

# The Sabbath Recorder.

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## THE SABBATH RECORDER.

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THE best way to promote real Christian unity is to stop talking about and magnifying apparent defects and differences of opinions and methods of work.

DO NOT lay workers sometimes make a mistake in too frequently drawing comparisons between their own methods and those employed by pastors?

IN our issue of Aug. 24th, in article, "A View of the Field," page 537, first column, read *decreased* for "increased" in number of membership referring to Central Association.

SOME physicians are particular to require their patients to cease talking about their complaints. Some people examine their pulse and look at their own tongues until they really believe themselves sick. Stop that. Look up and thank God for so much good health and think how much worse off you might be and you may very soon be quite well.

THERE is abundant room for every kind of Christian labor. Paul declares that "God gave some to be apostles, and some prophets, and some evangelists, and some pastors and teachers." None of these can be despised without disrespect to God's establish order. All honor to each department and worker where God is honored and souls saved.

### CONFERENCE NOTES.

WITHOUT any disparagement of other places that have entertained the General Conference in these latter years of its large delegations, we are undoubtedly justified in the statement that the completeness and convenience of all the arrangements this year at Milton exceed all similar occasions hitherto. The people of Milton and vicinity have left nothing to be desired.

WE are inclined to think the good people of Milton will be abundantly satisfied with the attendance this year. A few weeks ago two or three earnest letters were published in the RECORDER urging the people to come to Milton to Conference. Possibly they may conclude that they over did the matter, but we hope not. Thus far there is no weakening on the part of the Milton people. They seem fully equal to the occasion. Two magnificent tents on the beautiful public square, one capable of seating a thousand people in the main audience room, the other amply provided with tables and seating capacity for five hundred at the tables. Then there are smaller tents for the Secretary

of the Conference, the baggage master, the culinary department, etc. The weather, though dry, is very fine and favorable.

A MOST auspicious opening of the General Conference sessions took place this morning, August 23, 1893, at 10 30. A fine chorus of singers, under the able leadership of Doctor J. M. Stillman, greeted the audience and praised the Lord with "Triumphant shout thou inhabitant of Zion." Rev. E. M. Dunn read the third chapter of Malachi and called on Brother G. J. Crandall and L. C. Randolph to offer prayer. Following these fervent prayers, Bro. Dunn, pastor of the church, in a few words of cordial welcome on behalf of the Milton and the Milton Junction Churches, made all delegates feel that they were among their friends. President Titworth very happily responded on behalf of the delegates and then proceeded to deliver the address which will appear in this issue of the RECORDER. Subject, "Our Indebtedness." No synopsis of this most admirable address will be attempted here as it must be read in its completeness to do it justice. We especially urge every one not in attendance upon the Conference to read every word of this address. Immediately following this address Brethren A. H. Lewis and J. M. Todd offered very earnest prayers, and the presence of the divine spirit already seemed to be hovering over or even filling the hearts of the large concourse of people filling the great tent. After the giving of various notices and announcements the congregations joined with the choir in singing "Showers of Blessings." Then there were further notices and the congregation were dismissed by singing the doxology. Dinner was served in the great dining tent with a seating capacity of 500. The afternoon session was opened with a service of song, and prayers were offered by Brethren Stephen Burdick and T. L. Gardiner.

The Standing committees were appointed, after which interesting letters were read from Wm. M. Jones, of the Millyard Seventh-day Baptist Church, London, and Niles Kinne, of Barry, Ill., the former reporting the condition of the work in his church and field of labor, the latter earnestly urging a consecration of the means in the hands of our people to the furtherance of our cause. Following this was the presentation of the transactions of the Memorial Board through its Secretary, J. F. Hubbard, and its Treasurer, E. R. Pope. These reports were discussed and adopted, showing the funds invested to be in a safe and useful condition.

Ira J. Ordway, chairman of our committee on the World's Fair Denominational Exhibit, made an interesting report, showing the work done and the condition of the exhibit. Remarks were made by B. C. Davis, Wm. A. Rogers, A. H. Lewis and others concerning the value and influence of our exhibit. These remarks were very encouraging and well received. As some of the reports due at this time were not ready, the President expressed a desire to hear from

another exhibit in which we were all most deeply concerned, viz., an exhibition of the presence and power of the Holy Spirit as seen in the recent work in Alfred and vicinity. He called on Brother Bert Rogers, of Alfred, who spoke of the glorious work of grace in that vicinity. This was followed by the singing of "O Wonderful Work of the Lord." Then E. B. Saunders was called upon, and in his own peculiar manner gave a stirring address on the general evangelistic work at Alfred and elsewhere, and earnestly urged a greater measure of faith, devotion and work. He magnified the importance of lay work. L. C. Rogers was then called forward and quoted the prophecy of the time when the spirit would be prevalent upon the people. Brother Rogers continued an account in detail of the interesting work of salvation recently witnessed. Brother Rogers is still speaking as we close this line of notice and place it in the mail.

### THURSDAY.

The morning meeting at 6 15, was attended by about two hundred people and was led by brethren Geo. Shaw and Bert Rogers. This was a precious service. A large number participated and nearly all, or quite all, who were present probably would have borne rich testimonies to the loving power and the saving grace of Jesus had the breakfast hour not come so soon. There were indeed "showers of blessing" on all who were present. This early morning meeting is a regular appointment and it richly repays all the effort it costs to get out thus early and invoke the divine presence and seek to get all hearts ready to receive the blessing. At half past 9 o'clock this morning the Missionary Society, presided over by Geo. W. Carpenter, First Vice President, commenced its annual session. This session was of special interest in the cheering reports presented, showing for the first time in many years a surplus of funds in the treasury after having the entire indebtedness wiped out. The past year has been very successful, not only in advanced work but also in increased contributions and consecrated bequests.

There was little time for the discussion of the reports in the forenoon, but in the afternoon very interesting and stirring speeches were made by A. E. Main, Joshua Clark, O. U. Whitford, A. H. Lewis, G. J. Crandall, I. L. Cottrell, and Rev. Mr. Hinman, of Oberlin, Ohio, a recent convert to the Sabbath from the Congregationalists. After this the report of the Corresponding Secretary was adopted.

G. H. Utter made a statement respecting a legal transaction needful to secure the funds of the Missionary Board held in Rhode Island from taxation. The Society voted to accept of the action of the Rhode Island Legislature thus relieving this fund.

At this point Mrs. Prof. Wm. A. Rogers, of Waterville, Me., read a paper on Giving, taking for her leading thought, "Freely ye have received, freely give." This paper abounded in

wholesome exhortations and illustrations of the value of giving for the glorious work of the world's redemption.

Following this paper Miss Randolph, of Plainfield, sang a solo, "O rest in the Lord."

Ira L. Maxson conducted a service answering the question, "Has the evangelistic movement come to stay?" Mr. Maxson read several pertinent passages of Scriptures showing the divine sanction and authority for the office and work of the evangelist. He believed it was in harmony with the teachings of Scripture and therefore it has come to stay. Brief and stirring speeches were made by several brethren all to about the same import, and the conclusion of the whole matter was that this grand evangelical movement is the outgrowth of the prayers and labors of faithful pastors for many years who have earnestly desired that the lay members of our churches might be aroused to put forth their slumbering energies. They hail this revival of evangelistic work with joy, and it has come to stay because it is needed; it is divinely appointed, and all true pastors, evangelists and people are giving it their support.

After singing, "Showers of Blessings," Miss Dr. Swinney was introduced and was listened to with intense interest by not less than 1,500 people as she took this entire audience to spend a day in her hospital in Shanghai. She took us to China. We saw there the eager women coming to the Doctor for treatment. On one occasion a boat load of sixteen persons had come with diseased eyes. These all come because previously a man had come from their locality and had had his sight restored.

While thus treating these anxious and afflicted people for their physical maladies she then applied the spiritual remedy for their spiritual ills. Her description of the eager reception of this blessed truth of the gospel was of deepest interest.

After the rehearsal of one day's work in the ordinary round of arduous duties this vast audience of eager listeners were almost overwhelmed with wonder at the remarkable power of endurance of Dr. Swinney. It is not possible that this people could have gone away from these sweet, cheerful, Christian words of our devoted missionary doctor without a greatly increased interest in her work. Dr. Swinney had many curious things with her from Shanghai, which were on exhibition.

After singing, "Where are the Reapers?" addresses were made by A. E. Main, and Joshua Clarke covering the work on the Home Field. Mr. Ch. Th. Lucky was also on the platform and we hoped to hear from him respecting his work among the Jews in Galacia, but the supper hour had arrived and adjournment was imperative. In the evening after the completion of the business of the society and an opening praise service, Rev. Mr. Heilner, of Chicago, read the Scripture, A. E. Main offered prayer, the choir rendered a beautiful anthem, and W. C. Daland preached the Annual Sermon. The day was rich with truly inspiring and impressive service from morning till night.

[From L. C. Randolph.]

—WRITING from the scene of Conference, your Western Editor cannot do better this week than to jot down from memory a few of the thoughts which have impressed him and helped to make this session of Conference the strongest that it has ever been his privilege to attend.

"We are not owners, but stewards."—*Titsworth.*

"I do despise a wobbler."—*Utter*

"Stand up for your convictions. Business men will respect you for it."—*Ingham.*

"For the past two years in particular, I have felt that there were back of me two boards instead of one."—*Main.*

"I am not sure but China is about as hungry for the gospel as one-half of the United States is to-day."—*A. H. Lewis.*

"If we do not enter these open doors, God will take them from us and give them to others."—*G. J. Crandall.*

"All praise to the Great King whose providential hand has been, and is yet on the wheels of this evangelistic movement."—*Main.*

"There is no grander field for missionary effort than our own country."—*O. U. Whitford.*

"If God had wanted us all to be great men, he would have made us great men. He wants each one of us to do our own work."—*Bert Rogers.*

"We build our churches upon the green hillsides where we won't be disturbed by the noise; but the world is dying to-day for a religion that will go right down among the lowest and vilest and save them."—*Saunders.*

"Your Missionary Secretary will want your counsel; but it is better that he should sometimes learn by experience—even by failure—than that he should be hampered by dictorial demands coming from a thousand sources."—*Main.*

"This our wondrous United States is yet one-half pagan. We are still thoroughly pagan in our ideas as to how religious work should be done. The pagan idea was that a certain sacred few were to be set apart to do it all. Roman Catholicism borrowed it from paganism. Protestants borrowed it from Catholics. *Blot out* the distinction between ordained and unordained, except as we are all ordained of God to his work."—*A. H. Lewis.*

"Fifteen years ago there were only two of us in evangelistic work, and there was scarcely a week when the SABBATH RECORDER did not contain some article against revivals. Finally Brother Dunn came out and said he had been waiting to hear the evangelists say something in their defense, but he supposed that they were so busy saving souls that they hadn't time. So he proposed to try to answer for them."—*Huffman.*

"We ought to be like the darkie who said that if the Lord should command him to jump through a brick wall, he should swing his arms and jump. 'The jumpin' am mine; the gettin' through am the Lord's.'"—*Titsworth.*

"They call me in Shanghai 'the happy doctor.' They say, it must be that your tasks are pleasant and easy. O, what a heavy weight rests upon my heart. That whole land is full of tears, yet I am glad that I have great joy in my work. Whether you come, whether anybody comes or not, the Lord help me to stay and work as long as I can."—*Dr. Swinney.*

Of the Chinese converts on the Pacific coast gathered by the Methodist Mission, 90 per cent remain faithful, notwithstanding the persecution they receive. They average five dollars per member annually for missions, besides contributing to other benevolent objects.

THE exact value of any man's religion may be determined by noticing the effect that it has on his conduct.

Any man who will honestly try to make his life correspond to the Bible for one month, will be convinced of its inspiration.

## OLD MICHILIMAKINAC.

BY HENRY M. MAXSON.

Many, many generations ago, when the shores of the Great Lakes were still shrouded with forests and their waters knew not the white man's canoe, the Indians who looked out upon the strait through which Lake Michigan pours its flood into Lake Huron saw no island where Mackinac now lies. But there came a day when the waters were strangely troubled and the back of "The Great Turtle" slowly rose above the agitated surface. Higher and higher it rose till the voice of Gitche Manitou the Mighty was heard, and The Great Turtle became an island fixed in the deep to buffet the waters of the strait for all time.

The spirits of earth and air and water, to whom Gitche Manitou confided the care of the island, cherished it above all their other possessions. The clear waters that lap its shores they painted blue in harmony with the blue sky they hung above it. Its cliffs and rocky heights they covered with waving forests of cedar and birch and maple, and its meadows they clothed with sweet grasses and myriads of dainty flowers that wave and nod unceasingly in the soft breezes that ever play about its shores.

So charming did this abode of peace and quiet become that the Mighty Spirit himself was entranced by it and proclaimed: "Here will I also come to dwell," and he sent his messenger to the suffering ones of every race and clime to invite them to this wondrous place of rest and health.

The old Ojibways were perhaps a little poetical in their legend of the birth of old Michilimakinac (now shortened to Mackinac), but they certainly complimented the good taste of Gitche Manitou in having him choose it for his dwelling place, for a more delightful spot would be hard to find. The rocky bluff that rises abruptly from the shore on nearly every side is covered to its top by a dense growth of cedar and beech and maple, beneath which luxuriate ferns and orchids on carpets of the beautiful twin flower of Linneus. Here and there the hand of time has carved the steep wall into rounded bluffs and projected pinnacles of fantastic and beautiful forms, into whose bases the winter waves have bored shallow caves.

On the south the incroaching water has driven the beach back in a graceful curve that shelters harbor of crystal water in which the largest steamers may safely lie. The bluff, which elsewhere has crowded the beach till it is a narrow strip barely wide enough to walk upon, here retreats, leaving a broad meadow for the little village of two or three crowded streets at its base. On its crown is the old fort with its many historical associations. Its old block houses, built in 1780, with their projecting floors, pierced with loop holes to pick off the wily savage that might sneak up under their walls, speak of troublesome times on the island, but 'tis many a year since the rotting gate of the old sally port was closed, and the old fort no longer "frowns," as forts usually do, but rather smiles upon the village, and gives a delicious charm of quaint antiquity to the landscape, the blue coat and gleaming rifle of the guard who paces lazily to and fro over the gate, but faintly hinting of the old times when Mackinac was a famous Indian trading port.

The climate of the island has long been famous, but I find it a little cool. Old Father Marquette wrote home two centuries ago of how the three great lakes played ball with the wind around Mackinac. "No sooner has the wind ceased blowing from Lake Michigan than

Lake Huron hurls back the gale it has received, and Lake Superior in its turn sends forth its blasts from another quarter, and thus the game is played from one to the other."

But charming as it is with its natural beauty and its appeal to my botanical and geological instincts, the island has an added charm because of its historical associations. My room is one of the school rooms in the "Old Mission House," and as I lift my eyes from the paper and glance at the quaint cupboards and the antique lock and wrought door latch, the room seems to fill with dusky faces, and I hear the mingled dialects of every tribe on Superior, Michigan and Huron, for here the father of Senator Ferry gathered his Indian pupils from the remotest points of the lake region.

When I stand on "Pontiac's Lookout" that mighty chieftian who was but a name as I studied "Pontiac's Conspiracy" in my school days becomes a living presence. I eagerly scan, with him, the shining surface of the lake, watching for messengers from the other members of the conspiracy; my heart burns at the wrongs of the Indian race from the first touch of the white man's foot on this western shore, and I run over the plans for that fatal day when the Indians, inviting the soldiers out to see them play ball, in the furious onset of the game carelessly threw the ball over the fortification, and rushing through the open gate after it, found their squaws ready with their weapons, and in a few minutes captured the fort and massacred half the garrison.

