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THE SABBATH RECORDER.

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Soul of mine,
Wouldst thou choose for life a motto half divine?
Let this be thy guard and guide
Through the future, searching wide;
Whether good or ill betide,
Rise higher!

Let each care
Lift thee upward to a higher, purer air;
Then let fortune do her worst;
Whether fate hath blessed or cursed;
Little matter if thou first
Rise higher!

—Helen G. Hawthorne.

PLEASE read the communications on page 489 from Milton, Wis., in reference to attendance upon Conference this month. Can we not satisfy the generous people of Milton by a generous attendance and enjoyment of their hospitality?

PROF. F. A. J. WALDRON has accepted the Chair of Latin Language and Literature in Alfred University, to which he was unanimously elected by the Trustees at a recent meeting. He is recommended as one of the finest linguists the Rochester University has ever sent forth.

THE Annual Sessions of the Seventh-day Baptist General Conference and the Anniversaries of the Tract, Missionary and Education Societies will occur in Milton, Wis., commencing Wednesday, August 23d, and closing Monday, August 28th. Read with care the earnest words of the President of the Conference, D. E. Tittsworth, in another column.

IT used to be thought that God's "set time to favor Zion" was in the winter, when people had leisure and could afford the time to "get religion." But it is being demonstrated that God is always ready to meet and bless his people whenever they call upon him. If a church is dead or dying it needs reviving at once. But by far the better way is to keep alive by constant activity. Some kind of daily Christian work is what Christian people need to keep them alive.

IT is the Christian's privilege and duty to live cheerfully, trustingly, hopefully. All sufferings and trials should be borne with patience and resignation. When God deems it best to reward our loved ones, by taking them to his beautiful home, we should think more of their reward and happiness than of our loneliness and sorrows. A writer has beautifully said, "Death is the justification of all the ways of the Christian, the last end of all his sacrifices, the

touch of the great Master which completes the picture."

THE last regular meeting of the American Sabbath Tract Society, before the coming sessions of the General Conference, will occur in Plainfield, N. J., August 13th, at 2 P. M. Visiting brethren are always welcome to these meetings. All reports and contributions should be in the hands of the Secretaries and Treasurer previous to the meeting of the 13th.

ANOTHER loved and devoted servant of God has been called from his earthly labors to his heavenly rest. Rev. Joseph W. Morton, pastor of the Seventh-day Baptist Church at North Loup, Neb., died at St. Paul, Minnesota, July, 27, 1893. This is the fifth from the ranks of our ministry that have passed to the life eternal since the beginning of our last Conference. The bereaved family, many friends and the pastorless church will have the sincere sympathy of all our people.

ALL who believe in the Bible should be deeply interested in the work of the American Bible Society, and gladly aid in its noble endeavor to place a copy in every home, and, so far as possible, in the possession of every one who can read it. At its recent annual meeting in New York the report was made that the Society had issued within the year, in foreign lands, 468,926 Bibles, Testaments or portions of the Scriptures. During the seventy-seven years of the Society's existence it has issued nearly 57,000,000 copies of the Scriptures.

THERE is in some leading religious journals quite an amount of criticism, as well as vindication, of the recent action of the American Board of Foreign Missions, in the final rejection of Rev. Wm. H. Noyes, a candidate for the Japan Mission, on account of alleged leaning toward the dogma of a second probation. His language seems very guarded, and is not put forth as a positive belief, nor as a doctrine to be taught, but as a sort of reserved hope. These are his words: "Those who do not hear the message in this life I trustfully leave to God. I do not claim to know God's method of dealing with them, but I do not refuse to think about them. I entertain in their behalf what I conceive to be a reasonable hope, that somehow, before their destinies are fixed, there shall be revealed to them the love of God in Christ Jesus. In this, as in every question to which God has given no distinct answer, I merely claim the liberty of the gospel."

UNDOUBTEDLY the Roman Catholic mob and assault upon the Christian Endeavor Convention at Montreal largely grew out of the stinging, but too truthful, words of the Rev. S. V. Karmarthe, of Bombay, India, in whose address we find the following: "There is a remarkable correspondence between Romish worship and Hindu worship. Romanism is but a new lable on old bottles of paganism containing the dead-

ly poison of idolatry. Often the Hindoo asks, when seeing the Romish worship: 'What is the difference between Christianity and Hinduism?' In India we have not only to contend with the hydra-headed monster of idolatry but also the octopus of Romanism." These were bold words to utter in a Roman Catholic stronghold.

WE read of "applied arts," "applied mechanics," etc. Why not "applied religion?" "applied Christianity?" Or, in other words, practical Christianity. Religion is too often a mere theory. It is valuable only as it is applied, practical. It is a law of duty for the conscience rather than a mere philosophy for the intellect. While Christianity is eminently reasonable, still it is not addressed so much to a man's logical, as it is to his religious nature. It must therefore become a controlling power in the social life. It must educate, enlighten, quicken, reform and save men. It must build character, restrain and overcome evil influences, control society, organize churches, build institutions of reform and charity, endow colleges and universities, and develop civilization. This is applied Christianity, and anything less than this is not that which our Saviour taught and forcibly applied to the hearts and consciences of men. A hopeful indication of our times is found in the practical outworking of the true spirit of Christ in Christian endeavor, increased home and foreign mission work, and charitable institutions.

SIAM is just now the centre of so much political interest that its location and importance should be carefully studied by all who would be well informed respecting the oriental disturbances which may soon involve many countries in war. It is to be hoped, however, that peaceful arbitration may be allowed to settle international questions, and that the world may be spared the painful spectacle of such revolutions and bloodshed as have long seemed impending in the Old World.

Take any modern atlas of Asia and study the geographical situation of Siam, the chief kingdom of Indo-China, or Farther India. It is in the southern extremity of Asia and with its dependencies, Laos, Cambodia and the Malay Peninsula, it has a length of 1,350 miles, and greatest breadth of 450 miles, with an area of about 300,000 square miles, and a population of nearly 6,000,000. The inhabitants are divided as to nationality with about 2,000,000 Siamese, 1,500,000 Chinese, 1,000,000 Laos, 200,000 Malays, 50,000 Cambodians, 50,000 Peguans, 50,000 Karens and smaller numbers of foreigners and others.

This country is one of the richest in natural productions of all tropical countries. Its vegetation, fruits, valuable timbers, animals and minerals are of great commercial value. Bangkok is its capital, principal city and seaport, on the Gulf of Siam.

At present Siam is in serious difficulty with

France. The real merits of the case are not so apparent, but it looks as though the origin of the trouble lies in the ambition of France to acquire more territory. The French already have possessions in Cambodia, Tonquin and Cochin China; and they now desire to annex a considerable part of Siam, lying between their present frontier and the Mekong River. If the French insist upon taking this territory, the troubles may assume greater dimensions, since in that event both England and China will probably resent this increase of French dominion so near to their possessions. It is said that China will probably support Siam and that Russia is disposed to back the French. Thus far, Siam has asked for arbitration, but France has declined, and it is reported that the latter will proceed at once to establish a formidable blockade. The history of Siam extends back several centuries before Christ. Her recent kings have been among the most remarkable characters of the East in their intellectual attainments, as well as in their adoption of foreign ideas and improvements, and in their wise and humane government. The Baptists, Presbyterians, and others have many flourishing missions in Siam.

[From L. C. Randolph.]

—WE are informed by the young lady who presides over the destinies of our front door that the driver of a wagon labelled BEER, stopped his horses in front of the house this forenoon, came up the steps and asked where the proprietor was. She answered that he was upstairs writing a sermon,—would he like to see him? The man looked rather dazed and mumbled out something to the effect that he had some beer which he might be induced to sell, and then, without waiting for an answer, rushed for the wagon. According to our informant's picturesque narrative, she could scarcely see his heels for the dust he made in his hurried retreat. In the cheerful atmosphere which the incident produced at the family board several morals were suggested: "Resist the devil and he will flee from you"; "A bad man does not enjoy the society of a good man," (for which we made due acknowledgements). When it came our turn we thanked the Lord that the Christian ministry were such a unit for temperance that the liquor sellers had not the slightest doubt as to where he stood, but would run at the first intimation of their contiguity.

—IF we were called upon to choose between "cold intellectualism" and "empty fervor" in the pulpit, we would have to answer, "No, no, let us have neither one. Neither can do much good, and both are likely to do harm." However, when we use the phrases "cold intellectual" and "empty fervor" we don't mean to imply that "intellectualism" is necessarily "cold," any more than that fervor is necessarily "empty." We wondered if Brother Dunn might not have misunderstood the essayist, whom he criticized two weeks ago. When the essayist said that sermons should not be marked by "cold intellectualism," perhaps the adjective was not descriptive but qualifying. Perhaps he meant to admonish the preacher that while he should think, and think closely, he must baptize the product of his thinking in the Holy Ghost before it could move men.

However, it cannot be denied that the essayist implied that "intellectualism" is often cold. Else why should the two words be associated in the warning? He implied that the preacher who strove *pre-eminently* to be intellectual was in danger of falling short in spirit-

uality, and we humbly submit that he was right.

The young preacher in his preparation days is met by two tendencies which are so dissimilar as to seem antagonistic. One class of seminary students have a predilection for theology and philosophy. They love to analyze and synthesize, to construct systems and draw fine distinctions—in short, to think. Their sermons are elaborate, finished productions, but as they whittle and polish away in their studies, some of them become so engrossed in the sermon that they forget the throbbing human hearts to whom it is to be delivered. This does not necessarily happen, but there is the danger. How many times you have heard a discourse, keen, sound, logical, which utterly failed to touch you. The preacher was thinking about his sermon and had forgotten you. That was "cold intellectualism."

On the other hand, here is another seminary student who runs all to *heart*. He considers that so all important that he neglects to do good honest hard thinking. Perhaps he can't think. He is full of handshakes and love. He has lots of steam, but no engine to speak of. When Paul spoke of the "foolishness of preaching," he understands him to mean foolish preaching, and so when he gets up to speak, people expect to hear gush and rant.

Now these are extreme types. Here we have warmth and intellectualism contrasted. They *ought not* to antagonize one another. Neither should labor and capital antagonize one another, but they often do. The reason why "intellectualism" is in danger of being "cold" is not because the head and the heart are at war with each other, but because man is *one-sided* and liable to get into ruts.

We cannot contemplate either of the two extremes mentioned above without a feeling of sadness. It is difficult to say which is the worse. Which will you have—one hundred and forty pounds of steam and a badly constructed engine, or accurately adjusted machinery and no coal in the tender? Yet we are moved to express here certain convictions which have been irresistibly "borne in upon us" in a brief experience in the ministry. Religion is primarily a thing of the heart. The greatest thing in the world is love. All the logic in the world will never bring a soul to God. There must be something else. It is "not by might nor by power—but by my spirit, saith the Lord of Hosts." "Great sermons" will not do it unless it is the Almighty God that makes the sermons great. I care not what brilliant intellectual qualifications a man may have, he must have the "power from on high" before he can preach, and he must get down on his knees and wait until he gets it. The preacher's field is the hearts of men. You cannot mold and weld men's hearts until they are hot. You cannot heat them without the fire, and the fire comes from above.

Of course there is the intellectual side of preaching whose importance can scarcely be over estimated. Brother Dunn has presented that in his characteristically able way, and I am glad that occasion prompted him to set forth in fresh form those truths to which it would seem that we all must give prompt assent. While heartily commending the quotation, "whatever else a sermon is, it should be intellectual," we wish to place beside it, in even stronger italics, "whatever else a sermon is, it should be spiritual." In the case of the critic *versus* the essayist, we cordially agree with both.

LET'S TRY IT AND SEE.

It is a principle of common law that every one is entitled to our confidence until he proves unworthy of it, and when one's word has never been proved unreliable, we surely are called upon to place implicit confidence in it.

I want to bring the word of such an one to your notice briefly. The word of the Lord as spoken by his prophet Malachi: "Bring ye all the tithes into the storehouse . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour out a blessing, that there shall not be room enough to receive it."

Here is a gracious challenge to us to test our own faith in God and his word and to try his faithfulness. This word applies to all times, without doubt, and no period in the future need be fixed for such a trial, but with men it is quite as easy to do a certain thing if a fixed time is set for doing it, and I suggest the coming session of Conference as a most appropriate time and place for the test.

The good people of Milton, with characteristic hospitality, have opened wide their hearts and homes, and we can give them much in return by making their home the scene of a triumph of our faith and God's faithfulness.

Surely we have abundant evidence in and about Alfred, and in other places, that God is "on the giving hand" now, and a fitter time could not be chosen for our trial. What can we do? Commence now to gather up the tithes, to repair broken promises, to search diligently and prayerfully for the things in our own hearts and lives which fill them so full that there is little or no room for God's blessing.

Shall we bring the tithe of money? Yes, much is needed, but more, the sacrifice of broken and contrite hearts. Most, the offering of hearts emptied of whatever shuts out God's presence, and opened wide for the reception of the divine gift. Make the Conference the subject of our thoughtful prayers, whether you are to attend or not. Lay hold earnestly and expectingly of the promise of good to God's people.

The homes of Milton will show that preparation has been made for our visit, and we will feel the welcome that awaits us—so let us prepare our hearts for the visit of the Holy Spirit that he may find himself a welcome and an honored guest.

Bombard the battlements of heaven with your petitions for God's blessing on the Conference.
D. E. TITSWORTH.

JEW, HEBREW, OR ISRAELITE; WHICH?

BY THE REV. WILLIAM C. DALAND.

Occasionally I have observed that certain Gentiles when they wish to be very courteous toward Jews call them "Hebrews." Newspapers often speak in this way, and the various ways in which they use the word "Hebrew or Israelite" are interesting. Likewise they use the word "Jew" when they mean to convey a sense of opprobrium. In reality the distinction between these names is not at all of this nature. All three of the words are noble ones, but there is a slight distinction between them, though it cannot always be observed in use.

Hebrew is the oldest name. It is derived either from Eber, the ancestor of Abraham, or from the root which is the same as that name, meaning "to pass over," as Abraham and his descendants passed over from beyond the river Euphrates. A Hebrew is one from the East,

or a descendant of Abraham, the man who passed over.

Israelite comes next in chronological order, being derived from "Israel," the name given to Jacob after he became a prince of God, in wrestling with the Angel at Peniel. The tribes of his sons taken collectively bore that name, which afterward was used especially for the ten tribes when the separation took place between Judah and the other tribes of the northern kingdom. After the captivity in Babylon it was applied to all the exiles.

The word *Jew* is of later origin, and is derived from *Jehudi*, i. e., a Judite, or a descendant of Judah, a member of that tribe, or one of the kingdom of Judah. This word came into use shortly before the Exile, and during the captivity was applied to all the descendants of Jacob, of whatever tribe.

In later history, after the return from the captivity, the Jews themselves used the term "Hebrew" in referring to themselves as contrasted with other nations, and particularly when having reference to their language or their literature. The word "Jew" had regard to those who became adherents of their faith, though not Israelites by descent. The word "Israelite" then came to have rather a national significance, and was used in speaking of the hopes and privileges of the sons of Jacob. We therefore speak of the Hebrew language and literature, of the Jewish religion, and of the glory of Israel as a nation. Of course it is correct to say of one that he is a Hebrew, or an Israelite, or a Jew; but it now is more appropriate to keep in mind the foregoing distinctions in using the words. On the continent of Europe "Israelite" is the more dignified term, in England "Jew" and "Jewish" are more used; and in this country "Hebrew" is the word supposed to be the best.

