In the Seminary library at Princeton, N. J., there are about 2,000 bound volumes and 5,000 unbound pamphlets on baptism. They were collected by a Presbyterian, of Philadelphia, and donated to their institution. Any one proposing to write on the subject ought to read all these publications, so that he may be sure that his presentation shall be original and fresh. Matt. 15:18.

Sin the Tap-root of Infidelity.

The late Earl of Rochester was an unbeliever to whom his friends often looked as a stock of common brilliancy. His courage was even heroic, having a spirit not to be influenced by any cowardly dread of death. But in his later days, when cloud reflexion came and conscience was allowed to speak out, wishing to undo the evil he had done by public confessions against his religion, he often laid his hand upon the Bible and declared, “A bad heart, a bad heart is the great objection against this Holy Book;” and most carefully did he provide for having the recantation of his infidelity authenticated, as the honest, and deliberate act of a dying man.

Matt. 7:16-20.

Neglecting Rome.

Many men are so rushed and driven by business affairs that they often say, laughingly, that they have no time “to get acquainted with their neighbors.” The Boston Post tells us an amusing incident regarding one of these busy men:

He usually left home before his children were up in the morning, and did not return until after they had gone to bed. He was hurrying away one morning when he found that his little boy had arisen earlier than usual and was playing on the sidewalk.

“Go into the house,” the little fellow refused. His father seized him and punished him.

The child went into the house crying, and the mother asked, “What’s the matter?”

“Man hit me!” cried the child.

“What man?”

“Why, the man that stays here Sundays.”

1 Tim. 5:8.

Nocturnal Prayers.

“Nocturnal prayers are left to the sick and the depressed in mind and soul, to the broken-hearted, to the bereaved, the sorrowful; in short, to everyone who needs and desires that help only God can give. I hope no one will be lost to the church by not providing for them.”

1 Tim. 5:8.

We feel mortals have the privilege of speaking to our Maker, or pour out our desire in the closest, or when walking in the street or engaged in our daily employment we breathe the air, the word may be scarcely louder than a whisper, it, may be inaudible to our neighbor and yet it cannot be lost through blending with other sounds; nothing can drown it or prevent it from reaching its destination. It passes into the air, nor can it be lost in sound from the presence-chamber of the Almighty. Amid the ceaseless strain of praise that whisper reaches the divine ear, and the ear moves the omnipotent arm. It sets in motion long trains of events, and brings down showers of blessing on those who utter it. W. Lambeth.
MEDICAL MISSION WORK.

Paper read at anniversary of the Missionary Society at Alfred, Aug. 23, 1889, by E. B. Parker, M. D.

I ask your attention, for a short time, to the consideration of medical mission work.

This is a topic with which many of you are already familiar, and I trust that a review of the subject may not be unprofitable.

A medical missionary is a person that combines the healing of the sick with the preaching of the gospel. Christ, as you all know, was the Great Medical Missionary. Matthew tells us that Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

Christ also instructed his disciples to do this work. He sent forth the seventy with the command that they should heal the sick and say unto them, “The kingdom of God is come nigh unto you.”

During the early and middle ages Christ’s teaching was not forgotten. The Christian Church cared for the destitute sick. Every monastery had its hospital in which not only the sick were cared for, but also the poor and helpless were cared for. When the Reformation came there was a change. The sick and poor were then handed over to the state, while religion and medicine were separated.

We must now advance to the early part of the present century in order to find a revival of medical mission work. In 1822, there was published a treatise entitled, “Hints on Missions,” in which the author suggested that the employment of medicine might be of great value in overthrowing the prejudices which missionaries encountered while preaching the gospel. Before 1840, a small number of medical missionaries had already gone to the foreign field. Especially noteworthy among these was the Rev. Peter Parker, an American physician, who, in 1854, began a very successful work in the city of Canton.

While on his return to America, in 1841, Dr. Parker made a short visit at Edinburgh during which a number of celebrated physicians and philanthropists of that city became so much interested in his accounts of success in his work that they determined to organize a society for the promotion of medical mission work. The Edinburgh Medical Missionary Society was accordingly established in 1841.

The growth of this Society’s work has been remarkable. For a number of years its funds were mainly expended in diffusing information concerning medical missions. Then pecuniary aid was given to medical students who were preparing for missionary service. Next, medical missionary work was begun among the poor of Edinburgh.

The year 1861 found the society in possession of a dispensary, which was used as a training institution for the students. On the site of that dispensary now stands a fine structure built in memory of David Livingstone, and intended for the accommodation and training of those studying to become medical missionaries. In this building the students have a home while they are pursuing their four-year’s medical course at the celebrated University of Edinburgh. What is of still more importance, there is furnished an absolute medical mission work among the sick and poor who come for treatment.

The Edinburgh Society has fitted many men for the missionary organization of Europe and has also itself established several missions in the foreign field.

