptized." Doubtless Philip had explained the import of the new ordinance of baptism, and coming into view of some stream or other body of water, without waiting to be urged the eunuch eagerly seized the opportunity and asks the privilege of baptism. This is the God-given way of confessing Christ. He believes in heart and is obedient in act. v. 37. This verse is not found in the best manuscript, and was perhaps inserted from some marginal note. Made to impress the fact that faith is an essential condition of baptism. It is in perfect harmony with other parts of New Testament teaching. v. 38. "Commanded," etc., which would seem to indicate a driver, and if a company followed him they could all probably witness the baptism. "Both into the water . . . baptized him." Here was a body of water. They both go into it, and Philip baptized (in Greek, *plunge, dip, immerge*) him. We cannot suppose this to be anything but immersion. v. 39. "Spirit of the Lord caught away Philip." Probably suddenly, supernaturally. His work was done here, and was awaiting him elsewhere. "On his way rejoicing." Homeward bound, rejoicing in this new knowledge and salvation—the joy from God, joy in God, and the joy of God.—*Bonar.* v. 40. "Azotus." Ten miles north of Gaza. "All the cities." Along the coast between Azotus and "Caesarea," which became his future home, where we find him 20 years later receiving Paul and Luke. Acts 20: 8. This city was about 70 miles north-west from Jerusalem, on the sea coast.

#### CHRISTIAN ENDEAVOR TOPIC.

(For week beginning Sept. 4th.)

PREACHING TO ONE MAN.—Acts 8: 29-35, John 3: 1-13.

"Come ye after me, and I will make you to become fishers of men." That is just the work of Jesus' disciples—a characteristic work—catching men. As Burrell calls it, "a face-to-face business." We see it all through the Bible. The Great Shepherd is represented as leaving the ninety-and-nine and going out after the one lost sheep. The most important sermon Jesus ever preached was to one man in the night time, and his text was, "Except a man be born again, he cannot see the kingdom of God." It is said that "Andrew first findeth his brother Simon." And again, "Philip findeth Nathanael." Over in the Old Testament we find that the widow's son was not revived until Elisha went in person and put "his eyes upon his eyes, and his hands upon his hands." It is the most difficult and most neglected of Christian duties. How easy it is to stand behind the pulpit and fire away at long range, or to confront a Sabbath-school class and talk in a general way about the lesson, or to read a paper before the Christian Endeavor Society. That is all good, but hand-to-hand work, personal contact and sympathy is an important factor in the spreading of truth and winning of souls. It is the best revival work. Great and exciting revivals, so-called, are too often like gathering "windfalls;" the best apples are "hand-picked." "As iron sharpeneth iron so a man sharpeneth the countenance of his friend." Jesus started a great revival once while sitting on the curbstone at Jacob's well, and had for his audience one woman. It was a lonely road Philip traveled to meet a solitary person seeking truth and soul-rest, but the cumulative influence along the ages following may have been of more value to the kingdom of Christ than hundreds of other converts.

#### SCRIPTURE READINGS.

Mark 1: 16-18; 2: 14, Luke 5: 1-11, John 1: 40-51; 4: 6-42, Acts 16: 25-34, 2 Tim. 1: 3-5.

—It is easier to make interesting a Sabbath-school of one hundred members and upward than one of twenty-five or less. And because it is apparently so, less effort is made to build up the small school than the large one.

—But the responsibility so serious is not lessened because the souls to be cared for are few. The effort should be greater where the interest is least. Good singing and more of it; carefully arranged plans and greater zeal in their performance; good black-board illustrations and reviews, etc., are not too much to at-

tempt because "the school is small and there is little interest."

—YET Christian workers seem more anxious to "enlarge their responsibility," find larger fields for operation, than they are to discharge the measure of responsibility already upon them. Often we hear this: "If all our people would stay to the Sabbath-school after morning service how much good we might do." That may be true, but how would this sound and what would result if acted upon? "If we were more faithful with the few who do come, what blessing would come to us."

—"DISTANCE lends enchantment." Especially distant labor for Christ and the church. How glad people would be to do the work of a minister. Wouldn't they be faithful? Or the work of a superintendent. Wouldn't they have a model school? It is so much easier to work anywhere else than in our own place or sphere. There is fascination in work which is not our appointed task. Yet the fact is that he who does not well his own special work, in his own sphere, will not be faithful when doing what others are appointed to do. God meant for each of us to be willing, faithful workers at our own legitimate tasks because they are ours and not others.