As a matter of fact "Jew" is a noble word, and it is usually the best word. "Hebrew" is the word for literary matters, and "Israelite" implies national existence and hopes, while "Jew" indicates the faith and the religious character of the people, embodying also all else that is necessary. So many of the Jews have now ceased to use the Hebrew language, and have given up cherishing national hopes for Israel, that the best word for ordinary everyday use is "Jew" and "Jewish." This in general. "Hebrew" for the language, and "Israel" for cases where one desires to bring out the national and prophetic idea.

WAYFARING.

BY HENRY M. MAXSON.

For one who enjoys the water and can take time for it, the most delightful route to the Fair is by way of the Great Lakes. Taking one of the Western Transit Company's steamers at Buffalo on Thursday afternoon, you find yourself on Sunday morning at Sault St. Marie, where a change is made to the boats of the Lake Michigan and Lake Superior Transit Company, which arrive in Chicago Tuesday morning. This trip has much of the novelty of a sea-voyage, and also gives one eight or ten hours to visit Cleveland and Detroit, and two hours at the "Soo" rapids, and at Mackinac Island. If the time at any of the stopping places is not long enough one can extend it at will by stopping over and taking a later steamer.

Another variation of the trip is to take the Cleveland and Buffalo steamers, which leave Buffalo daily, and change at Cleveland to the Detroit and Cleveland steamers for Mackinac,

which stop at a dozen points along the coast of Michigan. From Mackinac there is a choice of a number of routes to Chicago, stopping at one or a dozen places on the way, according to your choice.

How THE importance of this great highway along our northern border grows as one travels over it! After steaming three days from Buffalo to the Sault St. Marie, only to find that it is as much farther to the end of Lake Superior or of Lake Michigan; or after being for hours out of sight of land on Lake Huron, one begins to feel the immensity of these fresh water seas. This impression deepens as he stands here by the canal lock at the "Soo" and sees the endless stream of vessels passing to or from Lake Superior. One unfamiliar with the Lake traffic is astonished not only at the number of vessels that pass, but at the immense size of some of the iron freight steamers used. One that passed this morning was said to contain enough wheat to feed thirty thousand people a year.

Long before you leave your bed in the morning you hear the whistle of the steamers as they pass through the lock; the last thing you hear as you fall asleep in the night is the whistle of the fleet that is still passing, by the aid of the electric light. As the huge lock passes several vessels at once it is easy to believe the statement that the tonnage that goes through the "Soo" in a year is greater than that which passes the Suez Canal. It enlarges one's conceptions of the size of our country to see this immense volume of traffic, and think that it is largely the transportation of the products of our fields, mines, and factories, and is but one of the currents of our trade.

AN old, quaint town, the buildings of varied architecture, straggling along one side of its single street, show that many years ago its dull life was quickened by the breath of commerce; but the impulse soon passed and the town fell back into its old ways, and has been resting from its unusual exertion ever since. The names on the stores, the bills on the fences, have a foreign flavor that adds to the quaintness. An old church, grand in its time, but now distinctly of the past generation, with the priest's house by its side. From the house a charming old-fashioned garden, full of the flowers our grandmothers loved, stretching down to the street, flooded with waves of mallow-blossoms that have beat up against the fence till they have overflowed and sprinkled with stray blossoms the sidewalk in front. One wing of the house shelters a little grassplot that is crossed by a path deep-worn by the constant walking to and fro of a man wrapped in thought. A priest, with mitred cap and flowing robe, paces back and forth, his rosary swinging by his side. His benign and holy face is bent over his prayer-book as he walks, too absorbed to see the three curious American faces above the fence, drinking in the charming scene. Such is our memory of the Canadian "Soo."

How THE names of this region carry one back to the early history of our Western country! Detroit, St. Clair, Cheboygan, St. Ignace, Marquette, and Sault St. Marie,—they all bring up Parkman's glowing account of the heroic missionary work of the Jesuits. As I stand by the side of this great government canal at the Sault and see the the huge steamers pass before me, my eye glances to the rapids beyond and the modern canal disappears, the steamers cease their puffing, the houses vanish, and I

see once more the birch canoes of Father Menard, Father Marquette, and the other noble French missionaries braving the turbulent waters as they went on their missions of mercy three centuries ago.

THE SILVER QUESTION.

Our silver, gold, and paper money, are to-day at par with each other, and one will buy as much as the other, because the government has pledged itself to maintain them at par. The quantity of metal in a gold dollar would be worth one hundred cents any way, whether the government was pledged to maintain it or not. Our volume of money is divided as follows:

| | |
|---|----------------|
| Legal tender notes (old issue)..... | \$ 347,000,000 |
| New Treasury notes (July 14, 1890)..... | 130,000,000 |
| Gold certificates (paper)..... | 143,000,000 |
| Silver certificates..... | 327,000,000 |
| National bank notes..... | 172,000,000 |
| Currency certificates..... | 11,000,000 |

Total paper outstanding.....\$1,130,000,000

The government is responsible for the redemption of all this money in gold, and it has less than \$100,000,000 in gold to redeem it with. Our volume of silver is growing too large for the quantity of gold we have to support it. In three of the great nations of Europe the volume of gold exceeds that of silver, as may be seen:

| | |
|--|---------------|
| France has of visible gold coin..... | \$264,000,000 |
| France has of visible silver coin..... | 251,000,000 |

| | |
|---|---------------|
| Total visible coin of commerce..... | \$515,000,000 |
| Germany has of visible gold coin..... | 206,000,000 |
| Germany has of visible silver coin..... | 56,000,000 |

| | |
|---|---------------|
| Total visible coin of commerce..... | \$262,000,000 |
| England has of visible gold coin..... | 125,000,000 |
| England has of visible silver coin..... | |

Total visible coin of commerce.....\$125,000,000

The above-named nations saw the tremendous burden of silver that was being unloaded upon the commercial world, and they adopted a single gold standard and prohibited the coining of silver, except in limited amounts, and for fractional money. They had not among their population a selfish, grasping class of silver miners, who insisted that the government should buy their metal at the sacrifice of the public interests. Experience had proven to them that bimetallism was impossible, and they believed that the gold in the world was sufficient as a basis for the money necessary to transact the business of the world. Among those nations to-day there exists the most absolute security regarding their money. Here all is insecurity and distrust. Every great nation in Europe, with the approval of their business classes, demonetized silver. At the International Monetary Conference, held last year in Brussels, none of the representatives of the great nations of Europe manifested a disposition to remonetize silver.

The business men of the United States fear that our government will be unable to maintain silver at par with gold if the purchase of the white metal is continued. Every month the government is forced to buy 4,500,000 ounces of silver, and to issue certificates therefor, whether more money is needed or not. Such a compulsory augmentation of the volume of money was never before heard of. To maintain a constantly augmenting money volume at par with gold is something that no government has ever yet been able to accomplish. The silver in a dollar to-day is worth about 54 cents. It is kept at par by the promise of the government to redeem it in gold. Should the volume of silver dollars, or certificates based upon silver, go on indefinitely increasing at the present rate per month, they would inevitably diminish in purchasing power, and the time would soon come when a silver dollar would only buy half as much as a gold dollar.—*Cleveland Leader*.

THE feeling of superiority in the sterner sex is inborn. "Mamma, do you think you'll go to heaven?" said Jack thoughtfully, looking into his mother's face. "Yes, dear, if I'm good," said the little mother cautiously, wondering what would come next. "Then please be good: for papa and I would be so lonesome without you."—*Kate Field's Washington*.

SABBATH REFORM.

THE receipts of the Tract Society up to date, show a large falling off from last year. The fiscal year has already closed. But all those who feel that they have not yet done their duty to the Lord and his cause are invited to send their share of the Lord's money, *at once*.

J. F. HUBBARD, *Treas.*

PLAINFIELD, N. J.

FOURTH of July at the World's Fair, with all its ardor was more worthy the name of Sabbath in this Beautiful City than any Sunday to be found in some sections of an American city. Even Boston, the best governed large city in America, has several sections in which there is no hour, from midday to midnight, or any Sunday, that is not more profaned by word and deed than any hour of any day or night in Jackson Park. The most timid and sensitive woman can walk along at any time in Jackson Park without seeing or hearing aught that is rude, profane, or vulgar. The Columbian Exposition has taught the world that it is possible to have one-third of a million people together on the greatest holiday the world has known, with naught of intemperance, profanity, or indecency.—*Journal of Education.*

THE SABBATH.

BY REV. A. G. PALMER, D. D.

[The following poem may have appeared in the RECORDER some years since. If so it will do no harm to reprint it. The case was then "rested" for a time. We should be glad to know the verdict of our esteemed brother now. But since that cannot be, we also "rest the case"]:

I ask permission to rehearse
The Sabbath argument in verse,
In triplets, compact brief and terse.
It is not needful to explore
The dusty tomes of history o'er,
To prove that two and two make four.
Nor is there need of length of speech,
When positive enactments teach
The institutions that you preach.
'Twere waste of labor to present
The logic of an argument,
To prove what is self-evident
An axiom is what you know
To be the truth exact, although
You cannot demonstration show.
And how could God more plainly say,
Transpose the language as you may,
The Sabbath is the seventh day?
The Decalogue if still in force,
With God's authority its source,
No human power may e'er divorce
The Sabbath, from its hallowed place,
Graved by God's hand upon the face
Of granite tables, for the race.
Numbers, as they index God's dates,
In small or massive aggregates,
Are changeless as the eternal fates.
In heaven or earth there is no dower;
To men or angels, of a power
To change the fraction of an hour.
Days, weeks and years, and ages, vast,
Immutable from first to last,
Are stereotyped upon the past,
If but a mite of time were changed,
Order and fact would be estranged,
And heaven's chronology deranged.
The sacred seventh in numeration,
Fixed by the logic of creation,
Controls the Sabbath legislation.
It were with sacred things to play,—
And with the use of speech—to say,
"God made the Sabbath; not the day."
As if there could a Sabbath be,
Apart the day, which all must see
Were an impossibility.
A Sabbath without when or where
Would be without or praise or prayer,
A mirage worship in the air.
We might as well say in derision,
"The bloody rite of circumcision
Was but an ideal 'conclusion.'"
No; if the fourth commandment still
Be binding on us as God's will,
Then we, its ruling must fulfill.
But is it so? the bare suggestion
Of doubt requires profound digestion;
And is, in fact, the only question,
So here awhile "we rest the case,"
As lawyers say "to find a place
For 'holy rest' in 'truth and grace.'"
STONINGTON, Conn., March, 1889.

AS GOD HATH PROSPERED.

The Editor of the SABBATH RECORDER:

The inclosed note, although not sent for publication, so truly expresses the spirit that ought to ripen into action in all lives, that I give it to your readers, hoping it may stir many others to "go and do likewise." Thousands who are not "lone Sabbath-keepers" might well emulate the sincerity and conscientiousness of Sister Ainsworth.

A. H. LEWIS.

MONROE, Wis., July 24, 1893.

Dr. Lewis, Dear Brother:—I wrote to Mr. Burdick while he was in charge of the *Reform Library* that if I was prospered, ordinarily, I would send five dollars toward the *Library* fund, but if extraordinarily, then it should be my pleasure and privilege to send more. I had hoped to make it ten dollars, but must wait. I send six dollars in this, praying most earnestly that God will multiply this seed sown to the spiritual feeding of the multitudes, and to his name shall be all the glory. May you be abundantly blessed in your labor to advance the truth in the earth; and God give you souls as stars in the crown of your rejoicing. I hope to meet God's chosen ones at the Conference at Milton, as hitherto it has not been my privilege to meet but few who love all God's commandments. Yours for the spread of the truth.

MRS. J. M. AINSWORTH.

CORRESPONDENCE.

SUMMERVILLE, Texas county, Mo., July 20, 1893.

Rev. A. H. LEWIS, D. D., New York.

My Dear Brother:—Yours of June 22d is at hand, and I take great pleasure in answering it, though I have delayed near a month.

You, as Editor of the *Outlook*, are the first Seventh-day Baptist with whom I ever corresponded, and I rejoice and am exceeding glad that I had the privilege of reading the *Outlook* and becoming acquainted with Sabbath keeping Baptists. You have not heard very much about what I am and what I am doing, but I want you to know that I am an uncompromising Seventh-day Baptist so far as I have learned what is necessary to be one. I also wish to inform you as to the prospects of the Sabbath cause around me.

I have received from Rev. J. G. Burdick and others many tracts on the Sabbath question and have distributed the same. The Sabbath has been talked over among the people by me, Brother Skaggs, Brother Rutledge and others, till the people have become, to some extent, solicitous concerning the Bible teaching on the subject. I have presented the Bible teaching on the immutability of the ten commandments, publicly, to the people and they are anxious to know more on the subject.

The trouble over the opening of the World's Fair, the publication of the Pope's Bull claiming the United States as his own, etc., have caused the editor of our local paper to solicit from me articles on the Sabbath question, and I have furnished him some which he has published.

A week past, I was in his office with two copies of the *Evangel and Sabbath Outlook* which I left with him, he promising to get up an exchange of papers with you so that he might copy select articles on the subject of a National Sabbath law, as well as the Sabbath.

Our local paper is called *The Current Wave*, and the editor is bitterly opposed to legislation on the Sunday question, or any other point of religious faith.

My opinion is that this portion of country is now in proper condition for evangelistic work by Seventh-day Baptists. May the great and allwise God abundantly bless you and all other servants of his, and enable each to put forth

every laudable effort, coupled with such faith, zeal, and energy as will cause multitudes to lay hold of the promises and commandments of God, to the honor and glory of his great name. May he also select such as he will, and fill them with the Holy Spirit and send them into this part of his heritage, for the harvest is ripe but the laborers are few.

My dear brother, pray for me, that I may spend the few remaining days I have on earth in the faithful discharge of every duty. Oh ask the good Lord and Master to loose my stammering tongue and give me burning words that I may speak the good news and glad tidings of great joy to poor, lost and ruined souls! That I may tell them of the love of the crucified Son of God, and bring to their minds some of the joys that await all the faithful in Christ Jesus. Yours in the faith,

T. G. HELM.

ENCOURAGING WORDS.

Since the "sending back item" appeared in the RECORDER the editors have received many encouraging words, among which are the following: "Tell the Western Editor 'thank you,' but don't be too sure about that 'Western man' who did not send back *The Evangel and Sabbath Outlook*."

To Dr. A. H. Lewis, D. D.:—I desire to thank you for that pointed article in this week's RECORDER. I say "pointed," because it is to the point; true, too, every word of it, and deserved. My endorsement will not make it any truer, but it does me good to say a hearty "Amen." I sincerely hope that those ringing words, and more in the same meter may be burned into the hearts and consciences of our people, and made to tell upon our zeal and efficiency in the cause of our Master. The Lord bless you."

Dr. A. H. Lewis, Dear Sir:—I trust the editors of the *Evangel and Sabbath Outlook* will pardon me if I seem to intrude, but I feel indignant to think that the paper has received from any, the treatment referred to in the RECORDER, and would like to say that there is at least one family where it is read and appreciated; where it comes as a welcome friend, and is a help in spiritual life.