In London, there was founded a Medical Missionary Association, having objects somewhat similar to those of the Society at Edinburgh. By the publication of a monthly magazine the London Association had done much in diffusing its information concerning missions. To us, as Americans, there is, perhaps, more interest in the work of Dr. George Dowknot. After some years of experience in medical mission work, that gentleman, in 1881, came to New York City for the purpose of founding a society similar to the one in Edinburgh, which should both accomplish a local work and also train men and women to go to foreign lands. A number of physicians, alike distinguished for professional achievements and for high Christian character, assisted Dr. Dowknot in forming that is now known as the International Medical Missionary Society. In 1881, their first dispensary was opened by Dr. C. R. Agnew.

Eight years have passed and now the society has six medical missionaries in New York, and two in Brooklyn. The society also maintains a Training Institute where last year fifty-nine students received instruction. While pursuing their studies in New York, the students of the International Medical Missionary Society in the city of Edinburgh.

In the history of home medical missions, the United Kingdom takes the lead. The first home medical mission was established in 1848 among the poor people at Biri, Ireland. Its missionaries was founded and supported by the Edinburgh Society. The second home medical mission was opened at Edinburgh in 1853. Since that time medical missions have been founded in most of the large cities of Great Britain. In London, alone, there are now at least eight of them.

While the success of medical missions in Great Britain had thus for a long time been an established fact, the first organized medical mission in America was not opened until 1879. In that year, Dr. B. B. Kirkpatrick started a medical mission in Philadelphia. Since then medical missions have been opened in a number of the chief cities of America.

As an auxiliary to rescue-mission work in the cities of both Europe and America, medical missions have proved of great value, since the medical evangelist can gain access to many that others could not reach.

China, India and Africa are usually chosen as the typical fields of foreign missionary work.

If America has been slow in employing home medical missions, she has been among the first to send medical missionaries to foreign countries.

The Rev. Peter Parker, already mentioned, was the first medical missionary to China. Beginning his work at Canton, in 1834, Dr. Parker established a hospital that proved a great success, but was placated by his declining health for preaching the gospel. It was said of this distinguished missionary surgeon that he opened China to the gospel at the point of his lance.

Dr. Parker was soon followed by others. In 1889, the Medical Missionary Society in China was founded. It is, thus, the oldest organization of this kind in the history of modern missions. At the present time there are in China eighty-two medical missionaries, of whom sixteen are ladies.

Much successful work has been accomplished in the various dispensaries and hospitals. The publication of The China Medical Missionary Journal was begun two or three years ago. In this work, in China, the medical missionary was an American. This honor belongs to the late Dr. John Scudder, a native of Freehold, New Jersey, who, in 1829, located in the northern part of Ceylon. Later, he removed to Madras. For many years his life was spared to the work that was dear to him. The success of medical missions in India is a well established fact. In different parts of that country, but more especially at Agra, much has been accomplished by way of training native students for medical missionary work.

What is more closely associated with Africa than that of David Livingstone. In 1841, Dr. Livingstone there began his work. He was a man of many expeditions. He could build homes as well as teach, preach, and heal the sick. Parker agency medical work in the Dark Continent. Two years ago the number of medical missionaries in Africa was thirty-one. They are found in the cities of the north, along the coasts, and a few even in the central parts of the continent.

There are many other interesting fields of work. Among the Jews, at least seven medical missions have been established, presenting a happy contrast to the hatred and intolerance that for hundreds of years have been shown toward that ancient people.

To bring Christian truth to the Mohammedan ear has been a most difficult task. In effecting this, however, nothing has succeeded better than the medical mission.

The arguments in favor of medical missionary work are indeed many. By its employment, an audience is obtained for the evangelist, not that he may gain some unfair advantage over the people, but that he may show the Christian religion to be one of love and mercy.

As a pioneer agency medical missions have been especially efficient. Dr. Elmslie was able to open Kashimir to the gospel, where other missionaries had been driven away.

The medical mission is of value, also, in preventing many ill effects that might otherwise occur. It has happened that converts who could have no Christian physician to attend them have been drawn back to heathenism through the influence of their native doctors. In many countries, the treatment of disease is monopolized by the priests. Hence, in such lands, it does not seem strange to the natives when the medical missionary comes for the purpose both of giving religious instruction and of healing the sick.

In many lands, medical treatment is not only inefficient, but cruel; are laden with disease returning home in order to obtain a medical education, that on going back to the foreign field they may give some relief to the suffering.

The Zennas, of India, offer an urgent invitation to medical missionary ladies. None but the doctor and nurse may enter the homes. To the medical missionary most naturally falls the task of giving instruction in hygiene and morals. There is, perhaps, scarcely a country in the world without the need of temperance work.

The medical mission should not be considered as altogether an indirect agency for the spreading of Christendom. Unless the medical missionary is an evangelist himself, doing the work
of an evangelist, he is not worthy the name of medical missionary.