As I sit on the parapet of the fort and look down upon the harbor, now crowded with steamers and pleasure boats, the houses change to huts and the boats fade away till I see only one little rude craft, La Salle's "Griffin," the first sailing vessel that ploughed the waters of the lakes. Then come the conveys of the Jesuit missionaries and the French traders till the beautiful beach is crowded with boats and Mackinac becomes the commercial emporium and military center of the great North-west.

In what is now the dance hall of the Astor House in the village was laid the foundation of the great Astor fortune, for Mackinac was the central agency of the American Fur Company, and from this old building the traders' brigades were sent all through the Indian country.

Even the village school house has a peculiar interest as the Indian lodging house for the Indians when they came to receive their stipends at the adjoining agency house that Miss Woolson has immortalized in her story of Anne.

But the commercial and military glory of Mackinac have now departed. The Indians, with their loads of furs, come to its shores no more, the canoe has given place to the steamboat, the picturesque voyageur is forever silent, and Fort Dearborn, that once sent here for its supplies, now lords it over a continent under its new name, Chicago. But the island is still as beautiful as ever; its cool breezes and lovely drives are drawing the world back to it and, like the "Indian summer," for a brief season each year, its glory returns, and as a pleasure resort it becomes once more the center of the Great Lakes.

Cheerfulness is consciousness of pardon. No misfortune can come to the believer and entirely rob him of his joy. He rises above the billows and hears through the tempest the voice of the ever-present Christ.

We are uncommonly willing to love our neighbor as ourself when he happens to have a large bank account.

## ADDRESS OF THE PRESIDENT OF THE GENERAL CONFERENCE.

### OUR INDEBTEDNESS.

For a short time this morning I invite your earnest attention to a few plain, practical thoughts on what I shall term Our Indebtedness. By this I do not mean a deficit in dollars and cents but that larger obligation which we as a people owe to God, to ourselves, and to the world. At the outset of this consideration we must reverently recognize the goodness of God which has followed and blessed us to this time, and with the Psalmist we may well say, "What shall I render to my God for all his benefits towards me? I will take the cup of salvation and call upon the name of the Lord; I will pay my vows now in the presence of all his people." A grateful and candid recognition of past mercies will prove a most efficient aid in bringing our hearts into a proper attitude toward the Giver, and in fitting us for the undertaking of further duties.

What a harvest death has reaped since the last Conference! We owe a great debt to the past for the hallowed memories of those who have laid down the burdens and have been called to their reward, and we can best meet this obligation as by catching an inspiration from their noble lives of unselfish and devoted service, and by emulating their efforts to advance God's cause. If these precious memories can fire each of our hearts with the high purpose of leaving to posterity the same rich legacy of a noble name, it will add more stars to their well-earned crown of rejoicing.

Our failures in the past to seize the many golden opportunities presented to us also entail an indebtedness upon us which can be liquidated only through the abundant mercy of our God, and our best claim to this mercy will be an honest confession of these failures, and a firm determination to make them efficient danger signals to warn us and others from the same and kindred pitfalls. We also owe the past for the blessings on our efforts to spread the truth in years gone by. Feeble and imperfect as these have been, they have received the stamp of divine approval in the success they have won, and this success with the added strength it brings, should encourage us to continued and more vigorous action in this direction. Emerson has said: "We cannot over-estimate our debt to the past, but the moment has the supreme claim." So with us; while there is a certain degree of profit in reviewing the past, our real business to-day is to consider the duties which now confront us, and to plan for the future. Turning therefore to the present and looking at the responsibilities with which it is charged, we are impelled by sense of our own inefficiency and in glad compliance with the gracious invitation to reverently "lift up our eyes unto the hills from whence cometh our help." In anticipation of this day and duty, our President sent a letter to each of our pastors, asking for expressions of opinions as to the subjects that should claim our attention at this session, and the hearty response and expressions of interest have given courage and strength for the demands of the hour. It will not be possible at this time to enumerate all the excellent points received, but acting as the mouthpiece of the pastors I shall attempt to give you the benefit of these suggestions under three general heads, Denominational Loyalty, General Evangelization, and a Baptism of the Holy Spirit.

Denominational Loyalty magnifies individual responsibility. We are the custodians of a great truth, and are therefore called upon to make our lives a worthy setting for so precious a gem, and by personal fidelity to show its beauty to the world, undimmed by inconsistent words and deeds; and there rests upon each individual member of the denomination a solemn duty to give his moral and financial support to the means which are being used to spread this truth. Earnest efforts are constantly being made by the Tract Society, through its Executive Board, to give to all our publications so high a character as to make them worthy the support of every Seventh-day Baptist, and they are attaining a degree of success that can be known and appreciated only by those who follow these efforts with sympathetic hearts. The Board has a right to expect that we who create it and whose servant it is, shall unitedly and heartily support its efforts to bring us as a people into a more intimate acquaintance with each other, and to edify the whole body by spreading before them in weekly review the thoughts and doings which make up the history of our time, and they look with interest upon the plans already started to secure a more general reading of the RECORDER, and other periodicals.

Our schools, Alfred, Milton, and Salem, stand with outstretched hands appealing to our denominational loyalty to aid them in their noble work of lifting our young people into higher planes of living, thus fitting them to occupy whatever position in life they may be called to fill. This call appeals not only to our denominational loyalty, but also in an especial manner to the law of self-preservation, for with the demands of the time for culture of the intellect as well as of the heart, if we shall hold our young people we must offer inducements to them that will induce them to seek culture under Sabbath-keeping environment.

It were especially fitting that here, under the shadow of Old Milton, that the fond recollections that this name suggests, and the tender memories of Alfred and its sacred dead, together with the bright hopes that center in the youngest sister of this trinity, Salem, should result in permanent good to these institutions. May there continue to grow up in all our hearts the same affection for them as Daniel Webster had for his Alma Mater, Dartmouth, when pleading her cause in a suit that threatened her welfare, he was closing his plea in a burst of impassioned eloquence, and with almost uncontrollable emotion, he exclaimed, "Your honor, it is true it is a small college, but there are many who love it." The towering intellect, the wondrous grasp of the law, bowed before the overwhelming torrent of his affection.

Our denominational missions, both home and foreign, call for largely increased contributions, more fervent prayers, and more active and intelligent interest. Never has the Macedonian cry been louder and more constant than now, never have doors of opportunity been wider open, opportunities praying, pleading, demanding that we enter into the glorious privilege of directly connecting ourselves with the Master in active co-operation in his work of drawing all men unto him. If ever missions in China demanded the support of American Christians it is now when the shame and disgrace of a Geary law on our statute books call loudly for a counter-acting influence, showing that that infamous measure in no way represents the Christian spirit of this nation. Oh that the day were past when any of our own loved Zion should say, "I have no

interest in missions." My brother, do you take the reports of the Missionary and Tract Societies, and of the missionaries on the field, and with fine mathematical exactness figure out how much it has cost to convert one Chinaman, to bring one man to the liberty of God's whole truth as we have had it made known to us? Then I beg you to consider that God magnifies obedience above results, and it is not given to us to place a commercial value on souls, whether in China, Holland, or America. The old Darkey had the right conception when he said, "Ef I am suah de Lawd tell me to jump fro a brick wall, de jumpin' am mine; de gittin' fro am de Lawd's." The Missionary Society will tell us of fields all white and ready for the harvest, of localities where young people are coming into manhood and womanhood without the culturing influences of church privileges and the blessings of gospel ministrations, of places where a timely presentation of the truth would lead many into its liberty. All of these opportunities are unoccupied because of the lack of men and means, and you, my brother, must bear your share of the responsibility for their remaining unoccupied. "The harvest truly is great, and the laborers are few; pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest;" and while on your knees with this general petition supplement it with the more personal one, "Lord, what wilt thou have me to do?"

It is not a new thought that our larger and stronger churches should give up their pastors a portion of the time each year for home missionary work, yet I apprehend that if this plan could be put into full operation for a single year we would see an advance all along our lines that would surprise even the most sanguine. Our churches of feeble growth would be nourished and strengthened, new churches would be established, and pastors thus ministering would return to their own people after a month's labor with those to whom church privileges were a rarity as well as a blessing, having their hearts fired to preach with new earnestness the blessed gospel, with all its soul saving power to their own congregations, and the congregations themselves would find their interests and sympathies widened and drawn out towards those for whom they had sacrificed something. Besides these good results a bond of union would be created between those thus blessing and blessed, and we as a people would be strengthened not only in numbers but in sympathies and common interests.

While the duty of denominational loyalty rests upon every layman, it has an added claim upon pastors, Sabbath-school superintendents and teachers, who are and should be leaders in their churches, and have special power and opportunities to influence old and young in their views of denominational work. Pastors, how often during this and former years have you earnestly and intelligently laid before your congregations the needs of the denomination in its organized work? How often have you urged the claims of our missions, our schools, and our publications? Is the failure of your church to adopt the plan of systematic giving, which has repeatedly been approved by Conference and Associations, due to your lukewarmness, your lack of loyalty to the best interests of the denomination? Sabbath-school superintendents and teachers, what are you doing to interest and instruct our children in this work? Are you making the most of your opportunities to raise up a class of young people who shall be full of zeal and unwavering in

their loyalty? We want a denomination loyalty that shall speak in loyal words, influence by loyal lives, and enrich by loyal pocketbooks. We as a people are rich beyond the average, and if what were but a fair interest on our possessions were paid in contributions to the Lord's work which he has put into our hands to do, his treasury would be filled to overflowing, and instead of retrenching we could use our energies in developing new ways to advance his cause. We need to learn that we hold our possessions as stewards, not owners, and the real owner has a right to expect as faithful an accounting as we demand of those who handle our funds. We need to learn that the more abundantly we are blessed with riches or abilities the greater becomes our responsibility to use them in blessing others. "Riches make unto themselves wings," and let us see to it that ours fly on errands of love and mercy, on the King's business. Nor would this liberal giving be without a beneficent reflex influence on our own hearts and lives. The Bible teems with statements of the good that comes to open hands and willing hearts, and surely we cannot believe that God is less wise than employers of men in the business world, and that he will not as readily recognize and reward faithful stewardship with still larger trusts and more abundant opportunities. With attentive hearts to the Master's words, "Freely ye have received, freely give," let us try and prove the promise that "the liberal soul shall be made fat," in confident expectation of the gracious commendation, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things."

When fully alive to our denominational work it will be easy and natural for us to unite in General Evangelization, and thus bear our part in civilizing and Christianizing the millions who are yearly pouring into this hospitable land. Millions, many of whom come to us without care for and almost without knowledge of God, and many more of whom are dominated by the Papacy. The mighty power of this Roman Catholic Church at once compels our admiration, and demands our unceasing and untiring vigilance. Its incomparable organization and unity of purpose, its consummate skill in availing itself of every point of vantage, its firm determination and ceaseless effort to insure that all Roman Catholic children shall become Roman Catholic men and women, its wonderful resources of men and means, its care for its own, and its ministry of charitable helpfulness to the sick and afflicted, all compel admiration from every one who studies its work. But at the same time it demands our vigilant watchfulness as it menaces our public school system, that bulwark of our free institutions, and as by shrewdly adapting methods to existing conditions it is so rapidly and persistently grasping social, financial, and political power. Grasping with a hand of iron where this is safe, and with the same hand gloved in velvet where crafty machination and a seeming compliance with the public sense best serve its purpose. If the time ever comes in this our land, which God forbid, when the Church of Rome finds herself in control, we shall see a union of Church and State that will be the death blow to our religious liberty. The intolerant religious legislation of the present time is but a feeble premonition of what we shall see if the purpose to make this land Roman Catholic ever succeeds.

The ceaseless stream of immigration to our shores is one of God's methods of helping us to obey the command to preach the gospel to every

nation by bringing those nations to our very doors, and we owe it to them, to them and to ourselves, to make known to Him the blessed truth that here no king reigns but the King of Love, and to offer to them a full and complete salvation, that gift greater than any earthly citizenship, richer than any number of broad acres, with possibilities of usefulness and happiness greater than any attainment of culture and position can provide, possibilities reaching beyond this life into a heaven of eternal bliss. In this work it is our privilege to march shoulder to shoulder with the rest of the grand army of the Church of God, with its many divisions of denomination and creed, and we say it not boastfully but thankfully, that we, as Seventh-day Baptists, invite to a fuller acceptance of God's truth, and a richer heritage of blessing because we stand wholly on a Bible platform not curtailed, not mutilated by human expediency. It has been urged that we are too small a people to spend our strength in work which other denominations are doing, and that we should use all our energies to spread the Sabbath truth; but I am sure I express a view that is widely held and which is gaining steadily that in no way can we so effectively win men to the doctrine which distinguishes us from other denominations as by showing it in its true relation to the gospel of Jesus Christ, and that a presentation of this gospel which includes complete obedience to God's will and law will have an attractiveness and power that cannot be found in any specific doctrine alone. This is a work which should not and need not be confined to the clergy, but consecrated men and women in other callings on whom God has laid the burden of souls may have special power in winning men to Christ. The blessings on the student movement which brought joy to your hearts last year, and the songs of those rejoicing because of sins forgiven this year in communities where the work has been under the direction of lay evangelists bear sweet testimony to the approval with which God looks upon this labor. Who can say that the question so often asked, "How can we best utilize the latent power in our churches," shall not find its answer along this line?

Be not dismayed when men call us narrow, but boldly and confidently insist that we walk hand in hand with all other Christians in every department of Christian effort and hold yet one more principle and truth, and that there is no narrowness to our views but the Scriptural measurement which marks the path of eternal life, and that not alone in Christian work, but in all that goes to make good citizenship we are not found wanting. Young Men's Christian Associations, bear witness, wherever you find men of our faith do they bear their part in every good word and work in which you are engaged? Your membership and your directory assure us that they do.

Woman's Christian Temperance Union, ye true sisters of mercy who bend the knee not only in prayer to God but also that you may reach the lower to succor and to save the fallen, are there among your sweet sisterhood more earnest souls, more consecrated lives than those that keep holy the Sabbath of the Lord? Your published reports, your official rosters give full and affirmative testimony to their faithful and efficient service. Christian Endeavorers, whose platform is so all-embracing, are there among your membership any more loyal to "Christ and the church" than those of our faith whom you so gladly welcome to service, but whom you

(Continued on page 553.)

## SABBATH REFORM.

(From the *Evangel and Sabbath Outlook*)

### THE REST.

BY C. A. S. TEMPLE.

"There remaineth a rest to the people of God." Heb. 4: 9.

If we look at this passage, in the King James Version (in the margin, among the references) we find the following correction: "The keeping of a Sabbath." This, if adopted, would render that passage, "There remaineth, therefore, the keeping of a Sabbath, to the people of God." A brief analysis of the Greek "*Sabbatismos*" will show that that would be a far more literal, and so more truthful, rendering, than as now, the simple word "rest."

In this connection, two things demand special attention.

First. "The People of God."

Second. "The Keeping of a Sabbath."

No true believer need be told that by "the people of God," the sacred writer here means the whole body of such believers. 1 Peter 2: 9, 10. To such, "There remaineth," 1st. The eternal rest of heaven. Of this, the Sabbath was and is, unquestionably, a sure and most significant type and pledge to the people of God. But does not the original Greek, *Sabbatismos*, suggest something more, in connection with that?