I know, among our own church here, others who receive its visits as gladly, and for one, I wish that every person in the denomination (especially among the young people) who has the same friendly feeling for it, would express those feelings to the editors, and I am sure they would be encouraged by the army of loyal friends, and would find that those who refuse to read the paper carefully are a mere drop in a very large bucket.

The Evangel and Sabbath Outlook does not seek commendation for its own sake. But it represents the attitude of Seventh-day Baptists in their relation to the cause of Christ and of Sabbath Reform so essentially that the attitude of the readers of the RECORDER towards it, is a positive and significant index of their feelings towards the work of missions and of Sabbath Reform. "Straws show which way the wind blows;" and when the wind "does not blow at all, straws lie still until the dust covers and buries them. Few things are worse than stagnation.

A. H. LEWIS.

100 BIBLE HOUSE, July 25, 1893.

LIFE is too short to be spent in registering wrongs.

THE pulpit is not losing power, but some who attempt to fill it are.

CHRIST could charm men only as he was "lifted up," and his followers must draw men in the same way.

MISSIONS.

FROM THE NEW SECRETARY.

Dear Friends:—It is with great trepidation that I accept the Corresponding Secretaryship of the Missionary Society, from the fact that I am to follow one who has filled that position with great ability and success for over seventeen years, and has ripened in the work. To him as leader, we owe, largely the great growth in those years which has been made in missionary spirit and interest among us as a people, and the present advanced steps we are taking, in mission work, at home and abroad. I am very grateful for his words of confidence and commendation.

I have greater trepidation in accepting the position, in view of its great responsibilities and duties, the great opportunities now widening before us, the increasing magnitude of the work, and a deep sense of my own unworthiness and inadequate qualifications.

It is a work worthy of the highest ambition, the noblest endeavor, the deepest loyalty, and the greatest devotion which any man can possess or give. It is my purpose to bring to it whatever of experience and knowledge I may have of the fields and the work; all the power I may possess; a broad, progressive, and enthusiastic missionary spirit; earnest study and conscientious hard work.

I congratulate myself in having such wise counselors and co-workers in the Board,—men prudent, loyal, broad, and possessed not only of the Christian life and love, but of a warm, earnest, missionary spirit. I believe there is also, back of me, a people who are coming up grandly to a true and broad conception of their mission; who will give to it themselves and their means as they never have before, and whose confidence and co-operation I hope to have. If I have any line of policy, it shall be to hold the forts all along the lines, put out the advanced posts, push evangelization and Sabbath Reform, hand in hand, with all the power God and the people shall give us, praying for wisdom from above and the endowment of the Holy Spirit. Faithfully yours,

O. U. WHITFORD.

ALFRED CENTRE, N. Y., July 28, 1893.

CORRESPONDENCE.

WITTENBERG, South Dakota, July 16, 1893.

In my last I told you that I was going to Westford to visit the Sabbath-keepers there, and so I did. I found there five families who belonged once, when abroad, to the Lutherans, but having been converted to the Sabbath and coming here they joined the Adventists; but did not stay with them very long. As soon as they found out the erroneous teachings which, as the people told me, the Adventists are hiding from those whom they want to join their church, they departed from them and are now standing alone. I held there one meeting only, on account of the work that the people are crowded with at this time of year. I stayed there one day and visited those families, telling them about our belief. But the most of these people are quite strict in the doctrine of feet-washing.

On Friday evening we began our meetings here. Brothers Leveen, from Parker; Pearson, from Chicago, and Swendsen, from Centerville, South Dakota, were with us. The meetings were, thank the Lord, blessed ones. Every one present could see the spirit of God moving and stirring the hearts of the people. Thus a good many earnest and hearty prayers were heard

after the usual preaching. I can hardly describe the gladness, the pleasure and joy that were manifest in the little school-house on the prairie on the Sabbath-day. If you or some other of our people from Alfred could be there you would realize how needful and how helpful the encouragement by visitors is to the lone Sabbath-keepers.

I don't intend to write a full account of the meeting of last Sabbath for Bro. Pearson will speak about it. But I want to say herewith that the people concluded that two brethren from here should be at our Conference and speak there all they wish to say about themselves in regard to their joining our denomination.

A collection of \$6 68 was made for missionary purposes, and at the suggestion of Bro. Swendsen will be used for Bro. Van der Steur's work.

We shall not have any meetings here this week for the people are crowded with work in the field. But I shall visit several families who live around here and could not be present at the meetings. Thus I shall not stay here longer than next Sabbath.

I would like to hear from you between now and next Sunday what you think about going to Kansas. Hoping I may be remembered in your prayers, I remain,

Yours in Christ,

I. CH. REINES.

FROM JOHN BAUMBACH.

WITTENBERG, South Dakota, July 12, 1893.

The peace of God be with you all. Amen.

Dear Brother Main:—What we have to say herewith is this, that thanks to the Lord, all of us are well and we wish you the same. My intention with this letter is to let you know that Brother Reines arrived here on the 7th inst, at 7 o'clock in the evening.

On Sabbath morning all the brethren assembled and Brother Reines preached to us, by which we were blessed. After the morning services were over Brother Heinrich B. led the Sabbath-school and Brother Reines made some very good remarks which revived the Sabbath-school. In the afternoon Brother Reines gave a discourse which pleased the brethren very much. They prayed and thanked God for sending this brother here. The evening after the Sabbath we had another meeting and so many came that there was no more room to stand in the house, and many stood out doors. After preaching by Brother Reines many precious testimonies were given, several of these good testimonies were uttered by First-day Baptists.

Sunday morning Brother Reines and I went to the First-day Baptists, I spoke to them about letting Brother Reines preach to them and they assented. They were very much pleased with his preaching. Brother Reines distributed some Sabbath tracts in English. One of them invited Brother Reines to his house and another invited me. These brethren told us that they believe just as we do, except that they keep Sunday, but they said, "We are not against the Sabbath of God, and whenever you organize we will join you and keep the Sabbath." On Sunday evening we held another meeting in the school-house, which was crowded with people. On Monday evening we again assembled and Bro. Reines preached to us.

On Tuesday Brother Reines and Brother B. went to Westford to stay there with the brethren the remainder of the week. We expect Brother Reines back by next Friday evening,

for we hope to have with us next Sabbath a brother from Chicago, O. W. Pearson by name, and another from Centerville, and also Brother Isaac, from Parker, and many others from near and far, and then we shall organize. May the Lord help us to fulfill his will.

We all greet you with heart greetings and pray you to remember us in your prayers.

FROM M. B. KELLY, JR.

STONE FORT, Ill, July 18, 1893.

We are having a good meeting here at Stone Fort. Although farmers say there was never a busier time known here, still we are having large congregations every night. I think I never saw a deeper spiritual feeling in my life than seems to pervade the entire congregation. Many are seeking Christ.

Twenty-five to thirty are expressing desire to become Christians, each evening. Several have already found Christ, one having come in this morning since I began this letter to tell us that she was satisfied.

Surely the Lord is able to do great things, and we are expecting great things here. The Milton Quartet are doing valiant work for the Master. Pray for us that the Lord's power may be made manifest greatly through the weakness of weak men.

FROM F. F. JOHNSON.

STONE FORT, Ill., July 27, 1893.

We are having a glorious revival at the "old town," some fifteen conversions. Glad that Bro. Van Horn was sent here. The quartet is doing a good work. It is the general desire that Bro. Van Horn remain with us on this field. He is a great worker and organizer.

In addressing the recent Free Church Assembly, Dr. Laws, of Africa, called attention to an incident which is worth remembering, namely, that on the banks of Lake Nyasa, which a few years ago were the habitations of cruelty, there are to-day Christian schools with 150 teachers and 7,000 scholars.

Two interesting illustrations of the permanence of Christianity are given by Dr. Cairns:—

It was the saying of Voltaire that Christianity would not survive the nineteenth century. But what has the nineteenth century not done for Christianity? It has sent the gospel anew into all the world. It has gathered in the islands of the South, and shaken the mighty pagan faiths of India, China and Japan! It has stirred up its missionaries from the far West to preach the old faith in Egypt and in Palestine, and where the disciples first received the Christian name! It has devoted its noblest children to face death for Christ in depths of Africa which Voltaire never heard of, and it has even employed the press in Ferney that printed his own works—and it may be this very prophecy against the gospel—to publish in new tongues the true oracles of God!

"I have now," says Thomas Paine, at the end of the first part of his 'Age of Reason,' written about a hundred years ago, "gone through the Bible as a man would go through a wood, with an axe on his shoulder, and fell trees. Here they lie, and the priests may, if they can, replant them. They may perhaps stick them in the ground, but they will never make them grow." Some time ago, I wanted a copy of the work from which this extract is taken. I had difficulty in finding one in the capital of Scotland; and it might have been the same in Philadelphia; while it is not too much to say that for every Bible that was in Scotland a century ago there are now twenty.—*British Weekly.*

EDUCATION.

UNITED STATES Commissioner Harris states that returns from jails and prisons in seventeen States, of which fourteen are Western and Middle States, show that 4 per cent of the population furnish 25 per cent of the crime, and that 96 per cent of the at least partially educated in the community furnish only 75 per cent. The illiterates, therefore, furnish eight times as many in proportion as those who can read and write.

A WEEK is a reasonable time for a teacher to attend the World's Fair. The Liberal Arts Building is the most important. The foreign buildings need some time. In place of the Horticultural and Agricultural Buildings, visit the State buildings of Washington, California, Kansas, Illinois, and Iowa. Visit the Mines and Mining Building, Machinery Hall, Transportation Building, Liberal Arts, Forestry, Government, Woman's Building. Go through by evening the Electricity Building. In the Plaisance see above all else the Street in Cairo, and ride in the Ferris Wheel. Spend at least two evenings on the grounds. Take frequent rests. Once in two or three hours, if weary, eat a fresh-made sandwich and drink a glass of milk or something of the kind. Never get weary. Stop as near the grounds as possible, and on as quiet a street as you can find.

SCHOOL commencements in this country are undergoing a change. Three types of them are now prevalent. One consists of exercises by the graduating class, interspersed with music. Another consists of an address by some speaker from abroad—a sort of lecture. The third combines these two forms, presenting two or three addresses from the class and a lecture. Perhaps the variety is valuable. It may be that something is gained in popular interest by varying the exercises from time to time. We confess, says the editor of an educational journal, to a feeling of regret at the disappearance of the old-fashioned class exercise. It is appropriate that those who have completed their course of study should come before the public. People wish to see and hear them, and the exercise is useful to them. But the most important thing is that this annual festival of the school should not lose its hold upon the people, as it is liable to do if the addresses of the graduating class be wholly abandoned.

PRACTICAL.

Mr. Editor:—Much is said in these days about a *practical* education. Learn what will be of use; do not waste time in getting knowledge that cannot be turned to account; seek just what will be of practical value; and so on, many people say. They forget that a chief end of education is to develop power to think and speak and write and do the best things everywhere. The following excellent article on "A College Education," from the *Journal of Education*, ought to prove of true practical value to many readers.

A. E. M.

The *Forum* for June made an educational "hit" in securing from Pres. C. F. Thwing, of Western Reserve University, the article upon the relation of a college education to success in life. It is a bit of expert work that is as creditable to the editor as to the author. The study is exhaustive and thoughtful as well as on new lines. Presumably 100,000,000 persons have

already finished the greater part of their life-work in America, and the publishers of Appleton's *Encyclopedia of Biography* have had a large force of experts looking for those who have done anything worthy the attention of their fellowmen. The search has been thorough not only through history but among those now on the stage of action, and they have found 15,142 persons whose inheritance, personality, or deeds entitle them to a place in their gallery of Americans. Of these, 5,326, or more than one-third, are college men. The conclusion which President Thwing draws is that one in forty of the college men of the country attain fame, while about one in ten thousand not thus favored fail to attain it, *i. e.*, the college man starts with 250 times as good a chance as the man without it.

President Thwing goes further in his researches. Of the scientists whom the *Encyclopedia* adjudges famous 63 per cent are college graduates; of the "educators" 61 p. c.; clergymen, 58 p. c.; lawyers, 50 p. c.; physicians, 46 p. c.; authors, 37 p. c.; statesmen, 33 p. c.; public men, 18 p. c.; business men, 17 p. c.; philanthropists, 16 p. c.; inventors, 11 p. c.; artists, 10 p. c.; actors, 7 p. c. President Thwing goes still further in his deductions. Only five per cent of the physicians of the country are college men, and yet of the physicians who are famous, 46 per cent are college men. A very small percentage of the lawyers are graduates, and yet one-half of those who have any "recognition" are college men. Only a fractional part of one per cent of the business men are graduates, and yet one-sixth of all the business men who have attained fame are college bred.

Again, of Harvard's 11,932 graduates, 883 are in the *Encyclopedia of Biography*; and of Yale's 10,586, 713 are there, practically the same proportion, so that of the leading educational institutions it is safe to say that about one graduate in every fifteen will be sufficiently famous to be recognized. The most satisfactory phase of Pres. Thwing's researches and conclusions is that he does not try to prove the college man alone has a chance, or that no one will succeed without a college education, or that every college man is to win fame, but that any person, in any line of life, heightens all the chances of success when he prepares himself for the race by a college training. He admits that the man who wins without it has just as substantial fame, but that he has had to make a race with all the odds against him, a needless weight to be imposed in this day. The parent who does not insist upon, and assist to a college education for each of his children who has any inclination or taste therefor, sends them out into life's contest with a heavy track, wrong-shaped, and mischievously "vehicled." What the kite-shaped track and the pneumatic tire have done for the race records, the best university training does for man or woman. It reduces the record for the same effort.

CO-EDUCATION JUSTIFIED.

Co-education continues to be justified by its results. The last proofs come from University of Chicago. This institution began by opening all its advantages to women. President Harper and the faculty have now announced the awards of fellowships and honors for this year. Of new special fellowships, out of three assigned, women take two. Cora A. Start, A. B., of Vassar, wins that in history, and Alice Edwards Pratt, Ph. M., of the University of Chicago, receives that in English. Of the applicants for honors there were two-thirds more men than women. The examinations were identical, and the examiners did not know whose papers were before them. As a result, Elizabeth Cooke, of the University of Michigan, wins the fellowship in physiology. Susan Rhodes Cutler, of the Western Reserve University, that of romance, languages and literature. Antoinette Ely, of the University of Cincinnati, the fellowship in Latin. Myra Reynolds, from Vassar, takes that of English. Emily James Smith, of Bryn Mawr, that of Greek. Madeline Wallin, from the University of Minnesota, receives that of political economy. Harriet C. Brainerd, of Cornell, a fellowship in English. Cornelia M. Olapp, of Syracuse University, is the winner in

biology. Maud Wilkinson, of Wellesley, is winner in English. A fellowship in mathematics has gone to Mary Frances Winston, of the University of Wisconsin. Vassar, in the person of Helen Honor Tunnicliff, wins a fellowship in political science. Under the circumstances, there could have been no favoritism. The studies for which these honors were given were no child's play. The old cry of the intellectual inferiority of women must cease before the proofs which come with opportunity.—*The Woman's Column*.

MISS E. P. HUGHES, principal of the Normal Department of Cambridge University, England, is in this country studying education institutions and measures.

THE largest class ever graduated from an American college or university was sent out from the University of Michigan this year. It numbered 731, thirty-two larger than the class of '92.