—"I DO not wish to *compel* my boy to attend school or church." O no! But many a good man thanks God to-day for that very early compulsion. But there are various ways of compelling children to do things. It is by no means an easy matter to train the young; but it is important all the same. Nothing that is worth doing is altogether easy, but whatever is worth doing is worth the *cost* of doing it—and more. In spite of difficulties this training can be compassed, with God's help—and it is a very self-conceited person that attempts anything without God's help. In the first place it is for the parent to decide what is good for the boy (or girl) and then hold himself responsible for obtaining that good. Example with precept, firmness with gentleness, compulsion with sweet affection, will place the child where he belongs, cause him to take the food his intellectual and spiritual system needs until he learns to love it, until it becomes his habit to seek it. It is not a very brutal affair after all to compel children in a certain way to attend church and Sabbath-school. And what is more, they will rise up in later years and call you blessed.

#### THE BOOKS ARE NOW OPENED.

Without any formal or systematic canvass, the "lone Sabbath-keepers," with other friends, have contributed sufficient money to pay the distributing expenses of the *Reform Library*. We feel that the time has come to make an appeal for some systematic method or plan of giving. We ask therefore, of the lone Sabbath-keepers that you will indicate by postal card the amount you are willing to give *per month* for this purpose. Any sum from five cents per month upwards is *acceptable*. Now if this is done as promptly as you have answered my appeal for names and money we shall shortly be able to tell just how many papers can be sent out each month. *We do not wish to call upon the general fund in order to do this work.* We shall reject no pledge even if it does not come from some "lone Sabbath-keeper." A word to those interested is sufficient.

J. G. BURDICK.

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

## HOME NEWS.

New York.

DERUYTER.—During the past summer God has been calling us by storms and floods. Heavy rains have been frequent, accompanied with sharp and destructive lightning. Some weeks ago the lightning struck in five places in our little village in a few minutes. The flag staff on DeRuyter Institute, where has waved the beautiful flag presented by Dr. Frank S. Wells, of Plainfield, N. J., was struck and shivered to pieces; also the tower on Dr. A. W. Truman's residence, besides three large trees in different parts of the corporation, but through the mercy of God no one was hurt. On last Friday afternoon two great black clouds seemed to meet and break above the ridge running from Quaker Basin to Sheds Corners, and for two hours there was a down-pour of rain and hail that was fearful and continuous. Sheets of water rolled down the hillsides, washing away fences, bridges, buildings and mill-dams, and pouring through houses and destroying a large amount of property. Bro. Charles M. Coon, near Sheds Corners, had his house torn in two by the flood and the upright part carried away and lodged on the railroad track, while his household goods were scattered over the low lands and covered with gravel and mud. The flood came so suddenly that they had barely time to escape with their children and take refuge in the barn, but God in his mercy spared all their lives, and neighbors and friends have been constant in their assistance.—In our church and community there has been more than usual religious interest, meetings have been held and some have turned to the Lord. Two weeks ago we visited the baptismal waters and one was baptized from a family of whom all have recently embraced the Sabbath. So God is calling us by his providence, his word and his spirit, and we hope that many more will hear and obey him.

L. R. S.

Minnesota.

DODGE CENTRE.—Eld. Wheeler and daughter Mary started the night after the Sabbath, Aug. 20th, for their old home at Nortonville, Kan., to attend the Seventh-day Day Baptist Conference which convenes at that place. The prayers of most of his people in this place attend them, and we hope that they may be safely returned to their home renewed and blessed, and that they may be so imbued with the Holy Spirit as to cause it to shine out of their hearts and into ours that we may all become better Christians and workers for their having attended this annual gathering of our people.—There was something of an effort made to send a thank-offering to the Conference from this church, and I think about thirty dollars were raised for that purpose. This was not as large an amount as it should have been, yet coming just at this time of the year, before harvest, will do quite well. We hope that some of us may be more thankful after our threshing is done.—The Y. P. S. C. E. seems to be in a flourishing condition at present. We have quite a large membership and new names are proposed at nearly every business meeting which occurs the evening after the last Sabbath in the month, following the monthly consecration meeting. We have lately taken the "pledge" and we find that it works admirably. The students from this place who were attending Milton College have decided not to attend school this coming year but to employ their time in

"teaching the young idea how to shoot." They have all taken schools, so we understand, near this place. Our society is the gainer thereby.—The weather is pleasant here at present though we have had a large amount of rain during the summer. All kinds of grain are good and there will be a bountiful crop which, excepting flax, is harvested and partly threshed. E.