Parkhurst, in his Greek and English Lexicon of the New Testament (London, 1822), thus defines and translates it. "*Sabbatismos*; from *Sabbatizo* . . . which, from *Sabbaton*. 'A Sabbathism, a keeping of a Sabbath, a rest, as on the Sabbath,' occ. (Heb. 14: 9), where it denotes not only a resting, but such a rest as God entered into when he had finished his work; a complete, holy and happy rest, and this word [*Sabbatismos*] farther intimates to us that the Sabbath was instituted as a figure of that eternal rest which remaineth to the people of God."

With such facts before us, that statement, "There remaineth," etc., seems to have a double significance. First. Reasoning from the rest of Canaan, it would seem to represent that rest (and with it, the regular, weekly Sabbath, there) as a type and an assurance of a heavenly rest, for all the people of God. Second. It seems also to indicate—to assert even—the continuance, under gospel rule, of the ancient, weekly Sabbath of Jehovah our God. There remaineth, that is, there continueth as of old, the keeping of a Sabbath.

When that was written, the Old Testament dispensation was just ended, had just been succeeded by the new, and very many Hebrew believers were in a measure, bewildered, not seeming to understand just how, or where the old ended, or the new began.

Now if these statements by Parkhurst, and that marginal rendering in "the Authorized Version," are correct (as they unquestionably are), does it not seem as if the apostle was kindly showing them and us, that this one great blessing, the Sabbath, was to be continued to "the whole Israel of God," for all succeeding time? Such was the understanding of Origen, one of the early Christian fathers (cir. 231) concerning this passage. He says, "But what is the feast of the Sabbath, except that of which the gospel speaks, There remaineth, therefore, a Sabbathism, that is, the observance of the Sabbath, by the people of God?" (Origen's Opera, Tome 2, p. 358. Paris, 1733. Andrews' Hist. Sab. p. 323.)

If such is the true sense of that passage (as it surely seems to be) how it strengthens, confirms, settles the whole Sabbath argument! Coming as it does, by New Testament authority, how clearly, how unanswerably its hows that the Sabbath is an

institution of the Christian, as well of the Old, the Jewish dispensation! Then too, that saying of Origen shows, not his view alone, but indirectly it is true, through him it reveals the sentiment of the primitive church. From it, and from some of his other writings, we learn that in his time the ancient Sabbath was still kept in the Christian Church.

### FOR MAN.

The facts above stated are distinctly and very emphatically illustrated by him who is "Lord of the Sabbath," in these words (Mark 2: 27), "The Sabbath was made for man." The meaning of that terse, incisive declaration given, as it was, by divine authority, is self evident. It would seem to be unmistakable. It settles the Sabbath question for all mankind, for all time. No limit is assigned in it, or recognized. None therefore is allowed; nor by any possibility can any be understood. Thus it includes the whole human family, every nation, class, sect, every individual, from the institution of the Sabbath on the seventh day, from "the beginning" down to the end of time. Its application therefore, is specific, as well as universal, for it says to every son and daughter of Adam, throughout the ages, "The Sabbath was made for you."

The Sabbath obligation was not therefore confined to the people of God. Far from it. It was and is as binding on all mankind, as the commandment, "Thou shalt not kill." That fourth commandment, "Remember the Sabbath-day, to keep it holy," was as ineffaceably engraved in the solid, imperishable rock, as was any other in the Decalogue; a fact which, of itself, was well calculated to show the absolutely irrevocable, irreversible nature and design of that command. As it never has been either modified, superceded or repealed, so it never can be.

Thus, although its spiritual blessings can be shared only by those who, from the heart, obey and keep it, no circumstance of lineage, race, or age of the world, can release any nation, community, or individual, from obedience to its authority and claims.

With such facts before us, how absurd, how presumptuous even, to give it no harder name, is the assumption that "because neither Christ nor his inspired apostles repeated the fourth commandment, in their teachings, that command "must have expired by limitation!" Both Christ, in his teachings, and the Holy Spirit, in his inspiration of the apostles, had each his own way of communicating truth to men, and in the statements before us each has most effectually taught the great Sabbath truth and duty and privilege, in the way which his own infinite wisdom has seen best. Each too, has thus left that command in its own original time-honored place in the Decalogue.

LEBANON SPRINGS, N. Y.

### CORRESPONDENCE.

PETERSBURG, Ill., July 17, 1893.

*Editors Outlook*:—As I desire information, and you seem willing and anxious to impart it. I will ask you the following questions:

1. When did the worship of the sun commence?
2. How do you know that in the enumeration of the days of the week, before Moses, the week began on Sunday and ended on Saturday? See *Evangel and Sabbath Outlook*, June 15, 1893.

H. P. CURRY.

1. Sun worship is found widely prevalent as far back as any history exists. It must reach back far into the prehistoric period, of which we know nothing except what we find existing up to the time which separates the known and the unknown time in history. Sun worship is universally held to be the most ancient form of pagan worship.

2. By the distinct evidence of the week as found in the various languages of the world. No question as to the antiquity or identity of the week is raised until men want to get the Sabbath out of

the way that they may seem to be justified in keeping Sunday in its stead. This effort to drive out the week for the sake of defeating the Sabbath is a flagrant piece of ignorance and "special pleading."

### SUNDAY CLOSING.

Enough energies have been expended in efforts to secure legal interference in keeping open the World's Fair on Sunday to convert, if rightly used, a great army of souls. What has been accomplished by these well-meant efforts may be in the right direction, and do good, but the failure in the distinct purpose in view, together with the present drift of sentiment, is a good, practical lesson for all Christians, viz.: that the powers of the State are not the best channels through which to educate the world and promote Christianity.

"Render unto Caesar that which is Caesar's, and unto God that which is God's," draws a distinction we ought not to lose sight of. The government is a machine, incapable of individual moral sentiment. It may reflect the tendencies of its people, as a whole, but cannot be made to fairly represent any religious sentiment based upon spiritual obligations.—*The Congregation News*.

That is truth well said. If any genuine good has been gained, aside from demonstrating the utter weakness of the law, it has come through the influence of "public sentiment," outside of law. When that public sentiment gets enough religion and conscience into it and back of it to cut loose from the civil law and trust the case to the law of God and the Bible, the beginning of victory will be in sight. When that time comes the false claims of Sunday will wither in the light of truth, and God's Sabbath will be restored. Until that point is reached Christianity and the church will suffer repeated defeat and continued disaster.

### MANUFACTURING SUNDAY LAWS.

*The Episcopal Recorder* for Aug. 17, 1893, says:

Do the managers of the Chicago Fair really desire it closed on Sunday? Legal measures are generally so easily evaded, when there is a united desire to do so, that were we not assured that the opening of the show on Sunday is attended with financial loss, we should very positively question the sincerity of the Board. That body has shown itself so tricky in its past dealing with the whole question, that it has no reason to complain if its straightforwardness should now be called in question. More especially is this the case, as we know that some of its members still adhere to their desire to keep it open. That it is still open remains a fact which may yet deter some from visiting the Fair, though there is so large an increase in the attendance upon week days.

Inadvertently, the *Recorder* here touches the truth which condemns all appeal to the civil law in behalf of Sunday-observance. No good can come to any religious question or institution when it becomes so associated with civil law that it is made the foot ball of politics, commercial interests, party ends and personal ambition. The interference of the civil law in such cases is forbidden by the spirit and purpose of Christianity. When Christians appeal to the law they destroy reliance on God. However they may talk, all history shows that religious conscience recedes, withers, dies, under such appeal. The only permanent good which has come to the Sabbath question by all the struggle over the opening of the Fair is the failure of the civil law to accomplish its purpose. Sunday legislation has received its death blow at the hand of its friends.

A LITTLE plant was given by a kindly neighbor to a sick girl. In trying to take care of it the family made changes in their way of living. First, they cleaned the window, that more light might come to its leaves; then, when not too cold, they would open the window that fresh air might help the plant to grow. The clean window made the rest of the room look so untidy that they used to wash the floor and arrange the furniture more neatly. This led the father to mend some broken chairs, which kept him at home several evenings. After the work was done he stayed at home instead of going to the club house. With the money saved he bought comforts for the home. Thus the little plant brought a real blessing to the home.

## MISSIONS.

A MISSIONARY of the American Board writing from China says: "Of our other wants only one shall be mentioned, but that one we all want and want urgently. It is national justice toward the Chinese nation. Once American missionaries were proud of their right to call themselves such. Is this term hereafter to be in China a disgrace? China to-day sorely needs our helpful sympathy; must she be made to feel that our answer is scorn? Christian churches will continue to labor to spread Christianity in China, but one of the pressing needs of the hour is that genuine Christianity have a real representation in our national Congress."

FROM MISS VAN DER STEUR.

*Dear Friends:*—Again I sit down to make a report of three months of my labors. This time it will not be a large one. I get more busy than ever before, and it was nearly impossible to me to regulate my work, and yet I cannot give much report. Almost all things were the one another alike. You would acquire simply a collection of names, a list of names of children, who gave me finally only disappointment after I had had the greatest trouble with them.

This same time I came in contact with a number of neglected children. I could not bring to these thoroughly neglected ones the gospel. But it exercises me so much to give those children the least conception of death and eternity, of God's holiness and love. Commonly they have not the least respect to anybody; they are in no way capable to understand that anybody, whosoever, ought to be obeyed. Never they got any experience of love, and they do not believe that anybody loves them. The girl of 11 years of age, of whom I told you already, and who was with me every day, is taken away from me. The Romish priest and a woman who is very hostile against me, and has some influence on the girl, agreed in causing this removal. Now the child is again delivered to negligence, and will in that way become totally depraved by the design of those people. Nothing remained untried by me to get her anew under my guidance, but in vain. It was my intention to take her up wholly on my account. The child listened always with attention in the Sunday-school, and everywhere, and therefore I will yet ask the Lord that he may bless the word she has heard, and then it is to me a consolation that God hears prayer and gave his promises.

During these three months I had to fill up more than before a mother's place; and finally, surrounded by a number of neglected ones, younger and older people, I came to give some publicity to facts and circumstances, without mentioning names. My intention was to move Christians to take up in their homes people who are in such tried circumstances. Advertising frequently I entered by and by into a very busy correspondence. I got some help. In the same measure as I succeeded in placing unhappy children and young girls in good families, the expenses became more. For covering these expenses I also made some efforts, but these were not crowned with good success; so often I came into great difficulties.

Three weeks ago I was again almost totally out of difficulty; at present it presses me again heavily. These three months were a succession of disappointments, which afflicted me sometimes very deeply, and discouraged my heart for a

moment, sometimes somewhat longer than a moment. Ah, I wished that I could be more quiet, but I cannot trust in God as well as before. This gives me pain, for I am not happy when I am doubting God's promises. I feel myself amidst these disappointments often so lonely. Most often I don't say it to anybody, because most of the people laugh at me because I went *only* on God's promises. Even Christians did laugh at me and called me a fool, and others said that God had not called me to that labor, and God neither would help me. The greater part of Christian people shrugged the shoulders, and are doing still the same; and if I now begin to speak with them concerning my disappointment, then only the name of God would be dishonored. Frequently I was ready with some place of refuge, having had great difficulties and expenses, and then only one day before the settled time a letter came to destroy the contract. More than once I had put a boy or a girl of 13 or 14 years of age in a good surrounding, and then he or she ran away. Now there are some children whose providing is resting partly on me, but whose treatment is resting wholly on me. This heavy task causes often my genuflexion before God.

But not only disappointments I like to tell you. Much good was also in the labors among these young people, when, some time ago a son of one of our church members was to be baptized (he was a boy of 12 years of age), all things were prepared in our chapel where I keep my Sunday-school. The same evening baptism should happen. So the general question of boys and girls was (they saw the baptismal font filled up with water), "What will you do here?" Then I told them there was a boy who came to the love of Jesus, and who would be baptized, etc. And this same fact that a boy of 12, a child, came to love the Lord, caused much consideration with several. It seems as if at once they began to understand that loving Christ and being converted is not only a necessity but also a possibility. With the parents of some of my Sunday-school pupils, who fear God in simplicity, as it seems to me, I speak especially concerning baptism. They like to listen, and by and by conversion to God and baptism becomes the subject of their conversation, even in some quarters where a population is living of neglected and wholly uneducated people, who are accustomed to bespeak all their affairs and interests on the public street. It is my intention to communicate some of these discourses in *de Boodschapper*.

I find many opportunities to bring the Word of God not only when conversation takes that direction, but, here and there, where people are looking for me in that expectation. O, after such times I am so glad that I am allowed to do so! Temperance cause gave me much to do; almost the whole month of May it asked my help. I hope this my labor will have some good consequences.

In my own house commonly I occupied some very neglected girls, who were also very thoughtless, two or three evenings a week. This labor I felt obliged to discontinue temporarily. Reason was the expenses. That labor was not wholly without fruit. In fifteen families, who never before heard the Word of God, now the way of life is made known. Never I should have found a chance to bring there the Word of God, but in this way it ran well. The girls must do something. When they had made an object they were allowed to have it as a present. Each of the girls made a little picture with a text of the Bible on it. They brought it home-

ward, and calling on them in just that way the gospel door could be opened.

The boys whom I made mention of in my former letter are still in that institution. I am almost wholly ready with these expenses. The director allowed a great reduction to me on the expenses of nursing and treatment of the boys. In what way it did go to I don't know. Certainly God made this kind provision. My health is at present first-rate, compared to last year, thanks to God! Now some weeks of extra godlessness and immorality are approaching Harlem. Till so long I will try to go on with the labor, but thereafter I intend to take some ten days of rest. I begin to feel so overworked, and am afraid to become again sick. Now I finish this and continue in recommending myself strongly in your prayers. May the Lord bless you all richly in all your interests and all your labor.

### THE MOUNTAIN WHITES.

The above title is now given to the people inhabiting a hundred or more counties in the mountains of Virginia, North Carolina, Kentucky, Tennessee and Alabama. Their number is variously estimated from 1,000,000 to 1,500,000. They are believed to be, from their history, traditions, peculiarities and names, of Scotch and Scotch-Irish origin, and presumably Presbyterian far back. Until recently the country knew very little about them. During the late war they were, with a few exceptions, loyal to the government and believers in the integrity of the Union. Many of them carried the musket, and not a few fell in defense of their country. These people have not felt the commercial quickening and business activity witnessed all around them, because their homes are in the mountains, too high to be affected by the whistle of the locomotive or the passing tides of immigration.

The result of isolation and other causes in the case of these mountain whites is great ignorance and lack of religious advantages. Their forefathers, unlike those who went West from New England and the Middle States, did not take with them a sufficient number of ministers and teachers to keep their descendants intelligent and religious. They have had, through all these years, some preachers and teachers after their kind, but they have been ignorant, and in many cases not of very high moral character. Many of the ministers have been unable to read the texts which they have undertaken to expound, and often asked some one in the congregation to read them for them. Notwithstanding, they have great respect for the Bible and the religion of Christ. Scarcely an infidel can be found among them. They hear the gospel gladly whenever it is preached to them with earnestness and power.

There is at present a strong movement among the evangelical denominations to supply these people with Christian schools and religious privileges. Our church has already made Asheville, North Carolina, a centre, around which cluster a number of schools and preaching places. The work is going on prosperously, and the results of the few years' experiment have been very encouraging. No difficulty is experienced in securing students who are willing to make sacrifices for the sake of an education. Our policy is to prepare them to be good Christian teachers for our future schools, and to be good Christian mechanics and farmers, who will show to others in their neighborhood, by word and example, how to make in those callings a respectable living. About forty students have been recently brought to Christ in our schools at Asheville, as the result of a few days' preaching by our Presbyterian Missionary, the Rev. John Bachman, of Tennessee. If this work is pushed forward as it ought to be, these mountains, which are to-day great moral wastes, will soon blossom as the rose.—*Church at Home and Abroad.*

## THE SOUTH.

Unexampled prosperity is characteristic of the South. To say that it is remarkable is to speak tamely. According to a recent bulletin of the Census Bureau the railroads of six Southern States carried but 3,766,538 passengers in 1880, but in 1889 20,567,472 were carried. The total earnings for 1880 were \$32,721,623 84; in 1889, \$71,846,115 28, and the number of miles operated grew from 8,273 83 to 16,532-50 in the same period.