DR. W. G. ANDERSON, of Yale College, Director of the Chautauqua School of Physical Culture, says that physical training is in its infancy in America, "general interest in the subject having arisen only in the last six years."

EX-PRESIDENT HARRISON is already at work on his course of lectures on international law, which he will deliver at the Stanford University in California next October. When completed and delivered the lectures will be printed as a text-book on the subject of which they treat.

THE recent action of the School Board of St. Paul, Minn., in fixing the same scale of wages for teachers of both sexes in the public schools of that city, is in line with the policy adopted by the school authorities in various parts of the United States and Great Britain. It ought to be the rule everywhere.

THROUGH the generosity of a friend of Cornell University, and the efforts of Professor Hewett, the library of Professor Zarneke, of the University of Leipsic, has been purchased and presented to the University. This collection embraces more than eighteen thousand volumes and is said to be unequalled by any private library in Germany.

COLLEGE ATHLETICS. — The Faculty of Rutgers College do themselves and the venerable institution rare credit in dismissing for deficiencies eight freshmen who acquired considerably more brawn than brain. It is quite time to cry a halt to this over-devotion to athletics; and we shall be glad if the example set by Rutgers shall have its effect upon other institutions where such an example seems to be needed.—*Christian at Work*.

IT is worth remarking that in spite of the devotion of Yale College to athletics, and of the somewhat monotonous success of her efforts in that direction, the Yale valedictorian of this year scored the highest average of scholarship that has ever been made at New Haven. So it seems at least that the diligence of some men in running foot-races, and of others in various exercises of field and flood, affords no insurmountable obstacle to co-incident exploits in scholarship by gentlemen who are minded that way.—*Harper's Weekly*.

I PLUCK an acorn from the greensward, and hold it to my ear; and this is what it says to me: "By and by the birds will come and nest in me. By and by I will furnish shade for the cattle. By and by I will provide warmth for the home in the pleasant fire. By and by I will be shelter from the storm to those who have gone under the roof. By and by I will be strong ribs of the great vessel, and the tempest will beat against me in vain, while I carry men across the Atlantic." "O foolish little acorn, wilt thou be all this?" I ask. And the acorn answers, "Yes; God and I."—*Lyman Abbott*.

WOMAN'S WORK.

DR. ELLA F. SWINNEY-AT WESTERLY.

The Woman's Society of the Pawcatuck Church tendered a reception to Dr. Ella F. Swinney during her late visit to Westerly, which was one of the pleasantest social events in the history of the Society. The spacious church parlors were beautified with easy chairs, rugs, pictures, screens, and other furniture and adornments of a homelike appearance, and were tastefully decorated with palms and flowers, the floral effects being the work of the efficient Floral Committee of the Y. P. S. C. E.

At six o'clock on Sunday evening, July 23d, Dr. Swinney met the women of the church and congregation, and in an informal talk, during which every one had the privilege of asking questions, gave a great deal of information about her work in China, and displayed a number of most interesting Chinese curiosities. The women of the church feel that this talk has been of the greatest value to them, and that it has given them an insight into our mission work which they never before possessed. Dr. Swinney is a delightful talker and has a particularly clear way of explaining difficult and little understood subjects. There is no doubt that there will be a larger enthusiasm for our China Mission manifested by the Westerly women in the future, as the result of Dr. Swinney's visit.

At a little after seven o'clock there was a general reception at which there was a large attendance of young and old. Every one was presented individually to Dr. Swinney and received her cordial handshake and pleasant smile. When all had been introduced, refreshments were served, and a social hour closed the evening's ceremonies. It was an evening which the Westerly people will not soon forget on account both of the pleasure and profit there obtained.

A. N. D.

CONFERENCE OF WOMAN'S MISSIONARY SOCIETIES.

No 1 CONGREGATIONAL HOUSE, }
Boston, July 19, 1893. }

To the World's Committee of Woman's Missionary Societies:

Dear Friends:—The responses to the letter of your Chairman of March 27th, with a reference to a Conference of Woman's Missionary Societies to be held in Chicago, September 29th and 30th, were all favorable to the tentative programme given in the letter. Numerous topics and suggestions have already been received. As it was not practicable to bring all the members of our Committee together for the arrangement of details, it seemed best to place these in the hands of representatives of the Methodist, Baptist, and Congregational Societies, whose headquarters are in Boston. These ladies have had several meetings and have endeavored to carefully follow the suggestions received from different members of the Committee, and they beg leave to submit the following programme for your approval. Some names of those who take part will need to be added later:

FRIDAY, SEPTEMBER 29TH.

Morning session at 10 A. M., Mrs. Judson Smith, of the Congregational Board, in the chair. 1. Devotional exercises. 2. Ten three-minute reports from different societies. 3. Paper—Evangelistic Work in the Foreign Field, by Miss Sparks, or some other lady of the Methodist Board. This will include questions such as the relative importance of evangelistic and educational work, whether native women

should be urged to unite with churches when it involves separation from their families, the best methods in training Bible women, in house to house visiting, and touring. 4. Discussion. 5. Paper on Medical Work, by Mrs. Isabella Bird Bishop, from England. 6. Discussion.

2 P. M. Session for Home Missions, Mrs. Darwin R. James, of the Presbyterian Board of Home Missions, in the chair. 1. Ten three-minute reports. 2. (Methodist) Paper—How can we best create and sustain an interest in Home Mission work among the women of our land? The best plan for enlisting the women in the churches. How can church members be aroused from lethargy to action in the work? Why should women be specially interested in Home Missions? 3. (Congregational) Paper—How best to combine Educational, Missionary, and Industrial training on Home Mission fields? 4. (Baptist) Paper—The Scriptural basis in giving. Proportionate giving. 5. (Reformed) Paper—Does Home Missionary work receive the attention and support that it should? The relation that America's Home Missionary work bears to the world.

SATURDAY, SEPTEMBER 30TH.

Morning session at 10 A. M., Mrs. A. J. Howe, of Chicago, Honorary President of the Western Baptist Board, in the chair. 1. Devotional exercises. 2. Ten three-minute reports from different societies. 3. Paper—Work for Foreign Missions among Young People in the home churches, by Mrs. N. M. Waterbury, Secretary of the Woman's Baptist Board of Missions. This will include the relation of Christian Endeavor Societies, King's Daughters and Student Volunteers, to the Boards, as well as general work among the young. 4. Discussion. 5. General Discussion of methods (1) as to conducting meetings, raising money, missionary literature, the securing of missionaries, their preparation for work.

2 P. M. Mrs. J. R. Hitt, of Evanston, Ill., in the chair. 1. Ten three-minute reports from different societies. 2. Paper—Evangelistic Work in the Foreign Field, by Miss Ella McGuire, Missionary of the Presbyterian Church in Japan. This will include the spiritual influences of education, the question of government aid, the advantages of industrial schools and kindergartens. 3. Discussion. 4. Question box, or topics selected during the meeting.

It seems very desirable that the above should be embodied in printed programmes early in August. Will you please let me know before August 1st your opinion of the programme, and how many of the printed ones you would like to distribute in order to advertise the meeting among your constituency.

May we also ask your co-operation as follows:

Will you send me by September 1st the list of delegates from your society, with their addresses, the names of six ladies who may be relied upon to take part in devotional exercises and in discussions, whether delegates or not; the name of the lady who will give your report, and of the missionaries of your society who expect to be present. The reports could be of reasonable length with a view to printing them afterward, but an abstract should be prepared to be read which should certainly come within the three minutes allotted.

Will you please give your opinion as to whether it will be best to have a stenographic report of the meeting to be afterwards printed, and will you tell me how many you would wish to purchase for your constituency. The price of the report would largely depend on the number ordered.

As it will be exceedingly difficult to know before the meeting what its exact expense will be, will you please see that the delegate who gives your report is authorized to pay the amount due from your society. At present we know of no expenses except for the printing of programmes, and the stenographer, if it is decided to have one, but it is possible that others may arise.

Will you kindly see that the Conference is thoroughly advertised in all your denominational papers, and in the periodical issued by your society.

The success of the Conference will depend largely on the number and kind of delegates present, and we would most earnestly urge that the utmost pains be taken to secure the attendance of the full number—two from the executive officers and one delegate for every hundred auxiliary or local church societies—and those who will ably represent your organization.

Asking your earnest and continued prayers for divine guidance and blessing for the meeting.

Very sincerely,

ABBIE B. CHILD,

Chairman of World's Committee of Women's Missionary Societies.

RESOLUTIONS.

Resolutions on the death of Mr. P. A. Burdick, adopted by the Women's Christian Temperance Union of Alfred Centre, N. Y., of which Society he was an honorary member:

WHEREAS, Our heavenly Father, whose wisdom and love we cannot question, has deemed it wise to remove from us our esteemed brother and co-laborer, Phineas Adelbert Burdick, who passed to the heavenly rest July 3, 1893, therefore be it

Resolved, That by his death we have lost an honored, loyal member of our Union, one whose sympathies were always with us, who helped us with voice and pen, and whose financial support and earnest prayers were ever given for the success of our work; although words are inadequate to express our sense of loss, and our deep sorrow that one so broad in his sympathies, so helpful and uplifting in his influence, has been taken from us; yet we would place on record our appreciation of his work and worth.

Resolved, That his life of devotion to the cause of gospel temperance and the saving of the fallen, was an inspiration to us, and a prophecy of the ultimate success of the cause for which we labor; that in his success in winning men from the power of intoxicants and other vices, we see revealed more fully the truth that man is, in a large sense, his brother's keeper, and a foregleaming of the glad day when the strong shall place his strength over against his brother's weakness, and help him to stand firm against the powers of evil.

Resolved, That though we mourn his loss, and that he was so early called from his noble work here, yet we thank God that he lived to accomplish so much for the cause of temperance, so much that was helpful to the weak and erring, the influence of which will go on multiplying its power for good in the lives of those whom he has helped to rise above temptation. May his mantle fall on many who shall go on with the work he has laid down, till temperance, purity, and righteousness, shall triumph, and victory perch upon the banner of reform.

Resolved, That we proffer our sincere sympathies to the bereaved family, praying that our heavenly Father may reveal to them his tender love and compassion, and his power to comfort and sustain them in this hour of their deep sorrow, that they may bow in submission to his will, knowing that he does not afflict in anger, but in love.

Resolved, That these resolutions be published in the SABBATH RECORDER, and that an engrossed copy be given to the bereaved family.

COMMITTEE.

"PAPA: "Mercy! what an interrogation point you are! I'm sure I didn't ask such strings of questions when I was a boy."

Little Son: "Don't you think if you had, you'd be able to answer more of mine?"

HISTORICAL & BIOGRAPHICAL.

RELIGIOUS EXHIBITS AT THE WORLD'S FAIR ON SUNDAYS.

All these exhibits are by churches and other organizations of the Protestant faith. It has been interesting to notice the different appearances of these exhibits on Sundays, while the Fair was not closed on such days. Several of these have been as open as at other times in the week, but have had no attendants in charge, and no placards at the entrance stating that they were closed. This has been the case with the American Bible Society, the Methodist Episcopal Church—South, the Swedenborg Church, the Norwegian Church, and the Presbyterian Church, whose exhibit had not in the main been exposed during the Fair. The Unitarians had a tablet in front, saying, "An open Sunday: The Sabbath was made for man," but no attendant. A portion of their exhibit was covered by cloth.

The following were either closed or covered with canvas, having placards giving reasons for so doing: The Methodist Episcopal Church and Epworth League, "Remember the Sabbath-day to keep it holy;" the Congregational Church, the Young Men's Christian Association, the National Christian Association, and the National Temperance Society, "Closed on the Lord's-day." The American Tract Society, Chicago Woman's Education Union, "Closed on Sunday," the last with the verses from Isaiah 58, which begin thus, "If thou turn away thy foot from the Sabbath," etc. Some one had written underneath, "This is said of the Bible Sabbath, not of Sunday."

The Church of Christ (the Disciples), and the United Brethren in Christ simply closed or covered their exhibits, without any notices in regard to Sunday. The Society of Christian Endeavor placed conspicuously on the canvas enclosing their articles this statement: "This Exhibition closed out of respect for the Law of God and Regard for the Best Interests of Man." A stranger, looking one Sunday at the card, ejaculated, "What a falsehood! the Law of God for keeping the First-day, instead of the Seventh, as a Sabbath! Don't those people know better?"

Last Sabbath, the day before the Fair was closed by order of the Directors, Prof. Edwin Shaw, who is now in charge of the religious exhibit of our people, caused the following to be placed all day on the table in front of our articles: "Closed on the Sabbath: The *Seventh-day* is the Sabbath." Ex. 20:10. Of course, this exhibit has been opened and attended on all Sundays when the Fair has not been closed. Very many have called on those days, and made various remarks, such as these: "Am glad to see you are opened to-day;" "Were you shut up yesterday?" "You are the only ones keeping the true Sabbath;" "Good, you are standing by your guns," said a Tennessean; "You have a very bright and interesting exhibit for any one to see on Sundays' as well as other days." "Please give us some of your literature for keeping Saturday." "I never heard of such a church before; I am astonished, what, don't you observe Sunday?"

WE mourn for the awful waste that goes on in the world, the extinction of species, the myriads of seeds that never germinate, of blossoms that fall in their perfection, and of fruits that never set or ripen. But there is no waste equal to the waste of human life.

CLOSING OF THE COLUMBIAN EXPOSITION ON SUNDAYS.

Yesterday this World's Fair shut its gates to visitors, not to workmen and exhibitors, by order of the Directors. For over two months it had opened them on Sundays to all comers, "in response to urgent appeals from persons and organizations representing a large majority of the public, as well as from stockholders of the corporation, and also in accordance with a resolution adopted by the City Council of the city of Chicago." Why this change?

Two reasons are given by those Directors in their recent action. The first is expressed by them as follows: "It now appears, by the actual admissions, that the general public do not, by their attendance, manifest a desire that said Exposition should be kept open to the public each day of the week." In fact, the attendance has been only from one-third to one-half as much as on any other ordinary day. This result, which was a surprise to the Directors, can be easily accounted for. Undoubtedly, very many of the First-day churches have persuaded a large proportion of the public mentioned above not to appear at the Fair on Sundays. Again, a vast majority of the exhibitors of all sorts of articles on the grounds refused to second the authorities by displaying their exhibits on those days. The only remarkable exception to this state of affairs was found in "The Midway," which contained many of the foreign and the home places of amusement, and which was patronized so largely on Sundays. Elsewhere the persons employed in the various exhibits are doubtless weary after their six days' work, and demanded a day of rest and recreation, and, in some cases, of worship and religious instruction. Besides the non-display of so many articles in very many of the Exposition buildings, as well as of the State and foreign buildings, several of these buildings were shut on all Sundays. As a consequence the mass of workmen who were expected to be at the Fair at that time did not come. One of them remarked to the writer, "What's the use? If I go I can see only a small part of the Exposition." An intelligent German, who is interested in an outside resort for amusement, said: "On Sundays the people who believe in an open day, especially those who have been employed at hard work during the week, require rest and enjoyment, and do not wish to tax their minds by looking at the exhibits on the Fair grounds, and so they visit the parks of the city, to enter which they do not have to purchase tickets, or they take rides about the city and on the boats, and attend picnics. While the Fair was not largely attended many streets on Sunday afternoons and evenings were thronged by goers and comers, city people and country people, evidently not on their way to the churches.