Nebraska.

HUMBOLDT.—In the SABBATH RECORDER of August 11th appeared an article in the column of Home News from Humboldt, Neb., stating that the Y. P. S. C. E. has been re-organized and is now in working order. We being members of the Society, and having attended the weekly prayer-meetings regularly, wish to say to the readers of the RECORDER that the Society ever since its organization has never ceased its endeavors. Though by removals our numbers have been very much lessened we are still striving to hold up the standard, and the present condition of the society gives us all more encouragement. We feel the need of help, and ask the prayers of all those interested in the work.

C. C. B.  
G. O. S.

#### ORDINATION SERVICE.

The council called by the Waterford Church to the ordination of Boothe C. Davis to the gospel ministry met Aug. 17, 1892, at 10.30 A. M., and organized by the election of the Rev. G. J. Crandall, chairman; I. B. Crandall, Secretary; and Prof. L. C. Rogers, of Alfred University, to conduct the examination of the candidate. After singing, "Cast thy bread upon the waters," and prayer by the Rev. A. H. Lewis, the roll of delegates was called, the following members being present, *viz.*: First Hopkinton, G. J. Crandall; Shiloh, I. L. Cottrell; Second Hopkinton, L. F. Randolph, B. F. Langworthy; Plainfield, A. H. Lewis; Rockville, A. McLearn, J. P. Palmer; Pawcatuck, W. C. Daland, Wm. Maxson, I. B. Crandall, L. T. Clawson; New York, J. G. Burdick, Thos. S. Rogers, Mrs. Thomas S. Rogers, Mrs. Lydia Lyon; Greenmanville, O. D. Sherman. On motion the Rev. L. C. Rogers was requested to sit in council, representing the First Alfred Church.

In the examination of the candidate questions were asked upon the following points, *viz.*: 1. Christian experience and call to the ministry. 2. The authority and sufficiency of the sacred Scriptures as a rule of faith and practice. 3. Views of Scripture doctrine, relating, first, to God, as to what we know of him as revealed; secondly, to man in his four-fold state; (a) as originally constituted; (b) as a fallen being; (c) as a subject of redeeming grace; (d) as to his final estate. 4. The church of Christ defined, its government, officers, ordinances, and its discipline. 5. The duties of a pastor.

At this point the council voted to close the examination. On motion of A. H. Lewis it was voted that the examination of Bro. Boothe C. Davis is satisfactory, and that he be ordained to the gospel ministry.

Voted that a committee of three be appointed, together with the Chairman and Secretary, to arrange the ordination service. L. C. Rogers, I. L. Cottrell, and J. G. Burdick were appointed said committee. On motion the council adjourned until 2 o'clock.

AFTERNOON SESSION.

The council convened at 2 P. M., and after devotional exercises conducted by the Rev. J. G. Burdick, the committee on programme of services made a report, which was adopted and carried out in the following manner:

Sermon by the Rev. A. H. Lewis, D. D., of Plainfield, from 2 Tim. 2: 15 (Revised Version), "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." After a tender, personal reference to his early acquaintance with the father of the candidate, and some circumstances connected therewith, Dr. Lewis came directly to his theme: "The relation of the Pulpit to Christ's Work in the World." His discourse was not a personal appeal to the candidate, but a broad treatment of his theme.

The pulpit must meet the world as it is, so eager, restless, worldly, materialistic, skeptical. The methods of other days will not meet the demands of an age like this. Religion has heretofore been too much of creed and form, and too little of life. It is more important that men should *live like Christ* in the world than that they should know or believe the exact theological view of Christ.

The pulpit must deal mainly with living issues, and present the experiences of men. History and theology must be made practical; above all, the truth that life here and hereafter is *one*, must be clearly set forth.

The pulpit must draw both from the Bible and human experience for its material.

The ideal preacher must be one who has a large love for men as his fellows, and God's children. He must be an untiring student of the Bible, and of men. He must be physically and intellectually *a man*, strong, brave, tender and enduring. He must be many sided in his soul experiences. The highest ideal is none too high.

Dr. Lewis closed with an eloquent address to his brethren in the ministry, descriptive of their high and holy calling, praying that Heaven might help them all to heed these truths.