In olden times the chief sources of income were cotton, sugar, and tobacco; and if no interests but these had been developed the material growth of the South would have been more than satisfactory. In ten years the product of cotton increased from 5,456,048 bales to 8,652,597. Sugar and tobacco had a like development. Southern mills, too, consumed 604,661 bales of cotton in 1891 against 266,000 in 1881. Coal and iron were interests unknown but a few years ago; now four States have an output of 2,000,000 tons of pig iron and 20,000,000 coal. And a still more striking fact puts the increased assessments of the year 1891 in these States at \$320,000,000. The total valuation of property was over \$4,800,000,000, against \$2,900,000,000 in 1880.

These figures I take from an article by Gen. E. P. Alexander, in the *Forum* for March. He concludes his able paper in these amply justified words: "In brief, there is not elsewhere upon the globe a territory open to the Anglo-Saxon race with such varied and great resources and such propitious and easy conditions of life and labor, so abundantly supplied with rivers, harbors, and with railway transportations, or so well located to command the commerce of both hemispheres."—*Henry S. Little, in Church at Home and Abroad.*

INSINCERE PROFESSIONS—A striking incident is reported by the Wesleyan Mission in Ceylon, illustrating the easy way in which the natives will assent to the truth while refusing to follow their convictions. A missionary speaks of a meeting in a small village, where practically all the population was present, and a plain discourse had been delivered, giving the pith of the gospel message. After the sermon a conference meeting was held, of which the missionary gives the following report: "Do you believe these things?" I asked. "Yes, sir!" was the response, unanimous and hearty. It occurred to me to see how far their faith, or profession thereof, would go upon Christian lines. "You believe in God; that he is one, and one only?" "Yes, we do." "You believe that he made all things and sustains all things; that good is pleasing to him, and evil hateful?" Still the responses were "Yes." "Do you believe that this Bible is God's Word, and that other Vedas are wrong?" "Yes." "Do you believe what it says, that God sent his Son into the world to save sinners?" And still no less heartily was assent given. I marveled and repeated the questions in other ways; I made them more personal. "Do you really believe, then, that Jesus is able to save men from sin; to save you?" "Oh, yes." "Do you believe he died for you, to put your sin away; that he loves you now and cares for you?" "We do." "Will you, then, accept him as your Saviour, and accept him now?" "Yes, sir; yes." I confess I almost gasped for breath; up to this point everything had seemed perfect, and had I gone no further I might have yielded to the temptation of 'premature reporting,' and penned an account of a village converted and ready for Christian baptism. But I could not forbear continuing the test. "If you become Christians, you must give up sin." Silence. "You must give up lying." A smile ran round the audience and a voice said: "We cannot agree to that." "God requires it of you. Lying, thieving, impurity, sin in all its forms, you must give up if you want Jesus to save you." The negative was more pronounced, and I went on sadly: "You cannot serve the true God and worship idols; you cannot trust both Jesus and Pilliar. Are you willing to give up these things that he who died for you may save and bless you?" Ah, no!

Willing to accept, if they might do so, while the life remained unaltered; willing to *accept everything; to give up—nothing.*"—*Missionary Herald.*

THE political situation in Japan is not such as to promote quietness among the people and attention to spiritual concerns. The Japanese are intensely desirous of treaty revision, but such revision, so far as the assent of many of the foreign powers is concerned, depends upon the establishment of new civil and criminal codes which shall assure the world that Japan intends to govern itself according to fixed and just laws. The preparation of these codes has been in progress for many years, and it has been hoped that they would soon be enacted as part of the law of the land. But recently by act of the Diet and the Sovereign, the consideration of these codes has been indefinitely postponed. This seems to be a decided step in retrogression, and will unquestionably lead to the postponement of treaty revision, and this very likely will result in much political unrest. There seems also to be a conflict between the Cabinet and the Diet. A telegram from Yokohama, January 24th, states that the Diet had refused to sanction the budget of expenditures, and the Mikado had prorogued the Diet for two weeks. *The Missionary Herald.*

MEDICAL Missionary Work finds in China a field specially adapted to its methods, and responsive to its efforts. Chinese medical science is the most imperfect and puerile thing among that great people, so advanced in many features of their social life. Chinese farmers and boatmen can give valuable instruction to their fellow-craftsmen in civilized countries, and Chinese statesmanship holds its own in the councils of nations; but Chinese doctors are but caricatures of the true physician. So the Chinese need foreign medical aid; and as their minds are eminently practical, they appreciate such help more than the idealistic people of India, and this appreciation serves to break down the wall of Chinese pride and contempt for everything not belonging to his own country. China is the greatest and best field for medical missionary work.

OUR readers will recall an account given last summer from Mr. Hartwell, of Foochow, of a reform movement among the opium-smokers of that city. A large number of people joined a praying circle for the express purpose of asking God to deliver them from the bondage of their appetite. The opium habit once formed has a fearful hold upon its victims, and time alone can test the genuineness of the professed deliverance and conversion of these men. In a letter recently received from Mr. Hartwell, he says: "Whatever may be the final result, we must rejoice that, during this year, some 800 men have kneeled down in church and chapel and asked God to help them to get rid of the evil habit."—*Missionary Herald.*

## WOMAN'S WORK.

## SEWING-WOMEN.

People who are old enough to remember the advent of the sewing-machine, cannot have forgotten the fears entertained by many conservative persons that the novel invention would put seamstresses out of fashion. The first thought of inexperience, on seeing the rapidity with which the machine ran up a seam, was, very naturally, that all the seams would easily be finished, and that one time-honored employment of women would be taken from them. Nobody realized at first that by the aid of the sewing-machine more frills, more flounces, more ruffles and tucks than ever before would be added to our garments, and that garments would themselves be multiplied.

The sewing-machine did not do away with the seamstress. It made her, instead, more than ever a necessity. A house in which there is neither a machine nor a seamstress can hardly

be found in town or country, and sewing remains, as much to-day as in any former period, woman's peculiar work. The machine is the seamstress's best friend as well as her beneficent fairy.

Men, it must be owned, achieve remarkable success in sewing, as for example, the skilful and deft-handed embroiderers of the East, or the Paris and New York makers of tailor gowns, whose stitches are so fine, so even, so strong, that they wear longer than the cloth they fasten. Notwithstanding this, sewing continues to be peculiarly feminine work, with which men do not largely compete.

A woman who knows how to sew is able to clothe herself and her household, so to speak, in purple and fine linen at a smaller relative cost than her friend who has no such knack. Her husband is known in the gates, when he sits among the elders of the land.—*Harper's Bazar.*

## LETTER TO COUNTRY GIRLS.

FROM A COUNTRY WOMAN.

"It was only thoughtless, I did not mean any harm!" so many girls exclaim, just as if the not meaning it ever undid an injury. Hester was only thoughtless, she did not mean to annoy Miss Arnold when she borrowed all her knives, forks and spoons for her tea-party; but she kept them three days, and all that while Miss Arnold had nothing but a butter-knife to take their places, for she supposed they would be returned in a few hours. Hester called at Miss Arnold's once, and passed her house twice during those three days, without thinking to return the silver,

And when Sallie asked Julia to give her some of her lilacs to wear to the garden-party and borrowed a couple of her long hat pins to fasten them on with, promising to return them as soon as she came home, it was only thoughtlessness that caused her to forget all about them; even when she met Julia that evening on the way to prayer-meeting with her hat blowing off in the wind, she did not remember the pins, she only laughed.

Mollie was rich and Louise was poor, but they were excellent friends. Mollie brought a handsome cake to the picnic, but Louise brought nothing but biscuits, her own, and the first she had made. Standing opposite to her at the table Mollie held up one of the biscuits, saying thoughtlessly, "They are heavy," and Louise had no more pleasure that day.

It was only thoughtlessness that caused Annie to say good-night to every one excepting grandpa.

And only thoughtlessness in Sophie to remain in the room all the while that a seldom-seen friend was calling on her aunt.

It was only thoughtlessness in Fanny to rise abruptly and walk into the next room as soon as old Mrs. Harris seated herself beside her at the sociable.

It was only thoughtlessness in the girls to whisper and fidget in Sabbath-school last Sabbath when young Mr. Harris was giving a little talk on the lesson; they did not intend to send him home with that depressing sense of failure.

Now if these girls had studied to annoy others, and make themselves disagreeable, do you believe they would have succeeded any better?

Oh, girls, you cannot afford to be thoughtless any more than the farmer can afford to withhold his planting in the spring. And nothing will help you think except thinking. Do you know where in the Bible we are told just what to think about?

It is a joy to God to give. It is a burden to him to withhold. It is a grief to him to carry about his gifts when we will not gladden him by receiving them.

"Take the water of life freely," though you cannot allege a single reason *why* you should take it. Yet take it "without a cause."

Each plant needs a whole sun. So each of us needs a whole Christ.

It is *faith*, not feeling; leaning, not resolving, that carries us through.

## HISTORICAL & BIOGRAPHICAL.

REV. J. W. MORTON.

Memory's Tribute to a Beloved Teacher.

ANNIE L. HOLBERTON.

He is gone, but not dead to the hearts that revere him,  
Instructor and counselor, friend of our youth.  
Aspiration seemed higher, more holy, when near him,  
Whose life was his precept, his eloquence truth.

One of nature's nobility, honor achieving,  
To ignob's motive but justly revere;  
In the souls lofty culture intensely believing,  
With hand ever helpful and purpose sincere.

The talent his influence could fail to awaken  
Was lost in oblivion, buried indeed,  
His the knowledge of powers, weighed, refined and un-  
shaken,  
No uncertain sound nor a flaw in its creed.

For his *is* or *is not* was the key note of reason;  
Our trust in its logic was never misplaced.  
That thrice blessed opportunity ours for a season,  
How precious improved, and what loss if disgraced.

Oh, how gratefully bland was his smile of approval!  
How kindly his greeting we never can forget.  
From the heart's sacred mem'ries they have no removal,  
Those last happy school days, I cherish them yet.

Though the name once familiar no more on these pages  
Shall image the thoughts that we eagerly sought.  
Yet his influence lingers, and down through the ages  
Its harvest will yield from the work he has wrought.

Why mourn that the veil of eternity's parted  
For him whose firm trust was in God to the last?  
With a psalm on his lips, he, so loyal, true-hearted,  
To blest immortality safely has passed.

### REMINISCENCES.

BY REV. WM. M. JONES, D. D., LONDON, ENG.

And must it be so? Another laborer gone, and that one my dear Bro. Morton! Alas! Our brethren are passing away with solemn frequency, and we need to pray, "Help, Lord, for the godly man ceaseth, and the faithful fail from among the children of men." A few reminiscences of our early days, especially those which are a tribute to his noble memory, I have thought would interest the readers of the SABBATH RECORDER.

It was, I think, January, 1847, that the Rev. Mr. Johnstone, of the Reformed Presbyterian Church, came to Port au Prince, as a deputation to explore Hayti as a field for foreign mission labor. He was with me several weeks, and returned with a favorable report to his Society. Subsequently I was called home to the United States in the interest of my Society, belonging to the Baptist Church. In August, in company with a dear fellow-laborer, the Rev. Mr. Bingham, I lectured on Hayti in a Baptist chapel in Alleghany City, when at the close a gentleman was introduced to me as the Reformed Presbyterian Society's missionary-elect to Hayti. This was Elder Morton. He went to our hotel and tarried the night with us. In the morning I breakfasted at his house and learned that he and his wife were studying French under a native teacher. It may be asked why this cordial feeling between Baptist and Presbyterian over the Haytians? The answer is, we were living in times that tried Anti-slavery men. We were of the most pronounced type of Abolitionists. As to uniting with slaveholders in missionary work, we would have none of it. The price of slaves in the Lord's treasury! No! "I hate robbery for burnt offering, saith the Lord;" and the American Baptist Free Mission Friends stuck to their guns till slavery was abolished. Elder Morton went to Hayti about December of that year. It was then that I began to study the Sabbath question. In October, 1848, I returned to Hayti and found that Elder Morton was already preaching in French. I made arrangements to

occupy Port de Paix, on the North side of the Island, distant 150 miles, and a tedious affair it was. Meantime my Baptist friends on the Island heard that during my absence I had changed my views and practice in regard to Sunday and was observing the Saturday. Two ladies of the Baptist mission at Jacmel came sixty-seven miles on horse-back over the mountains to see us before we removed to Port de Paix, but especially to know what possessed me to keep Saturday. "What do you mean, Bro. Jones, by these tracts you have sent to us?" inquired Miss Harris. On Sunday, the day before Christmas, Miss Harris and a friend attended Elder Morton's service and gave him the news of my apostacy from the Sunday. He was shocked. She requested him to argue the case with me. Indeed, a council of missionaries had been held, Wesleyans included, and Elder Morton had been voted as the ablest man on the field to convert me back to Sunday. That evening my wife told me of the arrangement, and begged me to prepare to do my best. A party was to dine at Elder Morton's on Christmas Day, and after dinner there were to be speeches, and several ladies were very anxious to hear us, hoping thereby to be set at rest in their present way. Elder Judd, my colleague, declined to attend. He was a no-Sabbath man. His wife and her sister were of the party, and were by this time as anxious as the Jacmel friends. As for myself, I could not believe that the debate was to come off. For six months I tried hard to get ministers to look squarely into the face of the subject without success. I was discouraged, and frequent reminders from my wife to prepare to meet a classic mind failed to arouse me. Soon after noon we met at the house of Elder Morton and partook of his hospitality. Time passed rapidly, when Miss Harris broke the ground by saying she feared these ministers would never get to the question they were all so anxious to hear. This was the last straw that broke the camel-back timidity. Our host led the way and I followed. It was desultory conversion at first, then it grew to be earnest. As it drew near sunset the company left us talking, and went to their homes. This was the part of prudence in that country. I sat at the table, Elder Morton walked the room, quoting Latin, Greek and one or more Calvinistic writers, and I thought he and the friends were a little annoyed that I did not do likewise. My quotations were from the Bible only. I did not observe any misgivings on the part of my opponent. Afterward Mrs. Morton told me that her husband was very much confused, and she feared I would discover it. At length, after two hours' discussion, the discussion being chiefly done by him, we ceased to argue, and while his horse was being brought to the door for me, I gave Elder Morton a tract written by Elder S. Davison, "The True Sabbath Embraced and Observed," and two or three other tracts, with the remark, "Perhaps you may find time to read these." He placed them in his desk and bade me good evening at the door. All at once I felt so weak that it was with difficulty that I mounted the Haytian poney from an elevated piazza. On the way to Elder Judd's I secretly resolved that I would never speak to another minister on the Sabbath question, the blindness of mind was so extraordinary.

On Friday morning of that same week, the shadow of some one passed the morning room. "Elder Morton," said Elder Judd, who entered and seated himself rather timidly upon the sofa; trouble was depicted on his countenance.