The second reason given by the Directors is this: "It further appears that the number of laboring men and women whose services will be necessarily required to keep the Exposition open on Sundays is disproportionate to the number of visitors on said days." This number would reach sixteen thousand, and the receipts at those times would not justify the Directors in incurring the extra expense of continuing the opening of the Fair. The interests of the public in the enterprise would not properly encourage such sacrifices on the part of the Directors.

The decision of the United States Circuit Court of Appeals, with Chief Justice Fuller presiding, sustained the legal right of the Directors to open or close the Exposition on Sun-

days, according to their wishes. The action of Congress requiring this closing of the grounds on the receipt of a sum of money voted to the Directors, laid no obligations upon this Board to conform to this action, after Congress withheld a portion of this money. It was considered that the government first violated the terms of agreement.

Please notice some of the significant points in this transaction. The Directors nowhere call Sunday a Sabbath, or even Lord's-day. Their action is not taken with reference to honoring or observing that day as a time of sacred rest and worship. They do not show any deference to the will of Congress in setting aside, by law, the first day of the week for religious observance. The whole action of that body in requiring the Fair to regard Sunday as a Sabbath is thus nullified. The people of the country, as a rule, will not uphold the general government in ordering any day to be kept sacred for even the supposed ends of Christianity.

SERVICE AND PRAISE.

BY JACOB BRINKERHOFF.

How dear to my heart are the joys of salvation!
The hope of redemption through God's saving grace!
His mercy so boundless, his love so amazing,
It calls for our service, it calls for our praise.

How dear to my heart are the joys of God's service,
To engage in his worship and join in his praise,
With others who love him and hope for redemption,—
We're strengthened in spirit, our anthems we'll raise.

Dear Saviour and Lord, thou art worthy of reverence!
Our souls are all glowing with love for the theme,
Salvation so glorious; may faith be sufficient!
Come quickly, Lord Jesus, oh come and redeem.

The service of God affords us real pleasure.
We're peaceful in Jesus; no longer we fear
The just condemnation of sins unforgiven,
He's purchased our pardon, from guilt we're now clear.

Blessed Saviour, our King, our peace, our salvation!
Thy praise we will publish in joyful acclaim;
Our lives we are giving in cheerful devotion,
Ascribing all honor to Jesus' dear name.

WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., July 28, 1893.

The wheat export from June 9th to July 14th this year amounted to nearly 23 million bushels, and for the same period last years to only about 17 millions. The corn export for one week this month was about 1.2 millions against .59 for the same week last year. Hay is being exported to Europe at about \$16 per ton. Simultaneously gold has begun to be imported. These facts may not stand as direct cause and effect, but they suggest that if we buy more than we sell we have a balance to pay, and that if we have to pay a balance it must be in money that our foreign creditor will accept and *vice versa*.

The trouble just now is that foreigners are afraid of our future currency and are making haste to sell our bonds and stock and other property held by them, and get their money out of the reach of our legislation. And home capitalists, large and small, are acting in similar manner, while bank depositors are afraid of failures and withdraw their deposits. All this means "No Trust."

Manufacturers are also timid and are cutting down production, not daring to accumulate stock because of uncertainty as to future tariff legislation. The public withhold usual orders for the coming year and the manufacturer is only prudent to stop expense. Thus in Manchester, N. H., the greatest cotton mill of the world stopped work. This mill has been employing 8,000 people and consuming 6 million

pounds of cotton monthly and paying wages \$225,000 every month. The stopping of such business affects the whole country. It compels economy, retrenchment and idleness, and this affects other business and contraction goes on in continually widening circles.

Silver purchase by the Treasury is temporarily postponed because it is said little is tendered at the market price, the government offering 71½ cents per ounce without takers. In 1878 the Secretary of the Treasury bought 6 millions of silver in London because he could save money by it. This brought the home producers to terms and they quit trying to bull the world's silver market. In 1873 a United States silver dollar was worth 103 cents. Prior to that date the silver in a dollar was worth more than its face, so that only 800 millions had ever been coined from the foundation of the government. Since 1873 the amount of silver in the world has been doubled and its value approximately halved. The silver men say this reduction in the value of silver is due to legislation, and the anti-silver men say that it is due to enlarged production. The silver men say, "Let the government coin silver at the old ratio and the value of all the silver in the world will rise to the old standard." The anti-silver men say, "In that case its value will not rise, but the surplus silver of the world will flow this way and force out gold," and that we shall be obliged to pay our foreign debts in silver at the rate of about two dollars for one.

A compromise. It is proposed to amalgamate gold and silver in the currency. If equal values of gold and silver be put in coin there will not be enough gold to color the silver. If the gold be all put in one spot it would occupy but from one-sixteenth to one-twenty-fifth of the surface, and would be too small, even in a dollar, to be seen even in the best light and by perfect eyesight. The experiment was tried when Sherman was Secretary.

CAPITAL.

SUPPLICATION.

BY A. E. WENTZ.

Pray, Father, pray! Life's tempest wild,
Beats round thy weak and wayward child.
Though hell's allurements dazzle, blind;
Help him again the path to find.
The path by ransomed sinners trod,
The path that upward leads to God.
O, blessed Christ! forsake him not;
The flesh is weak, the world is strong.
And so he yielded and forgot.
Lord Jesus, cover every wrong.
Pray, speak to him, thy face reveal,
And Satan's host shall backward flee.
Ere death shall set his icy seal
Pray, Father, lead him back to thee.

CORRESPONDENCE.

MILTON, Wis., July 28, 1893.

To the Editor of the SABBATH RECORDER:

There have been statements made here recently that a number of persons who have been planning to attend the General Conference this year are now hesitating about coming, fearing the attendance may be so large their friends will be unable to take care of the number, or overtax themselves in so doing.

No such apprehension in anywise exists here; on the contrary, our only anxiety is lest the attendance may not be as large as we desire and have made arrangements for entertaining. The Milton people are anxious for a very large gathering at this year's anniversary, and in behalf of them I wish you would, through the RECORDER, urge every Seventh-day Baptist interested in our denominational work to come to Conference this year.

W. H. INGHAM, *Chairman Con. Com.*

COME TO CONFERENCE.

The people of Milton are making arrangements to entertain the largest attended Conference ever held in the West; and they will be disappointed if there is not a very large attendance. Already conveniences have been secured for five hundred persons from outside, and double this number can be accommodated.

Let no one plan to stay away from Conference for fear of overtaxing the hospitality of Southern Wisconsin.

Our Tent Committee has secured a tent to seat at least 1,500. Let every Seventh-day Baptist interested in denominational work, plan to come to the General Conference this year.

F. C. DUNN, *Sec. Local Com.*

HOME NEWS.

New York.

DERUYTER.—It is now six months since we introduced the Home Department into our Sabbath-school and the second quarterly reports show very encouraging features.

1st. The report cards made out by the people on their honor, show how faithfully they have studied the lessons, much more so than in the Sabbath-schools, for there is hardly a failure of a single lesson in the whole list.

2d. Instead of drawing away from the Sabbath-school it awakens a new interest in Bible study, and looks directly to it.

3d. The reports from the scattered Sabbath-keepers in the West and South are full of encouragement.

The following from one in the West who was a member of the DeRuyter Sabbath-school when a little girl is a good example: "It has been quite a source of pleasure to me, in our lonely Sabbath-keeping, to feel that we belong once more to the same school I attended when a child. I think the method of seeking out the lone Sabbath-keepers and inducing them to join a school, be it ever so remote, will have a good influence. My daughter, who wrote you for the cards, is much interested in the work. She is 14 years of age, and has never had the privilege of attending a Sabbath-school. She has been away from home since the 1st of May, but writes me that she has studied her lesson every week. It is doing her much good. She is a Christian, and anxious to improve every opportunity of advancement."

Why not look up every Sabbath-keeper and keep him in touch with the Sabbath-school and the church?

L. R. S.

Nebraska.

HUMBOLDT.—Beautiful weather now prevails. The drouth is somewhat changed though not enough rain has yet fallen. Probably the corn may mature now quite well. No storms have visited this section. It is somewhat cooler now. The religious condition is very much the same. The usual services prevail in the different churches and societies very much as a door swings upon its hinges. The same trouble of money is upon the people here. There is no rush to the "Exposition," but few are going, or are intending to go. Times are too hard. It is to be hoped however that very many persons from the East may be permitted to come to the Conference.

U. M. B.

JULY 23, 1893.

West Virginia.

LOST CREEK.—It was a great privilege to visit the good people of West Virginia last

spring. Seven years had wrought many changes but they were the same kind, sympathetic, devoted Christians, only more in earnest in their zeal for a higher education and making greater sacrifices for our denominational work.

Everywhere were signs of progress in field and farm house and village. But not the least of all our joys was to visit the quiet resting place of our little children and see it so well kept. The substantial fence, the neatly-mown grass, the flowers so luxuriant and fragrant upon so many graves, all gave evidence of tender care and loving remembrance. It seemed to me I never saw so many white roses as bloomed over the three little mounds where rest our precious dead. God bless the loving hearts and hands that have cared for them so well. Brethren and sisters, all over our denomination, let us keep clean and beautiful the cemeteries and little graveyards where rest our loved ones.

L. R. S.

WHY A SINGLE STANDARD?

Money serves two uses. It is a measure of value, and it is a medium of exchange. It is sometimes compared to the yardstick or the pound weight, and so far as its first function goes there is an analogy. Suppose that a yardstick was sometimes 18 inches long, sometimes 30 and sometimes 36. Obviously, all mercantile transactions which depended upon measurement by yards would be thrown into confusion. No one who bought or sold would know whether the delivery called for 18, or 30, or 36 inches of fabric. So, if a pound weight sometimes represented 10, sometimes 14, sometimes 16 ounces, no one buying or selling would know what weight of the commodity sold was to change hands. But these confusions are multiplied many-fold when it is money, the measure of all-commercial values, which is variable and uncertain, meaning one thing to-day and another thing to-morrow, or one thing in Massachusetts and another thing in New York; and the confusion is enhanced by the fact that the coin, which is a measure of value, is also the medium of exchange, and passes from hand to hand as the equivalent of commodities. If A buys a commodity with dollars, each of which has one hundred cents' worth of purchasing power, and sells it for dollars, each of which has fifty-eight cents' worth of purchasing power, he is clearly a loser on the transaction unless he gets a good many more dollars than he paid. It is no more consistent with sound business principles to have two money standards of varying value than it would be to have two yardsticks of different length, or two pound weights representing a different number of ounces. Yet there are people who would reckon it dishonest to sell their vegetables from a basket with a false bottom, who do not scruple at all to clamor for "cheap dollars," for the avowed purpose of using them to pay back better dollars.—*Boston Journal.*

GIVING WHILE IN DEBT.

Soon after I was converted I was plunged into debt by becoming surety for another, and being obliged to pay. I found myself owing over a thousand dollars more than I possessed. I was also in bad health for twelve years. The question of giving soon came up for decision. The minister and other church expenses, the missionary cause, temperance, and other reform causes, the poor, the unfortunate, all these must be sustained by money. I was in debt deeply; my time belonged to my creditors. Could I justly use any of my earnings for benevolent causes? The Lord soon helped me to decide that his claim on me and my earnings was first, and other creditors next. So I gave to all causes which I considered to be the Lord's, and the Lord worked wonderfully for me, and aided me to pay all my debts and to regain my health. Remember the Lord is first and all things in him.—*Selected.*

YOUNG PEOPLE'S WORK.

WORKING FOR THE MASTER.

BY D. E. LIVERMORE.

To our care is left the vineyard of our Lord,
Where the tender plants are living by His grace,
That were planted by the Husbandman Divine
And are growing 'neath the sunlight of His face.

He provides for all, the light of blessed Truth,
While He sends the heavenly showers from above,
Shall they droop for want of care our hands may give,
While about us everywhere is God's great love?

Are we working for the Master day by day?
In the harvest-fields abiding shining white,
Have you found the little mission that is yours?
Are you toiling 'neath the sunbeams golden bright?

They tell us there is resting, when the day is done,
And the Master of the vineyard, comes again
To reward the faithful laborers of the field,
Then to bring them to His happy heavenly home.

Happy hearts have they, whose willing hands
Are ready at the early morning call,
Or, perhaps, beneath the noontide's sultry heat,
Or later still, when evening shadows fall.

Many faithful ones have fallen from the ranks,
For the Lord has called those trusted toilers home,
As the evening glories fell on sainted brows,
Now resting where they never more will roam.

But we miss the kindly counsel from their lips,
How we miss the friendly welcome day by day,
And as cherished treasures will we hold
The memory of the dear ones passed away.

There is not a gleam of pleasure of the world but fades
away
At the beauty of the promise God has given,
How His faithful servants, then, He will reward,
And will give to each eternal rest in heaven.

YOUNG people, be honest,—thoroughly, down-
right,—honest,—honest to the very core.

BE honest in paying your debts; be honest
in keeping your opportunities, at the exact
time specified. Do not allow a note or interest
to become due without attending to it; do not
allow the time of an appointment or a committee
meeting to go by and fail to be present.

BE honest in your work. Do not leave a cow
seventh-eights milked or the dishes three-
quarters washed. Be honest in getting your
lessons in arithmetic, your Latin translations,
or your essay for rhetorical. Be honest in
counting the hours you work for your employer;
throw in a few minutes now and then rather
than have your time fall the least bit short.

BE honest in your words and actions. Do
not deceive your friends even in sport. It may
be lots of fun, but it does not pay in the end;
neither in the first end nor the last end, nor
at any time. It cultivates a bad habit. It de-
velops a tendency, a trend, towards untruthfulness
which is even unperceived by yourself. Be honest,
from top to toe, through and through,
conscientiously honest.

THE DUTIES OF THE SOCIAL COMMITTEE.

At first thought the Social Committee does
not seem of great importance; but a close study
of its work will convince one that the duties it
ought to perform are important factors of the
work. Greater care should be taken in the se-
lection of this committee than is generally exer-
cised. It should be chosen of sympathetic,
warm-hearted workers, persons who have that
peculiar skill or faculty known as tact.

One of the duties of the Social Committee
should be to welcome all strangers to the Chris-
tian Endeavor meetings. Many persons shrink
from speaking to persons of whom they know
nothing; hence this duty is often neglected.
It does not require much tact to speak a word
of welcome and give a cordial hand-shake to a
stranger, but it does need courage. This par-

ticular work is often productive of much good,
for a stranger greeted in this way is likely to
come again. Not only should they be wel-
comed to the prayer-meetings, but they should
be made acquainted with members of the soci-
ety, and treated so that they will feel that they
are among friends. If the members are not
social and friendly among themselves, let the
committee try to overcome this habit by intro-
ducing topics of conversation when the mem-
bers are together at socials and other places.
It may be a good plan for a few minutes after
the prayer-meetings to talk together about some
subject suited both to the time and place. If,
however, the topics introduced are not suitable
for the occasion, let the Social and Prayer-
meeting Committees try to turn the subject to
something better worthy of attention.