The Rev. W. C. Daland offered the consecrating prayer. The Rev. A. McLearn delivered the charge to the candidate, and the Rev. O. D. Sherman the charge to the church. The Rev. L. F. Randolph extended the fraternal greeting on behalf of the clergymen, and the newly ordained minister, the Rev. Boothe C. Davis, pronounced the benediction.

The entire service was exceedingly appropriate and impressive; the Holy Spirit was manifestly present, and many who were present remarked that it is "good to be here."

On motion, the Secretary was instructed to prepare the minutes of the council for publication in the SABBATH RECORDER.

Adjourned. I. B. CRANDALL, Sec.

WOMAN'S BOARD—QUARTERLY REPORT.

Dr.	
Balance on hand April 30, 1892.....	\$ 91 72
Receipts in May.....	248 16
"    June.....	324 74
"    July.....	406 40—1,071 02
Cr.	
Cash paid as follows:	
J. F. Hubbard, Treasurer Tract Society.....	160 80
A. L. Chester, "    Missionary Society.....	286 41
"    "    Nurse fund.....	29 00
"    "    Miss Burdick's salary.....	357 06
"    "    Dispensary fund.....	54 22
Miss M. F. Bailey, Secretary, personal.....	92 00
"    "    expense account.....	18 30
Miss Rose Palmberg, by request.....	10 00
Treasurer's expenses.....	70—1,006 49
Balance Board expense fund on hand.....	68 98
"    "    Nurse fund on hand.....	60— 64 53
	\$ 1,071 02

E. & O. E.

NELLIE G. INGHAM, Treas.

MILTON, Wis., Aug. 1, 1892.

THROUGH all life's changing scene,  
There's a peace and joy serene,  
For Faithful and True.

And when, at last, the cross is laid down,  
There will be a many-jeweled crown,  
For Faithful and True.

WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., Aug. 26, 1892.

Retaliation will be an accomplished fact on the first day of September unless the Canadian Government promptly observes the 27th article of the treaty of 1871, called the "Treaty of Washington." This was very favorable to the Dominion and she ought to abide by it. And now that Congress has empowered the President to retaliate for the tolls exacted at the Welland Canal, Canada will have to live up to the treaty or take tit for tat.

The British Legation here has been asking for an extension of time and promising satisfactory action at the request of the Canadian Ministry. But the latter concluded to give no satisfaction until after the close of navigation and left the British Legation without information as to this action. Mr. Herbert, the British Charge d' affaires was obliged to travel around after Secretary Foster to find out what Canada had done.

To fly or not to fly is a question which mechanical optimists and ingenious inventors are trying to solve in favor of air ships. Such ships however must yet be carried on railroad cars, like the one to be exhibited at Chicago. But what is wanted is an air ship that will sail the air without a railroad. How delightful it would be for a summer traveler if, instead of being housed in a close hot box, too close for ventilation but not close enough to keep cinders out of the eyes and dust out of ears, hair and clothes,—how pleasant if, instead of panting, sweating, and groaning through the dust, smoke, heat, jar and clatter, for weary and exhausting hours, the traveler could in five minutes mount above these annoyances into the clean, cool heights above, where calm, restful quiet broods and where the weary eyes escape the sickening flow of a drunken landscape, the reeling of fences and the staggering of trees and telegraph poles. The summer traveler will certainly patronize the coming air ship. The extravagant expectations of inventors, however, will not all be realized. A successful air ship may be possible, though few of us expect to see it. Man has already performed such mechanical miracles that we hesitate to declare anything too hard for him. Some absurd prophecies however may be safely disbelieved. The air will never be sailed at a speed promised by visionaries—200 miles an hour for example. It is probable that very near the practical maximum railroad speed has been reached at about 60 miles an hour. Our future air ship moving before a gale may possibly attain a speed of 100 miles. But such speed will be impracticable without a favoring wind. As the speed increases the air resistance piles up in front and this demands more powerful engines involving an increase of weight so that it is easy for the scientific engineer to ascertain a limit of practicable speed far below the extravagant rate prophesied by aerial cranks. For air sailing some comparatively light motor must be devised. The weight of a steam engine, fuel, furnace and boiler would leave little margin of buoyancy for passengers or freight.