"You said you had other tracts besides those you gave me. I would like to get them," and then after a pause, "I would like to speak with you." We passed out into the open air, when he said, "Bro. Jones, it is all over with me," and here "the fountains of the great deep were broken up," and he wept profusely. As soon as he was composed he said, "I have just read those tracts you left with me on Monday, and I am convinced that Saturday is the Sabbath of the Lord. To-morrow, I shall keep my first Sabbath. My course is plain; I must in conscience place myself on trial before my Synod next April in Philadelphia. I looked upon him as he stood before me,—a hero of heroes, the subject of the mighty power of God through His Word alone. The reading of the tracts had roused and convinced him. We all know what followed. The breaking up of his contemplated life-work in Hayti, and the almost savage treatment he received from his Synod when they deposed him from the ministry. He was not allowed to plead his case, but was cut off without one atom of mercy. But his "Vindication of the true Sabbath" lives, and will live long after we are all gone. We shall carry in our memory his classical face, its calm, fearless expression, and his Christian affability, and clearness of his public and private utterances. He was gifted in memory as well as speech, and he needed only to read a book through and he knew it all. The friction of life wore him out fifteen or twenty years too soon. But the Master has called him to himself. We acquiesce in the inevitable, but are *lonely*. Brother Morton began his Sabbath experience by bearing a very heavy cross, bearing it joyfully, and he ends in the joyful expectation of wearing the crown of glory.

"Servant of God, well done:  
Rest from thy loved employ,  
The battle fought, the victory won,  
Enter thy Master's joy."

### SCATTERED SEEDS.

Plenty of people are willing to sail in the gospel ship if allowed to be pilots.

It is not always the brainest person who reads trashy novels "to relieve his mind."

Some men are consistent only in condemning the inconsistencies of others.

Many persons are willing to believe that the Lord will provide only after they have stocked their larders.

Satan's loyal legion gains thousands of faithful recruits from the combination of attractive saloons and unattractive homes.

Friendships would indeed be divine could we learn to love men for the God that is in them.

There would be more Pauline Christians if we were as willing to believe that God rules as we are to believe that Satan exists.

A spiritual life is the only cosmetic that will give a woman a spiritual face.—*W. T. Ellis.*

The soul that has in it the seed of holiness will reap a harvest of happiness.

A vine that bears no grapes is of no use in a vineyard.

People who blow their own horns seldom furnish good music for other folks.

Satan has no anxiety about the man who is well pleased with himself.

No feet are swift enough to overtake the golden opportunities that have been allowed to escape.

It is hard for some men to believe that a sin is black as long as it pays well.

We are either servants of God or slaves of the devil.

Humility kills itself when it carries a flag.

The self-made man spoils his work when he opens his mouth to praise himself.



WASHINGTON LETTER.

WASHINGTON, D. C., Aug. 25, 1893.

Arbitration is better than war, but seldom satisfies. It "splits the difference" and displeases both parties and fails of exact justice. The old fable of the monkey and the cats and that of the man who quarreled over the oyster and arbitrated, each receiving a shell and the arbitrator swallowing the oyster, foreshadowed the outcome of the seal fishery arbitration. The decision is that the United States has no rights except such as arise out of her stipulation with Great Britain upon the award of the arbitrators. Their award says stand back, John Bull, and you, Brother Jonathan, but as to Chili or Hawaii, or Japan, or Russia, or France, or any other nation, great or small, it says nothing. Yankee or Canadian poachers can get under a foreign flag and there is no law to prevent pelagic sealing. The seals are doomed. We can save a remnant of our rights by prompt slaughter on the islands of the whole race. This savage remedy would at least save the useless cost of watching and dodging among the fogs of far off seas and the danger of future futile arbitrations. Gresham and the administration decline to talk about the findings. They probably wish to avoid contempt of court.

Political doctors disagree radically. It is therefore permitted humble folks to do a little of their own thinking. The writer of this has a small interest in some silver mines. He would be delighted to see silver quoted at \$1 29 or more in the market. He would also, being "hard up," like to exchange for an interest in a gold mine. Gold don't cost so much to store or transport. It resists acids that silver can't endure. It is scarcer. The majority of civilized people prefer it, and it is current everywhere. If, therefore, anybody or any people will content themselves with silver, the world will take its gold in exchange very cheerfully. If we are to keep our share of the world's gold we must not give silver for it at a too low price. Bi-metallists must have gold. Silver can be had easy enough. In fine, gold is the best metal, scarce and preferred by the majority. This nation, though rich in natural resources, has to borrow. To-day a part of its business enterprises are handed to European leaders for seventy millions, payable in gold. The money could not be borrowed otherwise. If our government tries to force silver upon Europe these bonds will at once come home demanding gold. Such a demand would be followed by an object lesson in silver mono-metallism that would soon bring the doctors to a common diagnosis as to the death of the patient, if not as to its cause. If we are to have bi-metallism we must hold on to the metal that has the longest and quickest wings to fly away with. If we could corner gold Europe would speedily agree to bi-metallism.

Senator Peffer advocates issue of currency upon personal credit. Senator Cockrell advocates the exchange of two per cent bonds, payable at the option of the government, for greenbacks payable in gold on demand. Secretary Carlisle estimates that recoinage our silver coin at a ratio of 1 to 20 would cost about one hundred and thirteen million dollars.

CAPITAL.

"WHAT would you do, papa, if a bear came along?"

"Oh, I don't know; perhaps I would go up to him and say, 'How are you, bear?'"

"I wouldn't; I'd walk away just as though I didn't see him, and if the bear had any politeness he wouldn't pay any attention to me."

ADDRESS OF THE PRESIDENT OF THE GENERAL CONFERENCE.

(Continued from page 548.)

are not broad enough to officially recognize? Stand forth, patriot, and give answer. When dark treason reared its ugly head and obedient to your country's call you forsook home and loved ones and the paths of peace for the trials and dangers of the battle field, were any hearts more loyal, any lives more brave, any whose courage was more enduring than those who went from our membership? Let the armless sleeves of those who fought by your side, shared your hardships, mingled their blood with yours on many a battle field, let the agonizing tears, the bitter desolation in many a Sabbath-keeping home, let the vacant places in church and school, let the graves you keep green and strew with your flowers bear silent witness that in that dark hour we proved not recreant to our duty as loyal citizens of the land we love.

Does this seem like self-glorification? Not so; but it is our privilege and duty to take full possession of the ground that God has given us, and while we are far from realizing our ideals of Christian service it is only just that this view should be fairly presented to our young people, especially as an offset to the self-depreciation of our position in the world which is all too common.

Confiding past obligations to God's mercy, and discharging those of the present in trustful dependence on divine help, we can consider our indebtedness to the future in confidence that "He which hath begun a good work in us will perform it unto the day of Jesus Christ." The future will demand a stalwart Christianity, one which has its foundations down deep in God's Word, and while storms of criticism and defiance may beat about the Bible, those who build on it and live by it need have no fear. As he who brings the diamond to the lapidary views with calmness the cutting and chipping necessary to bring out its full lustre, so we may calmly and gladly welcome any criticism, high, higher, or highest, in full confidence that both because of it and in spite of it the Eternal Truth will endure and shine with greater brilliancy and purity. While not blindly following those who would lead us from beaten paths and accepted beliefs, we must not sit with faces to the past entirely, and so fail to see whatever of new light may be revealed to devout research and Christian scholarship. We must be careful lest we seem to set narrow bounds to truth by claiming that we alone have reached its circumference, and by assuming that those who differ from us must be beyond its limits. The future will also demand a more definite and complete incorporation of the active principle of Christianity into the home and family life, and we as a denomination must see to it that there is a richer flavor to our denominationalism if we shall hold our young people. Instead of the all too prevalent habit of enlarging upon the difficulties incident to our peculiar faith we must magnify the privilege and duty of doing right and being right. The future will demand that the church shall give a wider scope to its operations, that it shall reach out beyond the merely devotional to the application of Christianity to the every-day needs of the world. The doors of our churches must swing more easily and more frequently, offering opportunities to its membership for more general Christian activities and for reaching out after souls through the medium of the body by ministering to other needs of human life than the longings of the heart. Like its founder it must

go about doing good as well as being good. While not descending to the methods of evil it must meet evil on its own ground, and by the power of consecrated living supplant the evil with the good. Shunning alike forbidding asceticism and flabby, characterless morality, the church must offer to the world a manly Christianity which will lend nobility to daily life wherever the demands of life shall lead. A Christianity which shall conquer wrong by the strength of conscious right, a Christianity which has the fire and energy of a forgiven Peter and the sweetness of a loving John. To this the future calls and the best energies of church and Christian homes must be put forth to meet the demand.

As an outcome of these considerations, this review of our indebtedness and our needs, our hearts turn instinctively to the thought which I bring to you in closing, A Baptism of the Holy Spirit. Greater than any need of men and means, greater than any demands which the outside world can make upon us is this crying need of the individual and of the organized body. But thanks be to God that along the lines of man's greatest needs run fullest streams of God's love and help. In Bryant Park, in New York City, stands a reservoir, a part of the water supply of the great city. Though smaller than the other reservoirs it is equally well fitted with conduits to carry the refreshing water in every direction and as capable of blessing all within its reach as the larger ones are. But its conduits carry no water, and it so far fails to fulfill the purpose for which it was designed that it is proposed to divert it to other uses. As I have passed this place it has seemed to me that we as a denomination were too much like this reservoir, a small one it is true, but with organized channels through which should flow in rich profusion refreshing streams of Christian service and influence. Streams, not trickling rivulets. What is the remedy? Fill our hearts and lives to their utmost capacity with the Holy Spirit and every channel will be filled with the outpouring of hearts overflowing with love to God and man. The voice of the prophet Malachi speaks to us now at this very time, with all the authority of God's mouthpiece, "Bring ye all the tithes into the store-house . . . and prove me now herewith, saith the Lord of Hosts, if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." Brethren, shall we accept this gracious challenge, this blessed invitation? It is in our power to call down upon this place, this hospitable people, so rich a blessing that the memories of the Conference of 1893 will be treasured up and told to coming generations, and we shall go to our homes with hearts aflame with love and zeal which will find expression in grateful service and which will bring glad fruition to all our hopes for our loved Zion.

"There shall be showers of blessing,  
Oh that to-day they might fall,  
Now as to God we're confessing,  
Now as on Jesus we call!"

THE SALVATION ARMY.

Speaking in Exeter Hall, London, General Booth said the Salvation Army is now established in 33 countries; its work is carried on in 21 languages; it has 40 newspapers and magazines, with an annual circulation of 43,000,000 copies; it numbers 3,070 stations or societies, controlled by 10,816 officers (excluding 19,758 non-commissioned officers and 12,229 bandmen), and it reaches an estimated number of 7,000,000 persons every week.

## YOUNG PEOPLE'S WORK.

### OUR MIRROR.

#### PRESIDENT'S LETTER.

Two days of Conference have passed. The day commencing with a 6.15 morning meeting. Every moment of time so far has been profitably used and the morning meeting among the best of any held so far. The Christ spirit has been in every thought or word.

The Missionary Secretary reported over four hundred additions to our churches; more than three hundred by baptism.

There were two topics of especial interest presented yesterday, Missionary Day, the one was an address by Dr. Swinney, "One Day's Work in China." I am a believer in God-raised-up men and women, and that the Doctor is one of them. We shall pray for her, her work and China as never before. The other topic of especial interest was one presented by our treasurer, I. L. Maxson, "Has the Evangelistic Spirit of the day come to stay?" This was followed by short speeches from others. All agreed that we have the word of God for expecting it would stay; that it would stay as long as we stay by it.

At the morning meeting many requests were made for prayers for absent ones, some for wayward boys, some for business men, unconverted and drifted away. In a measure people are forgetting themselves in the desire to save and lead others for Christ, and best of all our ministers are helping to push to the front this wonderful movement. We are praying for you at home who are doing double duty in absence of this crowd of workers here.

E. B. SAUNDERS.

## OUR YOUNG FOLKS.

#### A STORY.

BY J. BARRITT.

"I will now tell you the story," continued High Joe, after a slight pause, "not as I saw it but largely as related to me by others."

When the carriage reached the Wightman residence, the policeman was unable to arouse his drunken charge. Limp and unconscious, he lay between the seats, the legitimate product of "man's inhumanity to man," which in all of the world's history never made countless thousands morn so long, so deep, by so hopelessly, as through licensed rum. A light burned brightly in the house and the officer started up the walk. Before he reached the door, it opened and a man stepped out.

"Goot efening Meester Viteman," said the former in a low voice. Then stepping nearer, as the light from the window revealed his star, he continued: "I haf got von yoong mahn in de hack vich can not help hisself." "Got what," did you say?" exclaimed the surprised man, "who have you in the carriage; what's the matter?"

"Now doon't got oxcited, Meester Viteman an schpake so lout ash to vake de vimmen. It ish only von yoong mahn vaht ish purtty drunks. I axt'im var he vas schtopping, and he saze at 'fadder Vitemans'. I neffer knowd nottings dat you haf got von poy, Meester Viteman. Vhat schall ve do mit him?"

Without a word Mr. Wightman hastened down the walk, followed by the officer who lighted a match and held it over the other's head, as he stood in the carriage door.

"Can it be possible?" said the former, as though a knife were entering his side. "Yes, it's Joseph Strong. Oh what a fall! How did it happen Mr. Kreppel? Tell me all you know.

"I knows nottings, Meester Viteman, only dot he haf been trinkin und trinkin mit de poy's all night in de Palace, an I haf helpt voon haaf doozen to der homes. Day haf schpent so mooch munny to-night ash I haf ernt for der next six moonts ahlreddy.

"I guess we'll have to drive him down to a hotel, Mr. Kreppel. He isn't fit to go into any decent bed. I'll go with you as soon as I can get my coat."

"Dot isch so, Meester Viteman. I vill vate mit you."

With a hasty step the merchant entered his cheerful sitting room, and drawing on his coat, stepped to the table to turn down the light. As he leaned over his vacant chair, his eye caught the scripture which he had read in his family devotions a few hours before, and lingered long enough to read the words, "and a certain Samaritan as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him and bound up his wounds." Oft he had read that wonderful parable, but never had its meaning come to him as now, when, with the lightning's speed, the whole great truth spread out, and grew to one mighty, mastering conviction. Before he reached the street his duty was most clear, and, with a loyalty that marked him in his daily life, he acted promptly, by saying:

"I have concluded to take him into my own house, Mr. Kreppel. He isn't my boy, but I'll do just as well by him as though he were."

"Dot isch goot, Mr. Viteman. Come, Yah-cob, und help us.

A few moments later, with the help of the driver, they carried the poor wreck up the velvet-carpeted stairs to one of the best rooms in the house. Turning down the spread of a large easy bed, Mr. Wightman said: "We'll lay him here."

When everything was done he dismissed the two, saying:

"I wish you would call at Doctor Bronson's and ask him to come here at once. Please say nothing about this affair, Mr. Kreppel."

"No, Meester Viteman, I vill say nottings. I vos sorrow vor you, but dot ish vot de lischence isch vor; eh, Meester Viteman! Off de poy's all schtade at home mit de mutter an schwester, de poor schloonkeeper an his vanilly vood schtarve. Goot nacht, mine frent."

Fortunately the wife and daughter, after waiting with the father till nearly midnight, had retired and dropped quickly into a sound sleep, from which the slight noise had not aroused them. Hence, when left alone, this man who had known what it is to love an only child, was given an opportunity to think,—in fact was forced to think,—along a line which, in the past, he had studiously shunned.

Sitting down by the drunken sleeper, he felt of his pulse and then listened to the heavy breathing. He could not sit long, for, to be quiet with the thoughts then hurrying through his brain, would be to show a dead heart. Pacing restlessly for half an hour, while the charging steed of wakened conscience bore him on, he crossed at last, as with a bound, the mighty gulf of damning doubt, of paralyzing wilfulness, o'er which he had refused to gaze or cross in all the past, and now stood on the everlasting rock of conscious right, of loyal homage to conviction. Within his heart there grew a new, a joyous peace, a change, a something strange but sweeter than all songs of earth, except the shepherd's song upon the plains of Bethlehem.