The duty of the Social Committee which
really takes the most time and skill, is preparing
for successful socials. Its duty does not end
when the time is set and the arrangements for
refreshments made. The committee should be
on hand at the appointed time to welcome all.
Suitable and interesting entertainment should
be provided so that all may take part if they
wish to do so. Leave no neglected ones sitting
alone in the corners, merely looking on. They
may appear not to care, but way down in their
hearts is a longing for company and for the kind
word which can be so easily bestowed. How
little can one tell of the good which so often is
done by a kind word, or the harm done by a
harsh word. The Social Committee should not
neglect this important branch of work.

Socials should be held which are not for the
purpose of making money. Indeed, some peo-
ple think that socials should not be held for
that purpose; that there are other ways of rais-
ing money, and ways that pay better. However
that may be, socials are a source of help in pro-
moting good feeling among members and others
who attend.

Thus we have seen that the Social Committee
has more duties to perform than is at first seen.
Give it your help. Be yourself a self-appointed
or Christ-appointed Social Committee, to give
the hearty hand-shake and speak the kind and
helping word to strangers, and to your brother
or sister Endeavorer.

MABEL A. CLARKE.

DODGE CENTRE, MINN.

PROVERBS.

Webster defines a proverb as "an old and
common saying; a phrase which is often repeat-
ed; especially a sentence which briefly expresses
some practical truth or the result of experience
and observation."

The original Hebrew term includes poetry;
but whatever the form may be, the object is to
convey instruction in a manner best calculated
to impress the mind and heart; and the Book
of Proverbs which we have been studying may
well be considered the ideal fulfillment of this
object. One writer of note has said that "the
scope of this book is to instruct men in the
deep mysteries of true wisdom and understand-
ing, the height and perfection of which is the
true knowledge of the divine will, and the sin-
cere fear of the Lord." This thought is clearly
set forth in the first chapter, verses 2 to 7, in-
clusive.

It is probable that the majority of the prov-
erbs contained in this book were uttered or
collected by Solomon, though it is not certain
that they were arranged in their present form
by him. Jewish writers affirm that Solomon
wrote the Proverbs in his riper years.

The book consists of three main divisions,
with two appendices. The first division, chap-
ters 1-9, form a connected didactic poem, in
which wisdom is praised, and the youth exhort-
ed to devote himself to her. The second divi-
sion, comprising chapters 10-29, consists of three
parts, 10-22, 16, a collection of single proverbs
and sentences in the line of moral teaching and
worldly prudence; 22, 17-24, 21, a more con-
nected didactic poem with an introduction
which contains precepts of righteousness and
prudence. In the third division, chapters 25-29,
Solomon gives renewed and connected admoni-
tions to the study of wisdom.

The first appendix, chapter 30, the words of
Agur, is a collection of proverbial and enigmat-
ical sayings. The second, chapter 31, the
words of King Lemuel are said to be an Hebrew
alphabetical acrostic, in praise of a virtuous
woman. The Proverbs are frequently alluded
to in the New Testament, and their genuine-
ness thus confirmed.

Our lessons have been taken from each of
the divisions of the book. The first treats of
wisdom as personified, and she addresses her-
self to all weak ones in need of guidance, and
warns of the consequences of an evil course,
and shows that God will, in the judgment, treat
men as they have treated him in this world.
The value of wisdom is shown in its tendency
to promote happiness under adverse circumstan-
ces. Wisdom and folly are contrasted, and the
fruits of wisdom are shown to result in the
favor of God and the commendation of men.
In chapter 23, the wise man, as an artist throws
upon the canvas of our imagination, vivid, but
sad and repulsive picture, one which, alas, we
too often see reproduced in real life; the pic-
ture of a drunkard. He shows plainly in this
the dangers to which the drunkard is subject
without being able to guard against them, and
the truth of these facts being confirmed by the
actual experiences of every day life, give strong
evidence that the only safety from the drunk-
ard's doom is in total abstinence and avoidance
of temptation.

The last lesson given us in Proverbs, this
quarter, teaches the priceless value of a sound
moral character. The power and influence of
a virtuous and cultured woman, showing that
virtue has its reward even in this life.

These Proverbs, founded upon the principles
of human nature, are adapted to every period,
condition, and rank in life, however varied the
circumstances, and he who rightly reads the
book, will be made wiser both in divine and
human wisdom.

PHOEBE S. COON.

OUR MIRROR.

PRESIDENT'S LETTER.

I write to you from the mission field again
this week. We have continued the evening
meetings at North Loup, and held meetings five
evenings at school houses beyond the reach of
the Loup meetings. On Sabbath morning,
after the close of the services, twelve were bap-
tized, others added to the church, making six-
teen in all added to the North Loup Church.
The late storms had made the small stream
near the church so roiley that it was thought
best to go to the river, two and a half miles;
nearly two hundred people stood on the banks,
a beautiful lawn, joined in the singing and
witnessed the ceremony. This was a great
Sabbath-day's journey for the church. At 3
P. M. the Junior Christian Endeavor met;
Bro. Walter Rood is the superintendent. At
4 o'clock Bro. Hurley conducted the Christian
Endeavor Society prayer-meeting; this, too, was

a meeting of unusual interest. In the evening the attendance and interest was good; some ten more came forward for prayers. Leaving Coon and Hurley in charge of this and the school-house appointments for a couple of days, Sunday morning, with the quartet, I went to Calamus. On the way we called, sang and prayed with one of the grandmothers in Israel who is blind, but not spiritually. At Elyria the boys sat in the buggy and sang; they were pronounced "canaries."

We reached the Calamus school-house in time to hear part of a good sermon by an M. E. minister, who has of late commenced preaching for them every alternate Sunday. At the close of the services we sang awhile, shook hands and arranged for an evening meeting. This was a great meeting, probably one hundred and fifty people were in and about the house. Many took part in the after meeting, and I think seventy testified by raising their hands that they were trying to live Christian lives, and had a hope in Christ. Some of the people who live there have made the estimate that ninety per cent of those who last year started or re-started are still trying to live Christian lives. This is one of the greatest testimonies yet to the efficacy of the gospel of Christ. Some asked for prayers.

In a letter from Jackson Centre, where Bro. Shaw is at work, he writes that the mills of the gods grind slowly. These are not just his words though, if I am able to decipher them.

Bro. VanHorn writes from Stone Fort, Ill., that there is a good attendance, crowded houses and many forward for prayers. Some have found Christ. Bro. Coon and the quartet will continue the work at Calamus this week. It looks now as if there would be baptism here on Sabbath-day and at Calamus on Sunday. Pray for the workers. E. B. SAUNDERS.

STONE FORT, Ill., July 25, 1893.

Dear RECORDER Readers:—The spirit of the Lord is working here, in the hearts of the unsaved, with mighty power.

Many of the people have, at some time, made a profession of religion, but having no Endeavor Society or prayer-meeting to work in, nearly all have backsliden, which makes them very timid about starting again; and when we talk to these about Christianity, we find that Satan is working his most powerful scheme to keep the young people from accepting Christ. "Yes, I believe in Christ and want to be a Christian, and intend to be sometime but not now. I would rather wait." This is the hardest thing we have to meet. Pray for us dear friends, that the Lord may give us tact in this great work. Our congregations average about two hundred, but sometimes we have as high as three or four hundred at a single meeting, and this is their busiest season of the year.

At least forty have risen for prayers and many others are anxious about their soul's welfare.

Twelve or fifteen have found peace in Christ.

The quartet, with Eld. Threlkeld, held a gospel meeting at the Bethel Church last Sabbath evening. The prospect for effective work there is good. We expect to open the campaign at that place next week. C. S. S.

"Now, supposing I borrowed \$5 from you; that would represent capital, wouldn't it?"

"Yes."

"But, supposing, after a while, you wanted to get it back—"

"That would represent labor."

OUR YOUNG FOLKS.

OUT DAILY RECKONING.

If you sit down at set of sun
And count the acts that you have done,
And counting, find
One self-denying act, one word
That eased the heart of him who heard,
One glance most kind,
That fell like sunshine where it went,
Then you may count that hour well spent.
But if, through all the livelong day,
You've cheered no heart by yea or nay;
If, through it all,
You've nothing done, that you can trace,
That brought the sunshine to one face;
No act most small,
That helped some soul, and nothing cost,
Then count that day as worse than lost.

THE STORY OF WILSON'S BRONCO.

FOUNDED ON A RECENT OCCURRENCE IN CALIFORNIA.

The night was heavy and hot and dry,
With scarce a star in the sultry sky,
For Santa Monica's mountains knew
No rain for long and no freshening dew.
My little bronco, my pet and pride,
I fed and watered, and safely tied,
And, all alone in my cabin, fell
Asleep.

* * * *

Not day! 'twas a flaming hell
I saw when waking—the woods ablaze
With smoke that stifles and flame that plays
Near, nearer now, as I reached my door
They roared all around me. One chance, no more!

* * * *

I seized my blanket, and soaked it through
In yonder bucket—half wrung, 'twill do!
Now, Don, my mustang, no mountain deer
More fleet and nimble—brave boy, come here!
The blanket over his head I flung,
Just space to see and to breathe, and swung
Myself, half scorched, on his back, grasped tight
His bridle,—quickly he guessed all right.
Across our way spread the flaming wall,
Trees, grass, and thickets were blazing all.

* * * *

Safety at last in sight!
Now Don went slower, with panting breath,
And I felt faint from that flight with death.
We gained the house, and they said Don earned
A hero's medal—his legs all burned,
And sides scorched sorely—yet when I took
His blanket off, such a loving look
Beamed on me out of his bright brown eye;
It made me long like a child to cry.
I'm crying now while the tale I tell,
But Don, thank heaven, will soon be well,
And I shall, too, and my mustang still
Shall be my darling, and have his fill,
And ne'er be sold while I live to care
For one who loved me, nor feared to dare
That flaming gallop. Alone, more fast
Through smoke and fire he might have passed;
He might have shaken me off to lie
And perish. He has a soul, say I;
He's more than "brute," and no Sheridan
Am I, good friends, but a common man;
And yet—a hero this horse of mine
I think may count for, though ne'er a line
Of stirring ballad may be his share;
Just these plain words for his love and care.
—Ursula Tannenforst.

THE POWER OF MUSIC.

There was a "block" among the teams in a prominent business street. A herdic had been overturned, and several coal carts had been stopped by a load of lumber which, having succeeded in stationing itself across the thoroughfare, was unable to move farther.

Moreover, every man among those barricaded had lost his temper, and swearing was the order of the hour.

Suddenly, oh cheerful sound! a lively street band began to play, and the temper of the crowd changed as if by magic. The horses stood no longer in peril of dislocated necks, through the jerking and pulling of their irate drivers; the execrations ceased. Each man settled back in his cart to listen. After a Strauss waltz and a spirited march the band moved on, and then it became apparent that the audience had experienced a marvellous change.

"Will I give ye a lift, Mick?" called one, the driver of the lumber cart, jumping down to put his shoulder to the wheel. "It's a big load ye've got."

"Throo for yez! cried another, also lending a

hand. "Pat, lave that baste of yours and show what you're good for!"

They pushed with a will, and the horses—who shall say that they did not work with redoubled vigor?—pulled with a will. The teams were started, and everything went on as if nothing had happened.

"It's a foin band that," said one man as he drove on.

"Dade, an' it is!" cried another; and hardly a man among them but whistled, or tried to whistle, his own version of the tune.—*Our Dumb Animals.*

CORRECTED.

BY THE BOSTON GIRL.

Out in the wood a knowing old owl
Sat on a bough of a venerable yew,
With never a smile and never a scowl,
Contentedly hooting "To-whoo! To whoo!"

But a Boston maid who was passing through
The wood at twilight, 'mid the gloom,
Cried out in despair, "Oh, I beg of you,
Mister Owl, don't say 'To-whoo!'—say *To whom!*"
—*Brooklyn Life.*

INDIANS!

The following story illustrates the anxiety and fear of Indians suffered by early settlers in the far West. When news of the Thornburgh massacre (1879) reached the Yampa River, in North-western Colorado, a man, who may be called Weed, living near that stream, fancied that a general murder of whites was about to take place, and that the blood-thirsty Utes were already approaching the Yampa Valley to clean out its inhabitants. That was enough for Mr. Weed. Jumping on his white pony he rode madly up the valley toward what is now the town of Steamboat Springs, in Routt County. His family was visiting there, and he was bound to fly to the rescue of his dear ones. He reached the place as quickly as possible, though the run nearly killed his pony, and was rejoiced to find that he had outstripped the Indians.

Scarcely pausing to warn any one else of the impending danger, Mr. Weed hastened to the camping-place of his family, and immediately set about making preparations for defense. He selected a new camp site, well hidden by clumps of willows, and, by-the-way, just where an attacking force could easily have burned him out, or got the best of him in any one of several ways, for he wasn't much of a strategist. Then he began moving supplies, and for a couple of hours was distressingly busy, at times being so badly "rattled" that he would run back and forth with a sack of flour or other bulky burden and forget to lay it down. Complete removal was finally effected, however, and the Weed garrison took possession of their new quarters, prepared to fight to the last gasp.

There was another family of pioneers at Steamboat Springs, the Crawfords, and they naturally felt alarmed by the prospect of an Indian invasion; so Mrs. Crawford, her husband being absent at the time, packed up some food and clothing, and started with her children up Sode Creek to seek a hiding-place. This party made their way to a quiet spot a couple of miles distant, and went into camp. At evening a spy was sent out to ascertain if the foe had appeared, but he reported on his return that the only new arrival at town was a mail-carrier from down the river. This mail-carrier had seen nothing unusual on his journey except a "mighty scared man" riding furiously up the valley. He meant Weed.

Next day, as no war party broke in upon the scene, and there was apparently no immediate danger of a massacre, the Crawfords returned home. A few men from other localities also arrived, word of the expected attack having been sent out in different directions, and preparations of a substantial kind were made to repel invaders. A cabin was turned into a fort, and other steps were taken for defense, which made every one feel safer. Toward dusk some dark objects were seen moving slowly along the top of a ridge overlooking the camp, and public attention was drawn to them. The foe was doubtless about to attack now, and the little garrison grew very much excited. No blood-curdling warwhoops followed, no cloud of arrows

whizzed through the air, however, and when it was discovered that the supposed enemy was only a bunch of cattle, the excitement subsided.

For several days a careful watch was kept, but no enemy appeared. News of the fancied danger was sent across the range to Mr. Crawford, and he rode with all speed toward home, gathering recruits on the way. His anxiety can better be imagined than described, especially as he could gather no reliable word of the situation on his journey through the county, which at that time contained but few settlers. At length he arrived at Steamboat Springs, almost convinced that its entire population had been wiped out of existence. It was after dark and all was still. With beating hearts the party of horsemen rode up, expecting anything that was heart-breaking and horrible, and were intensely relieved to find everybody well and comfortable. The Indian raid never took place, and the only reason for any fear of it sprang from the working of an over-excited imagination.

—From Harper's Young People.

PRACTICAL FRENCH.

Two French teachers were discussing matters relative to their profession.

"Do your pupils pay up regularly on the first of each month?" asked one.

"No, they do not. I often have to wait for weeks before I get my pay, and sometimes I don't get it at all. You can't well dun the parents for the money."

"Why don't you do as I do? I always get my money regularly."

"How do you manage it?"

"It is very simple. On the first day of the month, if the money for the lessons don't come I give out the following sentences to translate and write out at home: 'I have no money.' 'The month is up.' 'Hast thou got any money?' 'I need money very much.' 'Why hast thou not brought the money this morning?' 'Did thy father not give thee any money?' The next morning the money comes."—*Jewish Messenger*.