Bottled steam however may solve this problem. Heat stored in a small quantity of water in pipes or tanks thoroughly defended against radiation and under a pressure of several hundred degrees can be used much like steam. It is bottled steam. By this means the portage of coal, furnace, boiler and fireman can be obviated. The mechanical difficulties appear to have been overcome. A contract has been

made by a Washington railway company for a trial car and hot water engine which is guaranteed to run twenty miles an hour.

Other uses for such a motor will be the propulsion of torpedoes. The power tanks—steam bottles—can be charged on shore and placed in the vessel, whether submarine or not, and all means of generating power left behind when she starts on her voyage. Power tanks of hot water can be supplied for delivery wagons from a central source at a great saving of horse flesh. Central plants may be established for supplying bottled power for a great variety of uses so that the small manufacturer, the house holder and the carriage owner, can receive on his premises storage batteries of moderate size and weight consisting of nothing but highly heated water adapted to be coupled to an engine for immediate use.

CAPITAL.

BETTER LATE THAN NEVER.

It is wonderfully best to go into the vineyard at an early hour of the day. In general, men who do not begin to work for the Lord then, will see the sun go down on their idleness. But if, unfortunately—and we are also compelled to say guiltily—a man has delayed till the eleventh hour, and the low sun is within a few diameters of its setting, let him not lose the inch of time that remains.

It is lamentable, and shall be for a lamentation, that through all his fresh and vigorous time he has lived in vain, or worse than in vain, so far as heaven's work is concerned. And now it must be confessed, it is impossible for him to make his probation what he might have made it fifty years ago. The best is gone irrevocably; but it is still possible to escape the worst. Shall the night set in and find absolutely nothing done? Eleven hours have run to waste; shall the entire twelve do so? Will you throw from you the last jot of probationary time that is left for glorifying God and serving the cause of religion among men? Better enter the field late than never.

Do not allow your day to close without some few strokes of labor in the vineyard. Hasten, or it will soon so close. Do you not see how long the shadows are already, and how fast they are lengthening? You will have time only to give a few warnings, press a few exhortations, utter a few prayers, give a few dollars, and then the night will shut in upon you. Have you any time to lose in timidities and hesitations and procrastinations, in slumberings and negligences and triflings? Surely not a moment. At the last, at the very last, do promptly a little that is worth the doing. You have all your life been working for yourself, or trying to do it. Close your career with a kind of work that will yield more satisfaction as well as profit. Close it with a work for God and religion and the souls of men. If you have not time left to bring in great sheaves from the darkening field, at least scatter some good seed, which may spring up and be your memorial after you are gone.—*New York Evangelist*.

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

OPPORTUNITIES for doing good are all around us; and no evening's reflections can justify a misspent day.

ROWLAND HILL used to say that his aim in every sermon was "to make a short and lusty call to sinners, to quicken saints, and to be a blessing to all." It would be difficult to put more into fewer words, or better to express the true purpose of the gospel ministry.

## EDUCATION.

—BARNARD COLLEGE has received an endowment of the \$100,000 required to construct suitable buildings for the "Annex." Columbia has secured the beautiful site now occupied by the Bloomingdale Insane Asylum, on the Western Boulevard, between 116th and 120th streets. Within 1,000 feet of this spot the new quarters must be erected. The donor of the money insists upon a strict incognito, but will name the woman's name when it is completed.

—THE TEACHER AND HIS METHOD.—The system of cramming," by which a pupil's memory for mere words is developed abnormally and at the expense of his faculties of discrimination and sound judgment, now so popular and almost universal, is an utter perversion of the true conception of education. It transforms a bright boy or girl into a temporary parrot, ready to astonish every hearer with a seemingly brilliant performance, which, however, upon further attention, turns out to be little more than a species of glib and empty-headed gabble. There is in all this no grasp of underlying principles, no comprehension of the nature of things, no real intellectual and symmetrical training. It is exactly in the mental constitution what a course of gymnastics would be in the physical, which should take infinite pains to exercise the muscles of one arm and should leave those of the other arm, chest, back and legs entirely inactive and undeveloped. In both cases a monstrosity is the result. A few subjects mastered in their principles and just relations in such a way as to call forth the thinking and discriminating energies of the mind, and to quicken the perceptions in connection with ripening the judgment, are of more value to any boy's future—than a multitude of subjects superficially learned by rote and recited with mechanical and dumb precision. Nor is this all. The character of the teacher should be more regarded than even his system. Character is the invisible but all-potent element that exerts a thousand times stronger influence than any other agency in shaping the mind and heart and ultimate destiny of pupils. Dr. Thomas Arnold, for example, was confessedly the greatest teacher England has ever produced. And he was the greatest, not because he made boys understand quadratics best, or rendered them most capable in translating a difficult Latin text or scanning a subtle Greek verse, but because he impressed upon their souls new and noble ideas of manhood, of truthfulness, of purity, of honor, of helpfulness, of lofty and abiding attainments. His students went forth with the fixed and resolute purpose to be something and to do something among their fellows. They felt the thrill of a restless ambition imparted from his pervasive and mighty influence, inspiring them to pursue high aims, and to be willing to sacrifice selfish interests and passions in order to achieve those aims. Accordingly no school ever produced such men and so many of them in proportion to their numbers as did Arnold's. If only his mantle might fall upon all teachers, what a brood of youthful giants would soon spring up from our school districts.