At last he heard a step along the walk, and hurried down, with this outreaching of the soul upon his lips: "O God, I thank Thee that, where I was blind I now see clearly."

Meeting the doctor outside he said:

"Come in quietly and follow me."

There was something about his voice that prevented the physician saying, as usual:

"What's the matter now?"

Motioning him to a chair in the sitting-room Mr. Wightman began:

"Doctor, you remember how I worked with you for license last spring?"

"Yes."

"And you remember how provoked we got with those 'cranks' who wouldn't vote with us,

but insisted on prohibition when they knew there wasn't a ghost of a show to carry it?"

"Yes."

"And how we carried it by only two votes?"

"Yes."

"And that we now have one hundred saloons, licensed and legalized, by our two votes?"

"Well, I don't know about that. Is that all you've called me for at this time of night?"

"No, sir, there's business on hand, but it can wait till you answer my question. Didn't we, as Christian voters, cast the two deciding votes?"

"Well, I guess they wouldn't have won without our help."

"Then you admit that, at least, we helped?"

"Yes, I guess so."

"And every fellow who voted our ticket helped?"

"It looks pretty strong that way."

"Then those one hundred saloons are our legalized manufactories, aren't they?"

"I'd like to know what you are after. Do you want me to admit that I've taken at least one share of stock in Hell, while claiming to invest only in Earth and Heaven?"

"I only want you to answer my question, doctor. Aren't—those—our—manufactories?"

"Well, I suppose they are; and I begin to smell brimstone already. What next, old man? You'd make a capital surgeon."

Hastily telling the doctor about the son of his old friend, how he had just graduated from college and come West to see them, and how many he looked when he left in the morning, he concluded by saying:

"And now, doctor, I'm ready for business. Follow me."

Reaching the slightly open door, he paused, and, placing his hand on the physician's shoulder, said solemnly:

"In the presence of the All-seeing eye and before him of whom it has been said, 'Shall not the judge of all the earth do right? I want to show you the first real product of our manufactories, which has come to darken and sadden my home. Come in.'

With his arm through the doctor's the two entered, going directly to the bed-side. Already nature, in her revolt against man's prostitution and pollution of his divine made temple, had begun the work of cleansing, and, smeared over the white pillows and the cream tinted coverlid, was the first "up shipment" of the blighting cargo.

After a moment's silence he continued, pointing with outstretched arm toward the prostrate "drunk":

"There doctor, right there is our first, real, tangible product. I don't know how many more are scattered around in the city and farther away, darkening and blighting other homes, while we make no attempt to care for them, for we haven't kept any books if we could; but the archives of heaven have every one charged against us;—the full account, for each victim, doctor, and against each who voted for the cursed traffic. Doctor, that young man is the son of a friend; and I helped lay the trap for him, then sent glowing accounts of the West, all over the East; to lure her boys hither. How many have come and been ruined, I know not; but this I do know, that the fires of Hell, whether kindled here or hereafter, can only burn, as they have human bodies and heaven-born souls to feed upon."

Then turning and facing his companion he added, while his voice almost failed him:

"Doctor Bronson, may God forgive me for the past. Standing beside this prostrate, senseless man,—within whose body even now is surging on the burning, scalding, licensed fire, and hunting to the last dark recess of his frame each torn and broken shred of flesh and nerve, lest some weak, undiscovered chain shall bind him yet to manhood,—I swear, with head uncovered, and with God and angels for my witnesses, that never more by voice or vote will I, in any way, sanction or make possible one law-protected vender of strong drink. I'm done; and now my part shall be to build the broken walls and drive the enemy from our midst. Will you go with me?"

"I'm with you, Paul Wightman. I see the light. Drive on," came the hearty response, as

the physician grasped the outstretched hand of his friend.

Then reaching down, he felt the pulse of the unconscious victim. 'Twas but an instant. Then he spoke :

"Paul, bring the light. His pulse is very weak. Be quick."

A TOUCHING STORY.

Rev. Joseph Littell relates the following : Any one who travels much as a lecturer is sure to do, sees and hears many things which make deep impressions on him. One evening in January while approaching Sioux City, Iowa, I was in conversation with one of those general, ubiquitous travelers, a drummer. As we rounded a curve on the railway, he said to me, "I must tell you an incident which occurred just here. The last time I was over this road—about six months ago—I stopped at a little town back there, twelve miles from Sioux City. I meant to take this train, the express, for the city as I am doing to-night, but was told at the depot that it was two hours late. There were six men of us, so we obtained permission to come upon a freight which was about to start. We expected to arrive at least an hour ahead of the express which had been delayed by a freight blockade, or a wreck or something. At last we started and had gotten into conversation in the little caboose car at the rear. One of our party was a young man who had just started a barber shop in Sioux City. He said he had been down to see his young wife and to welcome their first baby, which was born the night before. It was a little boy and both were doing well. He would bring them to Sioux City as soon as they were able. We had just rounded that curve back there when some one noticed a bright light out behind. It grew brighter rapidly. I spoke to the brakeman about it. He opened the back door, then turning to us exclaimed, "Boys, the express is on us! We've got to jump for it!" We made a break for the door and one by one took a flying leap. We all landed safely. Excepting some bruises and scratches, all but the last man, the barber. The express struck the caboose just in time to catch him and give him a terrible squeeze. The caboose was crushed and the express engine badly damaged.

I saw the barber fall outside the track. Two of us who were not much hurt, ran to him, picked him up, carried him across the ditch and laid him on the grass. I examined him and found that he was badly crushed about the chest, but he was not unconscious, and after a moment or two in which he struggled for breath, he looked up at me and said, "Am I badly hurt, boys?" "I'm afraid you are, my dear fellow," I replied. "Why, I don't feel any pain," he said. Then I knew his injury was fatal. A few moments later I saw a sleepy look come over his pale face and stooping down I said to him, "Say, partner, is there anything you'd like to say, anything you'd like me to tell your wife?" He opened his eyes and a warm, kindly light came into his face as he said, slowly, "Tell her I love her tenderly; tell her to take good care of our dear little boy—God bless him!" Then he became drowsy and seemed to be going to sleep. Soon I saw his lips move and thought he was trying to say something to me. I stooped down close to him and listened carefully, heard him say in slow, sleepy, broken language,—"down to—sleep,—I pray the Lord,—my soul—to keep—if—if I should die—before I—wake,—I pray the Lord—my soul—to—to take," and he was gone. "I think" said the drummer, as he wiped the moisture from his eyes, "I think that, as he fell asleep, he remembered that little prayer which he perhaps had learned as a child at his mother's knee."

KENNIBOY was entertaining Whitney at his house, and the little host had possession of the hammock. This Whitney resented, and asked to be allowed to swing in it, using this argument:

"You ought to, 'cause I'm company."  
"Well, I'll tell you," said Kenniboy, "let's pretend we're down at your house; then I'll be company."

A BOY'S RELIGION.

If a boy is a lover of the Lord Christ, though he can't lead a prayer-meeting, or be a church officer, or a preacher, he can be a godly boy, in a boy's way and in a boy's place. He need not cease to be a boy because he is a Christian. He ought to run, jump, climb and yell like a real boy. But in it all he ought to be free from vulgarity and profanity. He ought to eschew tobacco in every form, and have a horror of intoxicating drinks. He ought to be peaceable, gentle, merciful, generous. He ought to take the part of small boys against larger ones. He ought to discourage fighting. He ought to refuse to be a party to mischief, to persecution or deceit. And above all things, he ought now and then to show his colors. He need not always be interrupting a game to say he is a Christian, but he ought not to be ashamed to say that he refuses to do something because he fears God, or is a Christian. He ought to take no part in the ridicule of sacred things, but meet the ridicule of others with a bold statement that for things of God he feels the deepest reverence.—*Exchange.*

A PLAN IN LIFE.

"What is your plan in life, Neddie?" I asked a small boy, turning from his big brothers, who were talking over theirs, to which he and I had been listening. "What is yours, Neddie?" "I am not big enough for a plan yet," said Neddie; "but I have a purpose."  
"That is good; it is not every one who has a purpose. What is yours, Neddie?"  
"To grow up a good boy, so as to be a good man like my father," said Neddie; and by the way he said it it was plain he meant it. His father was a noble Christian man, and Neddie could not do better than follow in his steps. A boy with such a purpose will not fail of his mark.

ONLY A LITTLE LESSON.

It was just a little lesson, that was all, but it went right to the spot. He stopped a moment on his way home to look in a florist's window, and the florist who saw him, asked him inside to see something extra fine.  
"You don't buy any more flowers now?" said the florist.  
"No," was the response, given good-naturedly, though it was brief.  
"And it used to be, a year ago or more, that roses and violets and carnations and all sorts of flowers were a great attraction to you?"  
"Yes; I had a sweetheart then," and the man blushed and laughed.  
"You used to take her a flower every time you went to see her, didn't you?" pursued the inquisitive, kindly old florist.  
"Yes."  
"And they didn't cost you very much, as a rule, did they?"  
"Oh, no, but that didn't make any difference to her. If I brought them fresh and fragrant, that was enough."  
"Why don't you take them to her now? Did she choose another in your stead?" and the florist's voice was sympathetic.  
"Oh, no, I married her a year ago."  
The florist waited a moment, as if thinking.  
"And don't you love her now?" he asked cautiously, as if treading on thin ice.  
"Of course. We are very happy. But you know the flower business doesn't go any more."  
"Did she ever say so?" asked the florist.  
"Well—um—er—no, I can't say that she ever did."  
"Have you ever asked her about it?"  
"No. I never happened to think of it. Busy, you know, with all sorts of things so much more practical."  
The florist didn't answer. He went to a pot of roses and violets, and, taking a handful, he handed them over to his late customer.  
"There," he said, "I give them to you in remembrance of old times. You might take them to your wife, and if she doesn't like them you can bring them back to me."  
But they never came back.—*Examiner.*

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1893.

THIRD QUARTER.

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 XI.—PAUL AT ROME.

For Sabbath-day, Sept. 9, 1893.

SCRIPTURE LESSON.—Acts. 28 : 20-31.

GOLDEN TEXT.—I am not ashamed of the gospel of Christ.—Rom. 1 : 16.

INTRODUCTION.—Paul remained at Malta three months (v. 11) and then sailed to Syracuse, remaining there three days. Thence on to Rhegium, and Puteoli, where he staid a week. Here brethren were found who accompanied him on his journey from thence, some 140 miles to Rome. He reached Rome in the spring, or close of winter. There he dwelt in a hired house, having liberty to preach the gospel. After being settled in his lodging he called unto him the leading Jews, to preach to them and to see if they were instructed in regard to his bonds. From this point our lesson proceeds.

EXPLANATORY NOTES.—v. 20. "For this cause." To find out their attitude and to explain his conduct. "I called." I invited you. "The hope of Israel." The hope of a Messiah which the nation entertained. Paul believed the same promises they believed, only he accepted them as now fulfilled. "This chain." Then bound to his arm. v. 21. "Neither received letters." The Jews at Jerusalem or in Asia Minor probably thought that Paul would be held there and they could kill him, and therefore did not write to Rome. And when Paul started for Rome they had no way to send messengers before him. But the Roman Jews had heard of him and his strange preaching. v. 22. "We desire to hear thee." Prejudice not yet aroused, they would listen to his preaching. "What thou thinkest." Of your belief. "This sect." Of which he was an adherent. "Spoken against." Everywhere, even in Rome, where were already many Christians. Why thus slandered? 1. Christianity did not adopt the Jewish ritual. 2. It was opposed to many heathen customs. 3. It made all unconverted to Christ sinners, while the children of Abraham claimed salvation as Jews, or as the seed of Abraham. 4. It deified a crucified malefactor. 5. The ordinances were superseding other ceremonies. All this aroused the opposition of unconverted men and intolerant Jews. v. 23. "Appointed him a day." At his request, no doubt. "His lodging." Not necessarily the "hired house," but apartments convenient for receiving an audience or company, and subject to his control. "Expounded." Reasoned out of the Old Testament. "Testified." From his personal experience, conversion and many revelations. "Persuading." Trying to win to the truth. "Both out of the law . . . and . . . prophets." All believed them. It was a matter of difference in interpretation. A wrong interpretation of scripture makes a wrong people. It is not enough to believe the Scriptures, they must be rightly applied. Men in grossest error believe the same Scriptures with us. All day long in a colloquial way these Jews discussed these matters. v. 24. "Some believed." Were convinced. Saving faith may have followed. "Some believed not." Prejudice and unreasonable opposition became manifest. v. 25. "Agreed not." Were divided in opinion and belief. Matt. 10: 34-36. "Departed after Paul had spoken." Paul having quoted Isaiah, making application to their hard hearts. "Spake the Holy Spirit." "All scripture is given by inspiration." The Spirit speaks through men. "Esaias." The Greek form of Isaiah. v. 26. "Saying." As translated by the seventy. Matt. 13: 14, John 12: 40. "Hearing ye shall hear." Hebraistic. And the future result will be they will not understand. The real meaning and power of the words spoken would not be understood, because long resistance has perverted their judgment and moral sensibilities. v. 27. "Heart

...waxed gross." Become stupid, sensual, dull. "Eyes they have closed." They did not wish to know any truth that might call for a change of practice or interfere with selfish living. "Converted." Turn back to the better, holier way. "Should hear them." Of sin and give them spiritual discernment. v. 28. "Be it known." I must preach this truth to those who will hear and believe. It is sent also to the Gentiles, and they will listen and many will believe. The Gentiles by this more-willing hearing have become the leaders in the world, the missionary people. The Jews might have become this people of power and influence. v. 29. The Jews, hearing these words, had much discussion among themselves on their way home. v. 30. "Two years." Legal proceedings consumed much time, accusers were slow to appear in person, as the law required, and thus it fell out to the advantage of the gospel, for during that time (v. 31) he preached the Word, taught the people who came to him, wrote letters to the churches, sent messengers to them. Eph. 6:21, Phil. 2:19, 25. Here he was safe from Jewish intrigue, while he became famous as a prisoner, attracting many to hear him. He was liberated, and it is supposed, on quite good evidence, that he again visited some of the churches, founded others. Again arrested, he finally suffered martyrdom at the close of Nero's wicked reign. While expecting this termination of life he wrote 2 Timothy.

#### CHRISTIAN ENDEAVOR TOPIC.

(For week beginning September 3d.)

LESSONS FROM PAUL'S LIFE. Acts 28:30, 31, 1 Cor. 9:16-27.

From the above passages of Scripture the lesson that we first learn is that of self-denial, and unselfishness. It might be summed in one sentence from Paul's eulogy of the three graces (in 1 Cor. 13), "Love seeketh not her own," not even that which is her own; does not contend for all her rights. Paul has delegated power, but does not abuse it. He becomes a servant to all men, even to his inferiors. He partakes of other's sufferings and sorrows for the gospel's sake, that he may win them to Christ. The unselfish man gives up himself, does not seek things for himself, but lives for others, is devoted to others. Self-denial is noble, but Paul is more than self-denying. Unselfish love does more than give up great things for self, it gives up the self. No doubt Paul wanted to be happy, and he was happy, but he found it in giving and serving. "It is more blessed to give than to receive." Man is happier in giving himself for others' good than in the mere giving of things.

But there are so many sweet lessons in that life! How wise he was in embracing every opportunity of presenting the gospel! He neglected none, for he felt that he was passing through this world but once. What he could do must be done at once, or the opportunity be forever lost. Grand, noble, Christ-like Paul! We shall see him in heaven if we learn well the lessons he taught. Next to Jesus, who does not want to look at the great apostle to the Gentiles?