A LIVING TRAP.

Stories are sometimes told of the intelligence of toads, but the most remarkable tale of this sort that has come to the knowledge of the Round Table is that given below: "A brood of chickens was fed with moistened meal in saucers, and when the dough soured a little it attracted large numbers of flies. An observant toad had evidently noticed this, and every day toward evening he would make his appearance in the yard, hop to a saucer, climb in, and roll over and over until he was covered with meal, having done which he awaited developments. The flies, enticed by the smell, soon swarmed around the scheming toad, and whenever one passed within two inches or so of his nose his tongue darted out, and the fly disappeared. This plan worked so well that the toad made a regular business of it."—*Harper's Young People*.

AMONG the replies given at a public school examination in Toronto, recently, were the following: "Quebec is the capital of the United States." "The Arctic Ocean flows into the Mississippi." "The Pacific Ocean flows into the Hudson Bay." "The Gulf Mexico flows into the Arctic Ocean." "An estuary is land less than 1,000 feet high above the level of the sea." "A valley is water lying between hills." "A valley is the top of a mountain." "A lake is a piece of land with water all round it." "The products of Canada are oatmeal, turnips and figs." "A watershed is a shelter place for ships."

"MAY I ask the secret of your happiness?" was the question recently put to Professor Blackie, of Edinburg, and his reply is worth remembering. "Yes," replied the genial professor, who in his old age is sprightly and merry as a schoolboy, "here is the secret; I have no vain regrets for the past, I look forward with hope to the future, and I always strive to do my duty."

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1893.

THIRD QUARTER.

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| July 1. Paul called to Europe..... | Acts 16 : 6-15. |
| July 8. Paul at Philippi..... | Acts 16 : 19-34. |
| July 15. Paul at Athens..... | Acts 17 : 22-31. |
| July 22. Paul at Corinth..... | Acts 18 : 1-11. |
| July 29. Paul at Ephesus..... | Acts 19 : 1-12. |
| Aug. 5. Paul at Miletus..... | Acts 20 : 22-35. |
| Aug. 12. Paul at Jerusalem..... | Acts 21 : 27-39. |
| Aug. 19. Paul Before Felix..... | Acts 24 : 10-25. |
| Aug. 26. Paul Before Agrippa..... | Acts 26 : 19-32. |
| Sept. 2. Paul Shipwrecked..... | Acts 27 : 30-44. |
| Sept. 9. Paul at Rome..... | Acts 28 : 20-31. |
| Sept. 16. Personal Responsibility..... | Rom. 14 : 12-23. |
| Sept. 23. Review..... | |

LESSON VII.—PAUL AT JERUSALEM.

For Sabbath-day, Aug. 12, 1893.

SCRIPTURE LESSON.—Acts, 21 : 27-39.

GOLDEN TEXT.—For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.—Phil 1 : 29.

INTRODUCTION.—Paul goes from Miletus to Coos, thence on to Rhodes, Patara, Tyre, Acre and Cesarea. Here he tarries a few days where he finds that in the Christian church are women who speak out the truths of the gospel. Fortunately for them they were virgins and were not obliged to remain at home to learn what husbands might be pleased to tell them. From Cesarea Paul goes to Jerusalem in time for the Feast of Pentecost. It is now 20 years since his conversion, he being about 56 years old. The events up to the lesson will be learned from the daily readings.

EXPLANATORY NOTES.—v. 27. "Seven days . . . ended." Of the vow. "Jews of Asia." Where Paul was known and where his bitterest opponents came from. They often followed him to stir up strife and opposition. "In the temple." Woman's court, where many would often congregate. "Laid hands on him." Not legally, but as an excited mob would do. v. 28. "Men . . . help." In apprehending him. "Teacheth all men everywhere." Surely the apostle's influence was very great to excite so much opposition "everywhere." "Against the people." The Jews. "The law." Which was false. "Greeks into the temple." Inner courts where all Gentiles were forbidden entrance on penalty of death. This also was a false charge. "Polluted." To the Jew the presence of a Gentile in their temple was very wicked and base in influence, a touch even of many things made them "unclean." The gospel was decidedly against this feeling and custom. The gospel invites all men to the sanctuary to hear and accept the truth. v. 29. "Seen Trophimus." They had seen him with Paul in other places and knew him to be an Ephesian. They drew the inference that he had been led by Paul into the temple. Paul had respect to their customs and conscience and would do no such thing. There is altogether too much of supposition from poor circumstantial evidence. Even the Roman captain supposed, and he supposed Paul was an Egyptian and murderer. We sometimes suppose things concerning other Christian sects that are untrue. v. 30. "The city was moved." Greatly excited. "Run together." To the temple. "Took Paul and drew him." Violently dragging him. O how unchristian and hateful is religious intolerance and prejudice. Jesus never taught this to his followers. Nor indeed was the religion of the Jews as given them of God responsible for this intolerance. "Doors were shut." The doors by the courts were, some of them, of Corinthian brass, and twenty men were required to shut them. The holy place must be guarded against the rush of a mob. v. 31. "Kill him." Already they were beating him, and had not "tidings come to the soldiers" who were stationed in a castle which was at the northwest of the temple area, he would have been beaten to death. But knowing that the Romans would punish them for any injustice proven against them, "they left beating Paul." v. 32. "Centurions." Captains of 100. v. 33. "Bound with two chains." To two soldiers from the arms. Thus fulfilling the prophecy of Agabus (21 : 11). "Demanded." Inquired of bystanders who he was. v. 34. "Cried one thing . . . another." But few knowing just what the matter was. "Castle." Called castle of Antonia. v. 35. "The stairs." Leading from the court of the Gentiles to cloisters near the castle. "Borne of the soldiers." Lest they should lose the prisoner in the mad rush. v. 36. "Away with him." Just as the mob cried concerning Jesus. v. 37. "Paul

said." Addressing the captain in Greek. This surprised him, for to speak Greek as Paul did showed that he was not ignorant as some wild brigand. v. 38. "That Egyptian." Josephus says of him (the Egyptian) that he had gathered a large body of discontented and deluded Jews, some of whom murdered people on the streets (Ant. 20 : 8, 6). Felix dispersed them but the leader escaped. "Wilderness." Toward Egypt. "Four thousand . . . murderers." The Sicarii, band of assassins. v. 39. "A Jew of Tarsus." Where were granted Roman privileges. "Suffer me to speak." To quiet this mob, explain the situation, and embrace another opportunity of preaching Jesus. The privilege was granted, and in the Hebrew tongue he again delivered a message. But this only enraged them the more as he referred to his commission to the Gentiles.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning August 6th.)

HOW MUCH HAVE WE BORNE FOR CHRIST? Acts 21 : 30-36, Phil. 1 : 29.

We have but a faint conception after all of the sufferings of the great Apostle Paul for his Master's sake. Somehow we can hardly take it all in. We read of shipwrecks, imprisonment, stripes, slanders, stoning, feet in stocks, inner dungeon, and at the last beheading, and because it was an apostle, a holy man with great faith in God, moral courage, and Christian fortitude, we consider it all as a "matter of course," something away back yonder when such things were tolerated. Paul is in glory now. It is all over. He calls them "light afflictions." Yes, but, Christian Endeavorer, imagine yourself in Paul's place, or consider yourself now in thought as a prisoner for your faith. You are between two sheriffs, handcuffed, on the way to Auburn or Sing Sing, or some other State prison, a howling mob is following you, crying, "Away with him, a Sabbatarian is not fit to live." Mr. Crafts says you must obey the Sunday laws or suffer the consequences. Of course you can hardly imagine such religious intolerance in this day of light and freedom. But would you suffer it all for your faith, for Christ, if it were true? If husband opposed you, or wife, or children, or family relatives, would you patiently endure it even unto death? We hardly know how strong or weak we are until tried. But what have you borne for Christ? Something, or you are not a Christian. We are not only privileged to believe in Christ but to suffer with him every day in some way. It is a part of our earthly inheritance. You have borne grief or sorrow patiently, perhaps. You may have been misunderstood or falsely accused. Your motives not understood. Some discipline was needed and you thanked God for it. A burden, financial or otherwise, for the good of the church and you bore more than your share. But how sweet the after blessing! How glad we shall be when it is all over that we stood the test. Then do the duties of the present, bear the crosses of now, and thank God that you can be partakers of sufferings and consequent joys.

SCRIPTURE REFERENCES.—Luke 24 : 46, Acts 13 : 18, Rom. 8 : 17, 1 Cor. 3 : 15; 12 : 26, Gal. 6 : 12, 14, 2 Tim. 2 : 12; 3 : 12, 1 Pet. 4 : 1, 13; 2 : 21, 2 Cor. 1 : 7, Psa. 34 : 19, Heb. 13 : 3.

THE SAVIOUR AND PAUL IS SUFFERING AND PERSECUTED ALL THIS FOR THE TRUTH'S SAKE.

—IF great trial and suffering has been and can be endured for the gospel's sake, why can we not better stand the little vexations that come in our Sabbath-school work. Why fret, why threaten to give up the work, why despair of doing good because Thomas and Jane and Fred are so heedless and unappreciative? Why cease our prayers for the conversion of members of the class because none have been converted within two or five years?

—MORE endurance, more faith, more of that "greatest thing in the world," and triumph comes at last. We have read much about consecration, our Endeavorers have a monthly meeting called consecration service, it is a grand thing in theory, consecration is, but it may be a reality and by it the Sabbath-school worker accomplish a vast deal for Christ. Consecrated to him, his service, and nothing will discourage or overcome us.

—WE said that the possession of "the greatest thing in the world" would win all battles.

What is that thing? Of course you have read Drummond, or extracts. And now it is not faith alone that "gives the victory." Faith without love is nothing. "The greatest of these is love." "Above all things have fervent love." *Above all things.* "God is love." "Love is the fulfilling of the law." Or the rule for fulfilling it. "Faith, the means, is in order to Love, the end."

—"TAKE into your sphere of labour . . . that simple charm, and your life work must succeed." Take it with you in your preparation during the week, take it with you into class, show it, feel it. "You can take nothing greater, you need take nothing less. It is not worth while going if you take anything less." You may take "all knowledge," all ability to teach the lesson, "every accomplishment, and have not love, it will profit you and the cause of Christ nothing."

THE CHRISTIAN ENDEAVOR CONVENTION.

The Christian Endeavor host has been up this year and taken possession of the metropolis of the Canadas, the staid and conservative city of Montreal. A significant and suggestive feature of the meeting laid in the fact that the warmth and courtesy just mentioned were quite as freely shown by the Roman Catholic element of the population, as any other, and we have to remember that this element largely predominates in Montreal. The address of welcome by Mayor Jardins, himself a faithful Romanist, was as hearty and sincere in tone, and withal as frank and sensible as any utterance of the kind we have heard. We can but believe that he voiced the sentiments of the great mass of his people. If this meeting with all its pleasant interchange of greetings and courtesies in the heart of the largest Roman Catholic community in America shall result in the manifestation of a kindlier spirit between two great bodies of Christian believers, it will not be the least of the many good things brought about by Christian Endeavor.

The Christian Endeavor movement does not run along on sectarian lines; it is not set to the discussion or the promotion of any special phase of Christian doctrine or any school of theology. It proceeds on a broad and simple principle of action as expressed in the words "For Christ and his Church." For these reasons seldom anything is said or permitted to be said in its meetings to challenge sectarian discussion or provoke the antagonism of any body of Christian believers. It is to be regretted that several of the speakers at Montreal overstepped the bounds of propriety in this respect. But their display of un-Christian feeling should not be charged against the whole convention any more than the violent outbreak which followed on the part of the rabble should be charged to the whole Roman Catholic population of Montreal. There is in fact no agency existing more potent in dissolving the hardness and bitterness of sectarian feeling than these great Endeavor meetings, with all their intense and steady glow of genuine Christian love, charity and good fellowship. It was well for this reason, as well as others, that the meeting was held this year in Montreal. It will, for the same reason, be a good thing for Cleveland next year, and for San Francisco the year after. It would be well indeed if the spirit of love and charity which finds such marked expression in the Christian Endeavor Society could be infused as a ruling and abiding power throughout all Christendom.

THERE never was a more urgent need of contending for the faith than at present.

A CHRISTIAN with some unconfessed sin in his life is like a blasted tree in the desert.

THERE is a great deal of difference between my covering up my sin and God putting it away.

DR. H. M. BOOTH, formerly Presbyterian pastor at Englewood, N. J., has accepted the presidency of Auburn Theological Seminary.

"BELATED BEATIFICATION."

On May 30th, the Pope canonized Joan of Arc, who was burned at the stake four hundred and sixty-two years ago that day. The *Western Christian Advocate* (Meth. Epis.), Cincinnati, thus comments on the fact:

"If the Maid of Orleans had merited beatification, what had all Pope Leo's predecessors been about in overlooking her claims so completely during the long stretch of time between 1431 and 1893? Also, how had Joan herself occupied her time (or eternity) in the interim? Did she know she was worthy to be declared a saint, and that her name should have been one of those on the long lists called upon by devout Catholics for intercession in preference to that of Jesus Christ himself? Knowing this, did she hover about disconsolately on the edge of that more favored circle allowed to minister to the wants of their fellow communicants in the world below; envious of their higher distinction, and fallen into what a departed saint should always seek to avoid—a green and yellow melancholy? Or has she been in purgatory for the past four hundred and sixty-two years, and is her time just up? or has she been released on parole? If Joan was hitherto worthy of this saintly aureole, and failed to get it until now, some one has blundered most egregiously."

PROF. SWING, in his grand sermon on humanity, says: "The singing steam in the tea kettle could not make man understand its song; the rapid lightning tried for 6,000 years to tell man that it wished to send his words instantly from city to city and clime to clime. Thus mercy waited and waited for a hearing. At last some one heard this gentle rapping at the door. The door opened and the spirit has come actually in, beautiful and immortal."

In the consciousness of ignorance and weakness, we seek divine guidance, and in doing so we come into harmony with him who makes our way. That way may be rough and difficult, but now there is a divine element in the life, and we walk safely and with ease.

REPENTANCE is not all pain. There is a secret sweetness which accompanieth those tears of remorse, those meltings and relentings of a soul returning unto God, and lamenting its former unkindness.

GOD has made us to feel, that we may go on to act. If then, we allow our feelings to become excited, without acting from them, we do mischief to the moral system within us.

IT IS not enough that your labors be abundant and earnest, but they must at the same time be wisely and prudently directed if you would accomplish the greatest amount of good.

NO SOUL was ever yet saved, and no good deed was ever done to-morrow. Be careful, dear reader, lest to-morrow shall find you beyond the world of probation!

WHO has a greater combat than he that laboreth to overcome himself? This ought to be our endeavor, to conquer ourselves and to make a further growth in holiness.

THE gate of heaven is love. There is no other. When generous act blooms from unselfish thought the Lord is with us, though we know it not.

I WONDER why it is we are not all kinder than we are. How easily it is done. How instantaneously it acts. How infallibly it is remembered.

FAITH is the root of all blessings; believe, and ye shall be saved; believe, and you cannot choose but be conformed.

TWO SERMONS.