—THE PERILS OF UNSPIRITUAL CULTURE.—Its tendency is towards incompleteness and even deformity of character. To train the mind is important, but mental development easily becomes disagreeable and dangerous unless the heart also be rightly educated. An eminent astronomer or chemist, or a mathematical or linguistic expert, may be mean and narrow-minded, may even be under the sway of coarse passions. He is not necessarily symmetrically developed. The soul is the true man, and no culture is truly sound and trustworthy which does not include the development of the spiritual nature. Indeed, no one can gain the full benefit of any department of learning unless he be in sympathy with the Divine Creator and Teacher.

It also involves direct and grave temptations. There are no more conspicuous examples of unjustifiable pride and self-conceit than among modern scientists. No other class of men is more divided by jealousies and controversies. In none is oftener witnessed that supercilious spirit which assumes that he knows little worth the knowing who has not made attainments in this or that particular branch of learning. Not all cultured persons, even among the unspiritual, yield to these temptations, though many do. But that culture which recognizes God as our common Father, and loves to see his image, in some sense, in every man, learns to hold its riches of knowledge humbly and to use them for human blessing. Unspiritual culture is deceptive. It dim one's sense of intellectual and moral proportion. It often is so absorbing that it causes minor facts of science to seem to possess prime importance. It be-

guiles to the acceptance of conclusions which are yet only unproved assumptions. It cheats us into misunderstanding the true object of life and the true relation of every department of learning to the attainment of that object. It is a small matter comparatively whether man has been evolved from the brute creation or not, but it is of infinite and eternal importance that every man's learning should help him to be Christ-like. The culture of the mere intellect is not to be depreciated. It has its noble, valuable side. But when we realize to ourselves the true meaning of this life and its relation to our Creator and to the life to come, it is apparent at once that no culture is safe, that none even assures our happiness or our highest usefulness here, which is not consecrated. Culture is a grand thing, but it cannot take the place of goodness. Let the two be pursued together, as they may be and often have been. Let the young, especially, be careful to value duly the spiritual element in true culture.

## POPULAR SCIENCE.

FIGHTING MICE WITH A BACILLUS.—Professor Loeffler's bacillary crusade against the field mice of the Thessalian plain has ended in victory. The latest reports announce that the fields are strewn with the corpses of mice. It will be remembered that Professor Loeffler discovered some time ago a new bacillus, the "bacillus typhi murium," which has the power of producing a certain disease in mice, and in mice alone. A plague of field mice, threatening to destroy the harvest, having appeared in Thessaly, he was appealed to by the Greek government, and immediately started for Athens. He began his experiments by treating field mice in the laboratory with injections of his bacillus cultivation, and when these experiments showed his method to be undoubtedly the right one, he started for Thessaly with a staff of Greek doctors. Bread crumbs, saturated with the bacillary substance, were strewn broadcast over certain fields, and as early as a week later the results were visible. Success being now assured, Professor Loeffler will return to Germany, and the bacillus cultivation will be carried on at the seat of war itself.