REFERENCES.—1 Cor. 13; 8:9-13, Rom. 14:7, 13, 19; 15:1-3, 2 Cor. 11:24-30, Gal. 5:13, 14, Col. 1:28, 29; 2:1, 2, Phil. 1:8, 21; 2:17, Philemon 9, 18, 19, 2 Tim. 1:3.

—IT IS character that goes into eternity. An important thing, therefore, is the formation of character, and in that formation are two great helps—correct principles and examples. Christ furnishes both of these, and as the Great Teacher he shows us how to be faithful aids to our scholars who are, with us, developing this eternity-bound character.

—THE doctrines of morality and eternal life must be taught in the Sabbath-school. To neglect this and devote time merely to historical research is criminal. If we aid the young in a way to give sweetness and light to character, there must be no lack of the fundamental doctrines of Christ which renew the life and purify the soul. "Thou hast the words of eternal life." Those words are sound doctrine absolutely essential, and yet hundreds of well meaning teachers affect to despise doctrine.

—HOW NECESSARY to hold up Christ before the class as the One who exemplifies in his own life these essential doctrines of a pure morality and a complete character. As we must go to Jesus always for right instructions, must learn of him who is meek and lowly, so must every

teacher so impart the same right doctrine, walk even as Christ walked, imitate him which is the highest endeavor and its attainment the complete victory.

—WHAT do we hope to accomplish by the Sabbath-school for the extension of the Redeemer's kingdom? We wish to keep in view the importance of this work, and hasten its completion. We have the promise of God that he will give the nations of the world for the inheritance of his Son Jesus Christ. The promise is certainly sure, there can be no doubt about that, but all lack of supplies and of faith and effort will probably delay the fulfillment of this promise for many, many years. God will surely give his truth the victory, but what of us personally if we are negligent and have little part in the matter because we say it will somehow be done? It should be everything to us that we are faithful stewards.

## HOME NEWS.

Minnesota.

DODGE CENTRE.—This church and society at present is hopeful and under the leadership of its two faithful deacons. The pastor was called away the middle of July to care for his father who was taken very sick at Milton, Wis., while en route from New York to Minnesota. The father has since passed to the upper home and Eld. Clarke went with his remains to the old family cemetery at Leonardville, N. Y. Many prayers have ascended for the blessing of God upon them and recovery, if the Lord's will, of him whom we expected to greet and become a help to us in our religious gatherings here as he was at Independence, N. Y. But God knoweth best. In the absence of the pastor sermons have been read by some of our young people, and Rev. G. W. Lewis, of Hammond, La., and J. C. Bowen, of Marlboro, N. J., have each occupied the desk to our edification. A large delegation is now in attendance at the General Conference. The Lord be with the people thus assembled. \* \*

Iowa.

GRAND JUNCTION.—Our small church continues in a prosperous condition, and receives membership from time to time, which greatly encourages us. When Elder Socwell was with us a few weeks ago we visited the baptismal waters, where one of our young men put on Christ in baptism, while only a few weeks before two others were baptized; and during this time two united by letter. Most gladly will we welcome still others. Our crops are quite good, considering the unfavorable season, oats being a somewhat light crop, and corn bidding fair to yield well. Deacon McWilliams is erecting a new house on his home farm, and H. A. Saunders is building a fine, large barn, and we take these facts as indications of financial prosperity. Some of our people contemplate attending the Annual Meeting at Garwin next week. \*

AUGUST 21, 1893.

What the world needs most is not an apostolic church historically, but a pentecostal church in the living present.

Give the strongholds of Satan less thunder and more lightning.

An unarmed Christian helps to make a mob, but not an army.

Don't let Satan know your plans, he is not omniscient.

#### IN MEMORIAM.

Deacon Avery Coon Stillman was born in Lincklaen, N. Y., Oct. 11, 1817, and died in DeRuyter, N. Y., Aug. 16, 1893.

His early life was spent amid the toils, privations and joys of the early settlers, and he grew up a quiet, thoughtful, industrious and devout young man. By the blazing light of the large fire-place at night he read the Bible entirely through, and in early manhood made a profession of religion and was baptized by Eld. Sebeus M. Burdick and joined the Lincklaen Church. In 1840 he was happily married to Diana M. Nichols, and God blessed them with two children, Adelbert the oldest, dying when he was only 14, and George T., who has been a counsellor and companion and his stay and comfort in his old age.

In July, 1861, he was ordained at Lincklaen to the office of deacon, and right worthily has he filled his place in that church and at Rosenhayn, N. J., Verona and DeRuyter, N. Y. Since the death of his beloved companion, three years ago, he has been gradually failing, and peacefully closed his earthly labors and sufferings, honored, respected and beloved.

L. R. S.

#### THE FATHER OF TEXAS.

To Moses Austin, a native of Durham, Connecticut, a citizen of Missouri, is due the conception and matured plan of colonizing by peaceful and lawful methods the wilds of Texas with Anglo-Americans trained to venerate civil and religious liberty as the greatest blessing ever vouchsafed to men. Having matured his plan of colonization, he set out across the almost trackless wilds from his home to San Antonio, then the capital of the Spanish province of Texas, and reached that place in January, 1821. He at once laid his plan before Don Antonio Martinez, governor of the province. Governor Martinez was not favorably impressed with the plan, and peremptorily declined to recommend it to the supreme government of the Eastern Internal Provinces, whose capital was Monterey, and at the head of which was General Don Joaquin Arredondo, Civil and Military Governor.

On his way back to his lodgings, bowed down under the weight of his heavy disappointment, he chanced to meet his old friend the Baron de Bastrop, a man of great influence in Spanish affairs in Mexico. The Baron took Austin home with him, and there Austin fully explained to the Baron the object of his visit to San Antonio, and laid before him in detail his plan of colonization. Fortunately the Baron was convinced that the scheme was feasible, and, if executed, would add to the power and wealth of Mexico. On the next day, in company with Austin, he sought an interview with Governor Martinez, and after elaborate discussion, Governor Martinez agreed to and did recommend the plan, and forwarded it for approval to General Arredondo at Monterey. Austin, being unable to remain pending action of the government of the Eastern Internal Provinces, left for his home in Missouri, and died there on the 10th of June, 1821, from fatigue, exposure, and a severe cold contracted in his long journeys. He enjoined upon his son, Stephen Fuller Austin, the execution of his great plan, which was, in brief, the introduction into Texas, by Moses Austin as *impresario*, of three hundred Anglo-American families, and their settlement as citizens of Mexico.

I think no man could have been better equipped than Stephen F. Austin for the successful execution of his father's plan. Having secured its recognition by the proper authorities of the Eastern Internal Provinces, as well as authority in himself to execute it, he at once set about securing the requisite number of families, and having succeeded, and having provided them with the necessary outfit, he set out for Texas, and with a portion of his colonists reached the Brazos River, where the La Bahia or Goliad road crosses it, in December, 1821,

and the settlement was at once begun. From this point (the crossing of the Brazos by the La Bahia road) the colonists, as they arrived, moved out in every direction, as far as the La Vaca and San Jacinto rivers, as they might well do, for there were no specific boundaries set out in this first colonization contract—in this respect differing from all those thereafter made. Later on the town of San Felipe de Austin was laid off near the place of landing of the first colonists, and was made the capital of the colony. Soon the three hundred families were all happily settled. Austin became acquainted with all of them, and was not long in securing their absolute confidence, and in all the trying times that followed that confidence was never shaken. When he began his great task of colonizing he was but twenty-eight years of age. Energetic, courteous, brave, honest, cool, and deliberate in judgment, with admirable administrative capacity, sound morals, punctiliously honorable, and a diplomatist by nature, he had all the qualities for the leadership of a colony destined to be the nucleus of a commonwealth to be devoted to civil and religious liberty. He subsequently made other colonial contracts, all of which he faithfully and promptly executed, and thus acquired the confidence of the Mexican authorities. With many of the distinguished citizens of Mexico he was personally acquainted. Shortly after colonization began he found it necessary to visit the city of Mexico in order to secure the ratification by the central government of his contract with the Eastern Internal Provinces, a step made necessary by the rapid political changes then taking place in Mexico. He spent on this trip some twelve months in the city of Mexico, and profited by the opportunity of perfecting himself in the Spanish language; and at the same time impressed upon the political authorities the great resources of Texas, and its great value to Mexico when developed by Anglo-American enterprise. Before his return colonists under other *impresario* contracts began to pour into Texas, to extend the borders of the settlements, and to add wealth and security to the community.

No community of like size in Europe or America possessed more talent, more enterprise, more courage, or a greater love of free government. In ten years the community had an Anglo-American population of not less than 20,000.—*Harper's Magazine.*

THE DEAD LETTER ROOM.

An interesting portion of the Dead Letter Office is the room in which an accumulation is made of those articles on which an insufficient amount of postage is paid, or which have been incompletely or wrongly addressed, writes Alice Graham McCollin in an interesting sketch of the presiding genius of the Dead Letter Office, in the September *Ladies' Home Journal*. It is a most heterogeneous collection, ranging in kind from skulls to confectionary, and in value from one cent to one thousand dollars. Sales of these articles are held annually, after they have been held for claim for over two years, and after every effort has been exhausted to find the owners the parcels become matters of public investment. Most of the packages contain articles of too small value to be sold separately, so parcels containing the contents of several packages are made up and sold at an average price of sixty cents each. The attempt is made to have the articles in each package worth that amount. The original wrappers are removed from the parcels, and new ones, on which is written a description of the contents, substituted. This description is also entered in the auctioneer's sales book, and from this description, not from a personal examination, the purchase is made. The sale is held in December, before the holiday season, and continues for about a week. The proceeds, like the money found in unclaimed letters, are delivered to the Third Assistant Postmaster-General for deposit in the United States Treasury.

RESOLUTIONS

Adopted by the Woman's Relief Corps on the death of Mrs. Mary E. C. Sheppard :

WHEREAS, The all-wise and loving Father has taken to himself our long-suffering and beloved associate, Mrs. Mary E. C. Sheppard; therefore,

Resolved, That in her death the Woman's Relief Corps lament the loss of a sister whose sympathy and aid were invaluable, whose friendship was true and unselfish, whose literary attainments and power of expression have rarely been equalled, and whose pure and noble life is worthy the emulation of all.

Resolved, That the deepest sympathy of the Corps be extended to her bereaved husband, aged father, relatives and friends, with the earnest prayer that God may sustain them in this trying hour.

Resolved, That these resolutions be placed upon the records of the Corps, a copy thereof be transmitted to the family of the deceased and to each of the local papers.

MRS. LOUISE P. LANGWORTHY, }  
MRS. SOPHIA C. WHITFORD, } Com.  
MRS. IDA L. ROGERS, }

THE GIRL IN THE CHURCH.

A home in which there is no daughter lacks an element which cannot be otherwise supplied, and a church that is not enriched with the qualities which belong to the young girl is poor indeed, writes Mrs. Lyman Abbott in the September *Ladies' Home Journal*. Her hopefulness, her enthusiasm, her honest belief that what she wants to do she can do, make her at once the inspiration and the reliance of the other members of the great church family. It is her voice in the choir which best stirs the congregation to express its devotion in sacred song. There is a ring of joy in it that cannot be gotten from either man or instrument, and which is not lost when her heart is moved by sorrow, and a tender pathos gives sweetness to her tones. She loves to sing out her gladness and her sadness, and many a soul finds solace in her interpretation of anthem and hymn. It is her face, with the clear, questioning eye, the responsive smile and tear, which helps the preacher, when older and more self-controlled faces give him no response. If sometimes she be listless and even frivolous, when once her attention has been caught and her conscience stirred, she is quick to atone for her heedlessness and ready to acknowledge her fault, and is a most loyal disciple. The Sabbath-school depends upon her for that elderly sisterly teaching and affectionate persuasion which win the little ones to listen to the gospel message. She becomes the ideal, and her personality is impressed upon her scholars beyond the possibility of measuring. Many a boy is kept from evil because his chivalrous heart has been won by his Sabbath-school teacher, and reverence and truth become a part of the child's character, not so much because they are taught as because they are lived by his heroine.

FOUR THOUSAND AMERICAN MILLIONAIRES.

The New York *Tribune* has collected in a pamphlet the results of recent investigations into the number of millionaires and more than millionaires in the United States. It finds the total to be 4,047. New York City alone contains 1,103 men, owning from one to one hundred and fifty millions each. Nearly all the millionaires are north of Mason and Dixon's line, there being but 186 in all the seceding states, Texas having 57 of them. It appears also from the *Tribune's* report that the real estate in New York City alone is worth more than all the land between the Potomac and the Rio Grande. When Mr. Thomas G. Shearman's figures first came out, showing that 100,000 men owned half the wealth of the country, the *Tribune* was loud in denouncing it as an exaggeration, but its own figures now given show that probably Mr. Shearman was well inside the truth. For example, the *Tribune* states that the 1,103 millionaires in New York City alone could, if they choose, buy up the whole real estate of the entire Southern States and evict the population by due process of the law.—*Bel-lamy's New Nation.*

NORTH-WESTERN ASSOCIATION NO. 2.

To the Editor of the SABBATH RECORDER :

In reply to "Inquirer," in the RECORDER of Aug. 17th, I would say that the North-Western Association did actually "convene at Farina in the far off State of Illinois." The clerk of the Association is not "dead." The Association did not adjourn "sine die," but it will "convene (D. V.)" next year with the church at Dodge Centre, Minn. I will further inform the "great States of Wisconsin and Minnesota" that the Association did not order its minutes published in the RECORDER, therefore they were promptly forwarded to the engrossing clerk, and will, in all probability, soon appear in the usual pamphlet form.

CLERK N. W. ASSOCIATION.

EASIER TO "RUN DOWN" THAN "RUN."

It is not as easy to "run" as it is to "run down" a Sabbath-school. The first takes brains, heart, culture, piety, perseverance, tact, and a host of other qualities; the last takes nothing but spleen. Any one can "run down" a school simply by persistently hinting that the superintendent is not the man for the place, the teachers not what they ought to be, the school dull and poky, the singing too slow, etc. It is wonderful how many faults a splenetic nature can pick out to feast on, when it sets itself about it. It only takes a few persons of that sort to make the superintendent feel like resigning. And they are largely in excess, in numbers, of those who hold up the hands of the superintendent, who speak an encouraging word to the chorister, and earnestly pray for the teachers. It takes a good many bees to fill a hive with honey, but one lively hornet can make a whole camp-meeting unhappy.—*Selected.*

A CALL FOR TEARS.

Dr. John Hall, the eminent New York minister, stood recently on a boat in New York harbor. Beside him stood a plainly dressed man. Not far away was a well-dressed young man who was tipsy. The people were making sport and laughing at the drunken man. Mr. Hall remarked to the stander by :

"They should hardly laugh at him."

The plainly-dressed man replied: "It is a thing to cry over."

The man then told Dr. Hall of his own troubles—how he fled from Scotland to get his wife away from drink; of her death from the effects of strong drink; of two of his children who inherited the love of liquor, and how he was then fleeing with them to a town in Ohio, where he was told liquor was not to be had.

To him truly it was "a thing to cry over."

"THE great want of to-day is practical religion—a religion that will correctly label goods; that will prevent a man telling you a watch was made in Geneva when it was made in Massachusetts; that will keep the ground glass and the sand out of the sugar; that will go into the grocery and pull out the plug of ale-adulterated syrup; that will dump in the ash-barrel the cassia buds that are sold for cinnamon; that will sift out the Prussian-blue from the tea-leaves; that will keep out of flour the plaster-of-Paris and soapstone; that will separate the one quart of water from the one honest drop of cow's milk; that will throw out the live animalculæ from the sugar. Heaven knows what they put in the spices, in the butter, or the drugs; but chemical analysis and the microscope have made wonderful discoveries."