It is fair to judge of a sermon, not only by the pleasure which it gives a hearer while listening to it, but by the abiding impression it leaves upon his mind. Two friends, on a recent Sabbath, went to hear two distinguished metropolitan preachers, and at the close of the evening were comparing notes as to the day's experiences. "I cannot exactly define the flaw in the morning's discourse," remarked one friend. "It was able, brilliant, and, in a certain sense, spiritual; but it sent me home to speculate and philosophize over matters which heretofore I had accepted in simple faith. It unsettled old beliefs, and gave me nothing satisfying in return. But from the other sermon," he continued, "I came away with a great longing to get on my knees before the Lord and implore him to make me the man he designed me to be, and then send me forth to wider service for the blessing of mankind." One preacher stimulated the mental faculties; the other quickened the soul's noblest aspirations. Which sermon was the better of the two? Which effect is most to be desired?

In May a green-headed frog annoyed Mrs. Celta Morehouse, of Slabville, Wyoming county, several times a day by hopping around the well curb whenever she went to draw a bucket of water. The frog got to be such a nuisance that one evening Mrs. Morehouse put it in a pail, carried it half a mile away, and placed it carefully near the edge of a mud puddle. In the morning the neighborly frog was at the well when Mrs. Morehouse went for her first pail of water, and that night she lugged it to a swamp, a mile distant, and left it on a log. Two days afterward the frog appeared at the well once more, and Mrs. Morehouse put it into her buggy the next day and dropped it by the roadside, two miles from her residence. She thought she had got rid of the sociable green-header at last, but four days later the good-natured creature found its way back to the well again, where it met Mrs. Morehouse, with a pleasant blink and friendly grin. That day she sharpened the butcher knife and went out to slay the frog. A spotted adder had it by the hind legs and the poor fellow was crying so hard that Mrs. Morehouse's heart softened, and she saved its life by killing the snake. Mrs. Morehouse has now made a pet of the faithful frog.

GOD will hear prayer on the land or on the sea. Wherever you work you can pray. The 142d Psalm is "A prayer when David was in the cave." He prayed much more in the cave than he did in the palace. Some birds sing best in cages. I have heard that some of God's people shine brightest in the dark. There is many an heir of heaven who never prays so well as when he is driven by necessity to pray. Some shall sing aloud upon their beds of sickness, whose voices were hardly heard when they were well; and some shall sing God's praises in the fire, who did not praise him as they should before the trial came. In the furnace of affliction the saints are often seen at their best. If any of you are in gloomy positions, if your souls are bowed down within you, may this become a special time for peculiarly prevalent communion and intercession, and may the prayer of the cave be the best of your prayers.—*Spurgeon.*

If your friend goes wrong, even grievously wrong, it is base in you to desert him. Then, more than ever, does he need your help, and, on the supposition that he has been your true friend, he is entitled to it. Of course, you can neither approve or condone his wrongdoing. It may become your painful duty to tell him with the utmost candor what you think of his faults; but never to kick him while everybody else is engaged in the same business. To do that requires no courage—nothing but a little cheap bluster.—*Christian Advocate.*

POPULAR SCIENCE.

THE four countries in the world which possess the smallest telegraphic facilities, are Peru, Paraguay, Uruguay, and Persia.

THE idea has been suggested that in certain well-known conditions of hysteria a judiciously administered pinch of snuff might have a beneficial effect.

THE MISSING LINK AT LAST.—There is now exhibited in Ceylon a specimen of jungle-man, imported from China.

THE first experimental telephone exchange was operated May 17, 1877, and the first commercial telephone exchange was opened in February, 1878.

TURPIN, the inventor of melenite, has submitted to the French War Office an electric gun, alleged to be capable of discharging 25,000 projectiles in five minutes.

COOKING BY ELECTRICITY is now an assured fact. In several club-houses in the West, and also in quite a number of private residences it has been introduced most successfully.

THERE used to be a sharp story told of a stingy millionaire in New York who was solicited to contribute toward rearing a statue to Washington.

ALL persons who desire to become better acquainted with the EVANGEL AND SABBATH OUTLOOK are requested to send name and address to the same at 100 Bible House, New York.

THE ART OF FORGETTING.

Memory's studies are all the rage nowadays. But every Christian ought to drill himself in the art of forgetting. Forget evil imaginations. Forget the slander you have heard.

LITTLE Boy: "What's a genius?" Fond Mother: "A genius is a very smart person."

FIRM Mother to boy—Didn't I tell you I'd whip you if you played in that water again, say? Boy—Yessum. Firm Mother—Then why did you do it? Boy—Because I didn't believe you.

SPECIAL NOTICES.

THE New York City Seventh-day Baptist Church has adjourned its regular Sabbath services until the 16th of September next.

THE Committee on Entertainment of delegates and friends at the General Conference request the pastors of our Churches—or some other person where there is no pastor, to send in the names, as fast as they can be ascertained, of those persons who will be in attendance from their respective societies.

ALL persons contributing funds for the New Mizpah Reading Rooms for seamen will please notice that Mrs. W. L. Russell is now Treasurer.

THE SEVENTH-DAY BAPTIST EXHIBIT at the World's Fair is located in the gallery of the Manufactures and Liberal Arts building, near the North-west corner.

THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets at 3.00 P. M., Sabbath-school at 2 P. M.

EMPLOYMENT BUREAU.—The Seventh-day Baptist General Conference at Nortonville voted to establish a Seventh-day Baptist Employment Bureau.

AMERICAN SABBATH TRACT SOCIETY, Tract Depository, Book Exchange, and Editorial Rooms of Sabbath Outlook. "Select Libraries," and Bible-school books a specialty.

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.

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.

WESTERN OFFICE of the AMERICAN SABBATH TRACT SOCIETY. All the publications of the Society on sale; Sabbath Reform and Religious Liberty literature supplied; books and musical instruments furnished at cheapest rates.

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.

COUNCIL REPORTS.—Copies of the minutes and reports of the Seventh-day Baptist Council, held in Chicago, Oct. 22-29, 1890, bound in fine cloth, can be had, postage free, by sending 75 cts. to this office.

ERIE LINES

TO NEW YORK, PHILADELPHIA, BOSTON, CLEVELAND, CINCINNATI, CHICAGO.

Table with columns for destinations (Hornellsville, Almond, Alfred, Andover, Wellsville, Scio, Belmont, Belvidere, Friendship, Cuba, Hinsdale, Olean, Allegany, Vandalia, Carrollton, Kill Buck, Salamanca, Ar., Salamanca, Lv., West Salamanca, Little Valley, Cattaraugus, Dayton, Perrysburg, Smith's Mills, Forestville, Dunkirk) and departure/arrival times for Eastern Time (June 4, 1893).

Through tickets to all points East or West. For further information apply to any Erie agent, or address H. T. Jaeger, General Agent, 177 Main St., Buffalo, N. Y.

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CONDENSED NEWS.

The State of California is now caring for 3,400 insane persons in its public asylums.

The Baptists have thirty churches in Liberia, and the president of the Republic is a Baptist.

Over 2,500 pensioners have been suspended under the recent ruling of Secretary Smith regarding the disability act.

Another revolution has been started in Nicaragua, and the president and general of the army have been taken as prisoners.

While a heavy storm was raging at Vandalia, Ill., July 28th, lightning struck the Lutheran church and burned it to the ground.

The Grand Army of the Republic Posts of Pittsburg, Pa., will test in the courts the right of the Pension Bureau to cut off the allowance of 125 pensioners in that district.

The Commercial Bank of Eau Claire, Wis., did not open its doors July 29th. Notices were posted that the bank was in the hands of Byron A. Buffington, as receiver.

Plundering old soldiers under a plea of "national economy" may be very plausible and touching to a multitude of pockets, but it is all the same mean and contemptible.—Chicago Inter Ocean.

The Hoking of pensioners goes on without interruption. Hiram Weeks, of Minneapolis, who was engaged in forty-three battles, and is now dying of gangrene of the foot, has received notice that his pension of \$6 a month has been cut off.—Rochester Democrat and Chronicle.

The pension spy system is working to the satisfaction of Hoke Smith. Pensioners are dropped from the rolls without reference to their service, their wounds, or present conditions and needs. Hoke Smith has set out to save \$18,000,000, and the pensioners are to be compelled to contribute this sum.—Rochester Democrat and Chronicle.

Edison, the great inventor, is hopeful of being able to generate electricity directly from heat, and thus dispense with the steam engine and dynamo now used for producing electric power. If this plan be successful, it is likely that a simple piece of mechanism placed over a kitchen chimney will supply electric lights to every room in an ordinary residence.

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

Royal Baking Powder ABSOLUTELY PURE

The Riverside Steel and Iron Works, the largest plant in the Ohio Valley, closed down July 29th indefinitely. The plant employes over 4,000 men. The state of trade is the reason given for the shut down.

As everybody is learning now, boiling kills the microbes in water, and it was only when the authority of a law forbidding the use of the infected river water was put in force in Hamburg last autumn that the cholera was really checked; and it is interesting to learn that Cyrus, who seems to have had good ideas of sanitation, when crossing the river Choaspes had all the drinking water for his army bailed—in silver bowls, the legend says.

A registered mail pouch containing \$50,000 in securities left the Salt Lake postoffice, eastbound, on July 8th, and has not since then been heard from, except that the postmaster in that city has a receipt for it upon its arrival at Ogden. Postoffice detectives and inspectors have been dispatched to different points along the mail route on the Union Pacific in Wyoming to recover the missing pouch.

The Remington Typewriter Company at Iliion, N. Y., gave notice to its employes that beginning July 29th another shut-down for two weeks will take place. Williams's knitting mills at Rome furnish employment only four days a week now. Heretofore the mills were operated on extra time three nights each week. The Globe woollen mills of Utica will only run five days each week until further notice. The knitting mill at Fonda is still closed. Hundreds of people are now out of employment in the Mohawk Valley, and there is the distressing prospect that there will be hundreds more in the course of a short time.

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.

CRANDALL.—At her home, near West Edmeston, N. Y., Monday night, July 24, 1893, Susan J., wife of Loren B. Crandall.

While Mrs. Crandall has not enjoyed the best of health for some years, she has been as well as usual all this summer. Upon the day of her death she went into the fields and picked a large quantity of berries which she prepared for canning, assisted her husband with the evening chores, and during the evening was bright and cheerful, visiting and laughing as usual. During the night her husband was awakened by her heavy breathing and hastened to the neighbors for assistance, but before any one arrived she had passed on into the better life. Mrs. Crandall was the daughter of Stephen P. and Ada Ann Clarke, and was born in the town of Plainfield, N. Y., July 1, 1842, being thus 51 years and 23 days of age when death claimed her. At the age of 16 she was converted and joined the First Brookfield Church, of which she remained a true member. She was one whom all who knew her loved. In the capacity of wife, mother, and neighbor she had few peers, as was evidenced by the large and deeply stricken concourse of relatives and friends which assembled to pay the last tribute of love and respect. Funeral services were conducted by the writer at her late home, Thursday, July 27th. J. A. P.

RUDIGER.—At the summer residence of his daughter, Bradley Beach, N. J., Wednesday, July 19, 1893, Max Rudiger, of Brooklyn, N. Y., in his 65th year.

Born in Germany, he came to this country in young manhood, and married, in 1851, Amanda Crandall, daughter of Russell and Lucy (Witter) Crandall, of Hopkinton, B. I. During several

years' residence near Almond, N. Y., they were members of the Second Seventh-day Baptist Church of Alfred. For the past 23 years they have lived in Brooklyn, where he held the responsible position of cashier in a large mercantile house. To his widow and four children he leaves the record of a singularly pure, faithful, and unselfish life. F. L. G.

OERTLEY.—In the town of Akron, near Edelstein, Ill., July 23, 1893, Mabel E. Oertley, only child of John and Mattie Coon Oertley, aged 1 year, 11 months and 8 days.

The parents with their child were riding in a carriage, when suddenly one of the carriage wheels broke down, throwing out the mother and child, and so injuring the little one in the fall that it survived the accident only a few minutes. The heartfelt sympathy of the whole community goes out to this bereaved family in this sudden and sad affliction. S. B.

For a Drink in Fevers.

Use Horsford's Acid Phosphate.

Dr. C. H. S. Davis, Meriden, Conn, says, "I have used it as a pleasant and cooling drink in fevers, and have been very much pleased with it."

Literary Notes.

The second volume in the "Distaff Series" of books written, edited, and made by women, will be published by Harper & Brothers on August 1st, under the title, "The Literature of Philanthropy." Its editor is Mrs. Frances A. Goodale. It will be followed, about the middle of August, by "Early Prose and Verse," edited by Mrs. Alice Morse Earle and Mrs. Emily Ellsworth Ford.

The First a Grand Success.

GET READY FOR THE NEXT

Erie's World's Fair Excursion.

Every effort is being made by the Erie Company for the accomodation of excursionists of the second World's Fair Excursion, August 5th. The trains will be equipped with the very finest coaches in service. In addition, the representative of the passenger department will be in charge of the trains, also uniformed porters will accompany them through to destination. These porters will see to the keeping of the cars clean and neat, and attend to the wants of the excursionists; and as the fare has been placed at the low figure of one rate for the round trip, and tickets good returning on any regular train within ten days, the Erie Company is to be congratulated in offering reduced rates to the World's Fair so that all can witness the grandest fair ever held in this country. For tickets or other information call on Erie Agents, or address Mr. H. T. Jaeger, General Agent Passenger Department, No. 177 Main St., Buffalo, N. Y.

For Sale.

To settle the estate of Rev. James Bailey, deceased, the home occupied by him in Milton, Wis., is offered for sale. It is a splendidly built Queen Ann cottage, large, roomy, finely finished and in perfect repair. It is offered at a great sacrifice. Every room in the house is comfortably furnished, and carpets, bed-room set, and heavy furniture is offered for a mere trifle of its cost. For terms apply to E. S. Bailey, 3034 Michigan Ave., Chicago, Ill.



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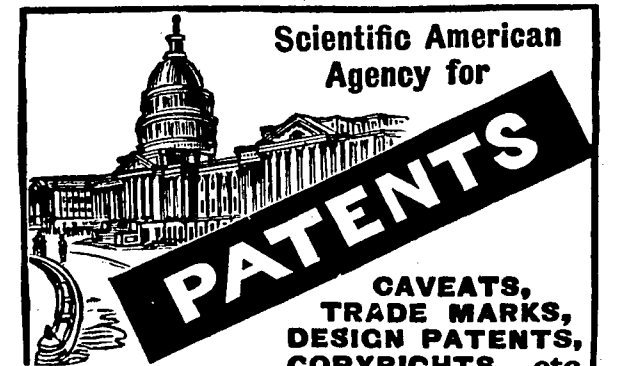
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For the second time the Erie will offer to the public, at the low rate of one fare, excursion tickets to the World's Fair by special train on August 5th. These trains will be composed of the handsome high-backed coaches, the finest ever run in this country. Uniform porters will be placed on these trains to look after the wants of the excursionists and keep the cars neat and clean. In addition, representatives of the passenger department will be on the train to see that details are carried out. From the fact that the first excursion was such a grand success, the second, no doubt, will be well patronized.

For further information call on the Erie Agents or address Mr. J. O. Prescott, excursion manager, or Mr. H. T. Jaeger, General Agent Passenger Department, 177 Main St., Buffalo, N. Y.

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