COLD BATHING IN THE MORNING.—Cold bathing in the early morning is beneficial only to those persons who have sufficient vital energy and nervous force to insure good reaction with no subsequent languor or lassitude. Many persons who are greatly refreshed by their morning bath, feel tired or languid two or three hours after it. When this occurs, it is conclusive evidence against the practice. Persons who have an abundance of blood and flesh, who are lymphatic or sluggish in temperament, and whose nervous force is not depleted, can take the cold morning bath to advantage. Others who are inclined to be thin in flesh, whose hands and feet become cold and clammy on slight provocation, who digest food slowly, and assimilate it with difficulty, who are nervous and who carry large mental burdens, should avoid early morning bathing. For all such, the bath at noonday or before retiring at night is far more desirable, and it should be followed by rest of body and brain till equable conditions of circulation are re-established. Some individuals who are weak in nervous power have such excitable peripheral nerves that they get at once a perfect reaction from cool bathing, but lose in after-effects more than the value of the bath. This class of persons should not bathe too often, and should always use tepid water, choosing the time preferably before retiring.—*Jenness Miller.*

### WANTED.

The undersigned desires to obtain employment as a clerk, or at some kind of indoor service. He has been a teacher, but trouble with his eyes prevents further work in that profession. Work which does not require much reading of fine prints preferred. Is willing to work for moderate wages. Refers to Eld. L. F. Skaggs, or Eld. W. K. Johnson, Billings, Mo. Address, W. S. N. Redwine, Corsicana, Mo.

### SPECIAL NOTICES.

THE Yearly Meeting of the Seventh-day Baptist churches of Southern Illinois will be held with the church at Stone Fort, commencing Friday, October 14, 1892, at 11 A. M. We have arranged to commence a series of meetings a week previous to the above date, and we cordially invite all who can come to do so and assist us in the work for the Master. We earnestly request the prayers of all, that a glorious revival may be

experienced at Stone Fort, and the cause of Christ be strengthened where it is so much needed.

HOWELL LEWIS, *Church Clerk.*

THE Quarterly Meeting of the Shingle House, Hebron and Hebron Centre churches will meet at Hebron Centre, Sept. 9-11, 1892. Preaching on Sabbath morning by J. Kenyon, and Sabbath afternoon by G. W. Burdick. There will also be preaching on the evening after the Sabbath and on Sunday.

CLERK.

SABBATH-DAY, Sept. 10th, will be the time for the next covenant and communion season of the Albion Seventh-day Baptist Church. At that time there will be a roll call of the church. It is desired that all the membership shall be heard from, either by letter or personal testimony. Let all who cannot be present, send some written word that we may be cheered in the Lord.

E. A. WITTER, *Pastor.*

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.

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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.*

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MARRIED.

HOARD—GREGORY.—At the home of the bride's parents, August 28, 1892, by the Rev. J. B. Clarke, Mr. Fred S. Hoard, of Alfred Centre, and Miss Adaline Gregory, of Ward, N. Y.

NEAR—WILDER.—At the Seventh-day Baptist parsonage, Adams Centre, N. Y., Aug. 13, 1892, by the Rev. A. B. Prentice, John H. Near and Maggie M. Wilder, both of Dexter, N. Y.

JUSTICE—SAFFORD.—In DeRuyter, N. Y., March 30, 1892, by the Rev. L. R. Swinney, Samuel Justice and Miss Nettie J. Safford, both of Lincklaen Centre.

CAREY—BABCOCK.—In DeRuyter, N. Y., at the residence of the bride's father, April 6, 1892, by the Rev. L. R. Swinney, William T. Carey and Miss Grace L., daughter of Deacon J. H. Babcock.

BASSETT—CALVERT.—At the residence of the bride's parents in Otselic, N. Y., June 29, 1892, by the Rev. L. R. Swinney, William L. Bassett and Miss Ella M., daughter of William and Zenobia Talbot Calvert.

PHINNEY—CHAMPION.—In DeRuyter, N. Y., Aug. 10, 1892, by the Rev. L. R. Swinney, John W. Phinney and Miss Jennie A. Champion, both of North Otselic.

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.

In the death notice of the wife of Eld. D. P. Curtis, published in our issue of Aug. 18, 1892, where it states that "she was one of the constituent members of the Carlton Church," it should read Carlton Church.

BURDICK.—In Nile, N. Y., Aug. 18, 1892, Mrs. Phebe Crandall Burdick, wife of Silas Burdick, in the 72d year of her age.

She was born in Brookfield, N. Y., where she lived until 1844. Four years after her marriage she moved with her husband to the town of Genesee. Ten years later they moved to Dodge's Creek, where they remained till about 17 years ago, when they removed to Nile, which has been their home since that time. Early in life she gave her heart to the Lord, and has ever since lived a quiet, unassuming, Christian life. She had no enemies, but all who knew her knew her to love her. She had no fear of death, but passed into the presence of her Lord in perfect peace and resignation. She leaves a husband, two sons and two daughters to mourn her loss. M. B. K.