Dislodge the foes within the ranks, and the enemy can soon be conquered.

Common sense is often very common. We need more *uncommon* sense.

Let God set you in any candlestick, iron, brass, or gold; only see to it that you shine.

TEMPERANCE.

THE liquor advocates are on the war-path. It is stated that a secret anti-prohibition society has been organized in Kansas, having the high-sounding title "The Army of Liberty." The oath of its ritual is most solemn and binding, and its purpose is to elect to office only whisky men, regardless of party names, in order to defeat the enforcement of prohibition, and to secure the repeal of the law as soon as they can do so. They seem to have given up the cry that prohibition does not prohibit, and to confirm the truth that prohibition does strike effectively against drundard making.—Christian Secretary

TOBACO, CHOLERA AND THEIR CONTAGIONS.

The eminent John Lizars says: "During the prevalence of cholera, I have had repeated opportunities of observing that individuals addicted to the use of tobacco are more disposed to attacks of that disease, and generally in its most malignant and fatal form."

Dr. Willard Parker, long at the head of the medical profession in New York City, said: "All who smoke or chew are more apt to die in epidemics than other people."

Dr. O. M. Stone, of Boston, said: "The idea that tobacco prevents disease is an error. A tobacco user's chances of recovery from any malignant disease are lessened fifty per cent."

Capt. G. B. Pettingill, who for many years commanded vessels trading between Boston and Cuba, Mexico and South America, said: "Very few tobacco-users recover from yellow fever. I once lost half my crew with it in Havana. Every man who died used tobacco, and every one who lived did not use it."

Dr. Harris, of the New York City Dispensary, where more diseases are treated than in any other place in America, said: "It is scarcely possible to cure a syphilitic sore, or unite a fractured bone in a devoted smoker."

The London Lancet says: "No smoker can be a well man."—Geo. M. Powell, in National Temperance Advocate, April 9th.

THE GREEDY BOTTLE.

A poor, under-sized boy named Tim, sitting by a bottle, and looking in, said, "I wonder if there can be a pair of shoes in it." He wanted to go to a Sabbath-school picnic, but he had no shoes. His mother had mended his clothes, but said his shoes were so bad he must go barefoot. Then he took a brick and broke the bottle, but there were no shoes in it, and he was frightened, for it was his father's bottle. Tim sat down again, and sobbed so hard that he did not hear a step beside him, until a voice said:

"Well! what's all this?" He sprang up in great alarm; it was his father.

"Who broke my bottle?" he asked.

"I did," said Tim, catching his breath, half in terror and half between his sobs.

"Why did you?" Tim looked up. The voice did not sound so terrible as he had expected. The truth was, his father had been touched at the sight of the forlorn figure, so very small and so sorrowful, which had bent over the broken bottle.

"Why," he said, "I was looking for a pair of new shoes; I want a pair of shoes awful bad to wear to the picnic,—all the other chaps wear shoes."

"How came you to think you'd find shoes in a bottle?" the father asked.

"Why, mother said so; I asked for some new shoes, and she said they had gone into the black bottle, and that lots of other things had gone into it, too—coats and hats, and bread and meat and things; and I thought if I broke it I'd find 'em all, and there ain't a thing in it!" And Tim sat down again and cried harder than ever. His father seated himself on a box in the disorderly yard, and remained quiet for so long a time that Tim at last looked cautiously up.

"I'm real sorry I broke your bottle, father; I'll never do it again."

"No, I guess you won't," he said, laying a hand on the rough little head as he went away, leaving Tim overcome with astonishment that father had not been angry with him. Two days after, on the very evening before the picnic, he handed Tim a parcel telling him to open it.

"New shoes! New shoes!" he shouted. "O father, did you get a new bottle? And were they in it?"

"No, my boy, there isn't going to be a new bottle. Your mother was right—the things all went into the bottle, but you see getting them out is no easy matter; so, God helping me, I am going to keep them out after this."—Selected.

WHEN the noble hearted Christian, Captain Allan Gardiner, was dying of slow starvation on the desolate shores of Pictou Island, he yet painted on the entrance of the cavern which was his only shelter, a hand pointing downward to the words, "My soul, wait thou still upon God, for my hope is in him." Near that mute, pathetic symbol of unshaken trust his skeleton was found. To die of hunger on an Antarctic shore among savages, not one of whom he had succeeded in converting—could anything look like a deadlier failure? And yet from that heroic death of faithful anguish has sprung the great American mission. If Allan Gardiner's death was a failure, it was one of those failures which are the seed of the most infinite of the most transcendent successes. For such men the world is waiting. "For such men and women God seeks." Rivers of living water "flow from them." Their lives illustrate to us the meaning of the words, "The obedience of faith."

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

SPECIAL NOTICES.

THE Hebron and Shingle House Churches will meet with the Hebron Centre Seventh-day Baptist Church, beginning Sept. 8, 1893, for the Annual Quarterly Meeting. Ministers to be present are J. Kenyon, of Independence, N. Y.; Joshua Clarke, of Alfred Centre, N. Y.; M. B. Kelley, of Nile, N. Y.; and G. P. Kenyon, of Shingle House, Pa.

L. R. BALL, Clerk.

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

ALL persons contributing funds for the New Mizpah Reading Rooms for seamen will please notice that Mrs. W. L. Russell is now Treasurer. Please address her at 101 West 93d street, New York City.

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. Find post 102 D, and then go about 50 feet East. Aside from being of interest to you in a denominational way, you will find our quarters to be pleasant on account of easy chairs, sofa, and writing-desk which have been provided for the comfort of visitors. The person in charge will be glad to give information concerning our exhibit, or the Fair in general. Parcels may be left for safe keeping.

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. The Mission Sabbath-school meets at 1.45 P. M. at Col. Clark's Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's addresses: L. C. Randolph, 6124 Wharton Ave.

EMPLOYMENT BUREAU.—The Seventh-day Baptist General Conference at Nortonville voted to establish a Seventh-day Baptist Employment Bureau. It is proposed to find persons for places, and places for people seeking employment; to bring more closely together the buyer and the seller, the employer and the employee. Chas. F. Maxson, of Farina, Ill., is the manager of this Bureau, to whom all communications pertaining to it should be addressed.

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

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

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

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. Visitors welcomed and correspondence invited. Room 11, 2d floor M. E. Church Block, S. E. Corner of Clark and Washington streets, Chicago.

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

COUNCIL REPORTS.—Copies of the minutes and reports of the Seventh-day Baptist Council, held in Chicago, Oct. 22-29, 1890, bound in fine cloth, can be had, postage free, by sending 75 cts. to this office. They are on sale no where else. No Seventh-day Baptist minister's library is complete without it. A copy should be in every home. Address John P. Mosher, Ag't, Alfred Centre N. Y.

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Table with columns for destinations (HORNELLSVILLE, ALMOND, ALFRED, ANDOVER, WELLSVILLE, SCIO, BELMONT, BELVIDERE, FRIENDSHIP, CUBA, HINSDALE, OLEAN, ALLEGANY, VANDALIA, CARROLLTON, KILLBUCK, SALAMANCA, Ar., SALAMANCA, Lv., West Salamanca, Little Valley, Cattaraugus, Dayton, Perrysburg, Smith's Mills, Forestville, Sheridan, Dunkirk) and departure times (P. M., A. M.) for various dates (8, 12, 10, 24, 26, 6, 14, 18, 20).

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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. D. I. ROBERTS, General Passenger Agent, New York.



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CONDENSED NEWS.

Ground was broken Aug. 24th, in Golden Gate Park for the California Midwinter International Exposition in the presence of over 50,000 persons.

Disturbances in the Polish quarters of Buffalo, N. Y., were of frequent occurrence on the night of Aug. 25th. The Poles announced that they would hold a monster mass-meeting and take such action as would determine their future course.

Ten persons are under medical observation in the Moabite Cholera Hospital. Three fresh cases of cholera have been found in Berlin. All the bathing places along the Spree, which flows through the city, have been closed, as the river is believed to be infected.

Some Polish laborers attempted to interfere with the men who were working on a pavillion contract in Detroit, Aug. 25th. The Poles demanded that work be given to them instead of the regular laborers. They were refused and several altercations ensued. Arrival of the police put a stop to their hostilities.

On Sunday last the steamer Walla Walla arrived at San Francisco, bringing fifty-nine Japanese passengers from Victoria, B. C. The immigration commissioners have decided that ten are actors and will be allowed to land, while the remaining forty-nine are contract laborers and will be sent back.

Commissioner of Health Reynolds, August 25th, sent to Secretary McCarthy, of the Health Department of Chicago, the following telegram: "Visited Quarantine to-day. The whole country is indebted to Dr. Jenkins, the Commissioner of Health of New York. It is practically impossible for cholera to land in this port, and the same is true of Boston."

Though the French elections passed quietly, the results have been very decisive in some of their aspects. Boalangism has been swept off the board. The Monarchists and Bonapartists return in reduced numbers, and the Republican party have, without the second ballots, which are sure to increase their number, gained sixty-three seats.

The \$8,000,000 in gold has been transferred to the Sub-Treasury in New York from the Sub-Treasury in San Francisco in charge of officials of the United States Express Company. The Wells Fargo Company had charge of the gold from San Francisco to Kansas City, where it was turned over to the United States Company, which has the contract to handle all of the government money east of Kansas City.

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

Royal Baking Powder  
 ABSOLUTELY PURE

The Treasury Department at Washington, on August 25th, began paying out gold for all checks presented. Gold payments have been made at all sub-treasuries for some days. The reason for all gold payments is that the Treasury, because of its small receipts and large expenditures, has exhausted its paper money. Treasury books show \$97,000,000 gold reserve and a net balance of \$11,000,000, this balance being composed almost entirely of subsidiary coin. The reserve is used in paying the obligations of the government.

The riots during the last few days in Naples, which have generally been attributed to the striking cab drivers, have a wider and deeper significance. The troubles had their origin in the anti-French agitation following the Aigues-Mortes massacre of Italians by Frenchmen. The demonstrations at first were intended solely as expressions of indignation against the French. The cabmen took advantage of the excitement to strike for higher wages, and the rioting which then occurred had no connection with the Aigues-Mortes affair.

MARRIED.

BURDICK—LOCFORO.—At the home of the bride's father, Dea. John Loofboro, Walton, Iowa, Aug. 22, 1893, by the Rev. Mr. Hanner, Alice S. Loofboro, and Dr. A. Lovelle Burdick, of Chicago.

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.

WELLS.—In Oswayo, Pa., Aug. 14, 1893, Walter Wells, in the 58th year of his age.

For two years Mr. Wells had been in poor health. He consulted the best physicians in the land but with no good results, his disease was very complicated and death claimed him for his own. Mr. Wells was a very successful business man and was much respected by his townsmen, and was Sheriff of Potter county, Pa., for three years. He has left a wife, three sons, and one daughter, and many other relatives. He died trusting in Jesus. His funeral was held from his late residence, August 10th. A very large congregation being present. J. K.

Literary Notes.

THE TREASURY OF RELIGIOUS THOUGHT for September is a very superior number in every department. The original and selected articles are of the first order, both in thought and style, and admirably adapted to the requirements of its readers. This magazine is easily abreast of all the monthlies of its class. Prof. D Steele, of Philadelphia, takes the first place, and his portrait, sermon, view of church and sketch of life make an honorable record for any man. Dr. Maclaren has a full sermon on "The Soul's Thirst and Satisfaction." Dr. French an excellent one on "The Christian's Gain by Death." All Dr. J. T. Duryea's many friends will enjoy reading his sermon on "Paul and Silas' Experiences in Prison." Sermonic Thoughts are by Bishop Wilson, Dr. Eaton, Rev. P. T. Monod, D. L. Moody and Prest. T. D. Dwight. "Under Living Issues" Prof. P. Schaff sketches "The Pulpit of the Middle Ages;" Dr. J. Hall, "The Pulpit and The Times;" Prof. Schodde, "The Jewish Apocalypses;" and Dr. J. D. Steele, "The Problem of the Gospels." "The Education of the Jesuit," and "The Defense of the The Sab-



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bath" are notable articles. So also is Dr. A. T. Pierson's article on "The Reading of the Word of God in Public." Other discussions are on "Romanism in Western Argentine;" "The Synagogue as it Existed in the Time of Christ;" "The Sabbath and the Home;" "Why am I a Church Member?" "True Prayer, with Light on the Sunday-school Lessons;" "Survey of Christian Progress;" "Current Religious Thought;" "Beautiful and Illustrative Thoughts." Editorials treat of "Exploded Theological Theories;" "Pastor Plus the People;" "Aggressive Work;" "Definite Teaching;" "Work and Rest;" "All Things to All Men." The whole number is overflowing with good things. Yearly subscription, \$2 50. Clergymen, \$2; Single copies 25 cents. E. B. Treat, Publisher, 5 Cooper Union, New York.

For Wakefulness

Use Horford's Acid Phosphate.

Dr. J. C. How, Haverhill, Mass., says: "I have seen great benefit from the steady use of this preparation, in cases of chronic wakefulness."

A New Train On The Erie.

On Sunday, Aug. 27th, the new time table will go into effect. The new train for Buffalo, Rochester, Niagara Falls and intermediate stations will leave Hornellsville 1 30 P. M., arrive at Buffalo 4 45 P. M., and Niagara Falls 5 55 P. M. This train will be a great convenience to the public.

The Erie Lines' World's Fair Excursions Complimented By Everybody.

The immense popularity of the Erie's personally conducted World's Fair Excursions is due to its splendid service. The magnificent new high back seat "solid comfort" coaches, 30 to 40 people only allowed to each coach, schedule time always made, and the personal attention and constant care given to the comfort of passengers has won laurels for the management. The next one-half fare trips are announced for Saturday, Sept. 2d, and Wednesday, Sept. 6th. Remember New York Day at the Fair occurs Sept. 4th, and the Empire State should take the lead. Consult ticket agents for detailed information.

Dragoon's and Soldier's Day at Portage.

On Thursday, Aug. 31st, the Annual Reunion of the First New York Dragoons will take place at Portage Bridge, and as usual all old soldiers, their families and friends are expected to be present. An especially interesting programme is arranged for this occasion.

Music by Martial and Cornet Bands. Cheap excursions on the "Erie." For full particulars see hand bills or ticket agents.

Situation Wanted.

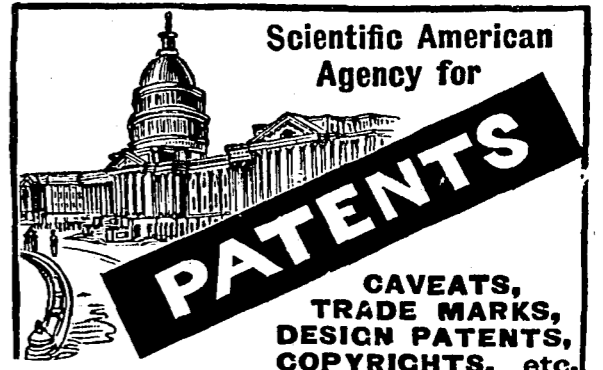
Sabbath-keeping young man wants position as watch maker. Is a graduate of a first class Horological School. Has had nearly two years' experience. Address G. R. Crandall, Little Genesee, N. Y.

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.

To Rent or For Sale.

House to rent entire or in suits of rooms, or house and lot for sale on easy terms, inquire of A. A. Shaw, at Jewelry Store Alfred Centre, N. Y.



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