PALMITER.—At West Edmeston, N. Y., August 20, 1892, Mrs. Phoebe C. Palmiter, aged 65 years.

She had been a member of the Seventh-day Baptist Church in West Edmeston for fifty years. Her life was consistent, and she tried to follow her Saviour closely. For twenty years prior to her death she had been an invalid, but through all those years she was patient and ever kept her trust in God. In her last sickness she suffered much, but amid it all she was very patient and uncomplaining. She desired to depart and be with Jesus, which to her faith seemed to be the chief thing to be desired. The writer preached her funeral discourse from Rev. 14:13. A. L.

COON.—At the residence of her son, E. Eugene Coon, in Oneida, N. Y., Emily Arvilla, wife of the late Alanson G. Coon, aged 71 years, 6 months and 27 days.

She was born in Brookfield, and came with her parents, when twelve years old, to DeRuyter, and the next year made profession of religion and was baptized by Eld. Alexander Campbell, and united with the DeRuyter Church. In June, 1840, she was married, and was a most patient and devoted wife and mother, and lived a rare and radiant life as a Christian. Her last sickness was lingering but comparatively painless, and her body was brought home to DeRuyter for burial, where the funeral services were held. L. E. S.

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UTTER.—At Westerly, R. I., Aug. 28, 1892, the Rev. Geo. B. Utter, D. D., aged 73 years and 6 months.

KENYON.—Near Hopkinton City, R. I., August 17, 1892, at the home of her parents, Mr. and Mrs. Rowland Rathbun, Mrs. Alice M. Rathbun, wife of Walter D. Kenyon, in the 21st year of her age. Alice was spoken of as an amiable child. Was educated at the "Friends' School," Providence, R. I. Had taught nine terms of school. Was married just four weeks before her death. A sorrowing husband, and many relatives and friends mourn her departure, yet they rejoice in her testimony of perfect peace with God. Funeral sermon by the writer. Text, Rev. 22:20. L. F. R.

STANNARD.—At Colby, Wis., July 19, 1892, Ansel Stannard, in the 80th year of his age.

He was born in Brookfield, N. Y., in 1812, and when quite young moved with his parents to Allegany Co., N. Y., living both at Nile and Little Genesee. In 1876 he changed his home to Hull, Wis., but still retained his membership with the Nile (N. Y.) Church.

Mr. William B. Richardson, the Boston naturalist, has completed his work in Nicaragua for the British museum, and is now making a collection of birds for the Nicaraguan government, which is to form a part of the display at the Chicago Exposition. Among the rare birds already secured by Dr. Richardson, is the quetzal, or "royal birds of the Aztecs," which is found only in the deep forests of Central America.

THE Treasury of Religious Thought for September comes to our table brimful of varied and excellent matter, adapted to aid both clergymen and laymen in every department of their Christian work. This number gives a portrait with biographical sketch of the late President Bomberger, of Ursinus College, with an excellent Baccalaureate Sermon and a view of Bomberger Memorial Hall. Yearly subscription, \$2 50. Clergymen \$2. Single copies 25 cts. E. B. TREAT, Publisher, 5 Cooper Union, New York.

Wanted.

- Information regarding Weeden Stillman, born 1812, in Westerly, R. I. Albert " " " " " " " " John " " " " " " " " Lucy " " " " " " " " Susan " " " " " " " " Abbie E. " " " " " " " " Married Thos. Ewing, of Shiloh, N. J. William Stillman, born " in Westerly, R. I. Mary Emma " " " " " " " "

The above were children of Oliver Stillman and Ruth Burdick, his wife, of Westerly, R. I. Address X. Y., SABBATH RECORDER Office, Alfred Centre, N. Y.

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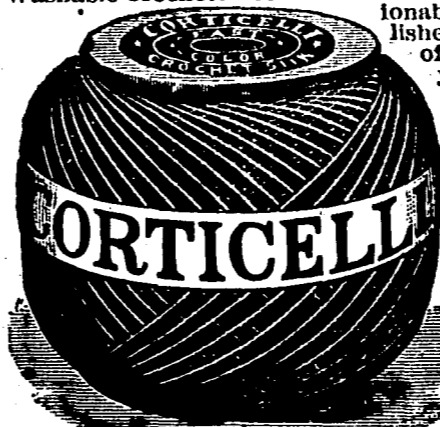
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