Of course not! For the Christian churches in China, India and other parts of the world that owe their existence to the work of medical missionaries. Many that have received blessings from the medical mission have borne witness to the value of this agency.

There is no such gift of tongues and the miraculous healing; yet the Lord has raised up men to study out the best methods of acquiring language; he has raised up others to perform the most delicate operations attained in surgery.

This is one of you who have read Dr. Swinney's letters from China known that the task of the medical missionary is not an easy one. Many have laid down their lives for the work.

Love for Christ and his kingdom has given success to medical missions. May there be no for them, in the future, a still brighter path?

**WOMAN'S WORK.**

The Presbyterian women say there's a call for a leadeet, to be addressed, not to woman of poverty or of average means, for her missionary work, but to the rich for abundant gifts.

**IN MEMORIAM.**

Died, near Kent, Nebraska, May 31, 1889, May Louise, wife of Bird Forester Janes, aged 32 years and 10 days. She was in usual health, and in the morning while attending to her household duties, suddenly of heart disease. Sister Janes was the daughter of Edward H. and Eliza Taylor, was born at Green Lake Prairio, Wis., May 20, 1857, but was taken to Minnesota at three years of age, remaining there seven years. From her she came to Nebraska which has been since her home. When only eight years old she became puzzled over the Sabbath question from her own reading of the Bible, her own people observing Sunda&.

This her grand-aunt explained to her satisfactorily, at the time. At the age of fourteen she was given a class in a Sunday-school. Two years later she united with the M. E. Church. For six years she was a teacher in the public schools, where she had daily Scripture reading and prayer. She was married Dec. 30, 1876, and settled at North Loup. She commenced keeping the Sabbath in 1873, was baptized Nov. 10, 1883, and united with the Seventh-day Baptist Church in this place, and was a teacher in the Sabbath-school until she moved away, about five years ago. Since which time she has been alone as a Sabbath keeper, but finer than ever in her convictions and practice of the truth. She was a faithful wife and loving mother, an earnest worker in the cause of Christ, and a prominent member of the Woman's Missionary Society.

She leaves to mourn her loss, a husband and three children, and numerous relatives and friends. The funeral services were held at this place, where she was brought for burial. The sermon by the pastor, Rev. G. J. Crandall, was preached at the Baptist Church, under the heading, "Wherefore be ye also ready, for in such an hour as ye think not the Son of man cometh."

Many friends here know her kindness, and where'er our steps may tend.

**OBSTACLES TO THE SUCCESS OF THE WOMAN’S FOREIGN MISSION CAUSE.**

Abstract of article in Woman's Missionary Record, July, 1889.

There is no grand work ever recorded in the annals of the world’s history, having for its object the enlightenment of men, the amelioration of their condition; and the spread of society, on any line of progress or culture, that has not been met at the outset—and indeed, through the entire prosecution of the plan—by opposition which threatened to subvert all the efforts put forth for its accomplishment. Through the trial and suffering born of this antagonism, in God’s providence are developed the heroes destined to inaugurate the transitions in politics, society and religion, which are to revolutionize and evangelize all the nations of the earth. Examples like the Crusades, the Magazines of history. That the Women’s Foreign Missionary Work cannot, therefore, from the logic of events, be an exception to this rule. Opposition will be provoked from those who love ease better than exertion, those who love money better than duty, and from those who measure Christian obligations by inclination. But no opposition should discourage our work. As the temper of steel is proved by successive exposures in the crucible lived, which rarely arises out of life for those who have not acquired the habit of accommodat- ing themselves, nobly and properly, to the temperament of the passing times. The frame of mind in unison—or, even better yet, in harmony with the vicissitudes through which we are called to pass, an verdict to the world, virtuous content. But to be thoroughly and helplessly out of tune with the events or the temper of the times, means that we shall be dis­ satisfied and miserably discontent. So then, it is necessary to cultivate a power of appreciating and justly valuing the world, and of adjusting our actions and views to the changing and various changes that each hour of the day is likely to bring us. We may be called upon to pass, without notice, from sunshine into shadow, from jubilee into sorrow, from ecstasy to pain. We may need to mount from the gay to the grave, from the petty to the sublime.

There is satisfaction in living and in having lived, which rarely arises out of life for those who have not acquired the habit of accommodating themselves, nobly and properly, to the temperament of the passing times. The frame of mind in unison—or, even better yet, in harmony with the vicissitudes through which we are called to pass, an verdict to the world, virtuous content. But to be thoroughly and helplessly out of tune with the events or the temper of the times, means that we shall be dis­ satisfied and miserably discontent. So then, it is necessary to cultivate a power of appreciating and justly valuing the world, and of adjusting our actions and views to the changing and various changes that each hour of the day is likely to bring us. We may be called upon to pass, without notice, from sunshine into shadow, from jubilee into sorrow, from ecstasy to pain. We may need to mount from the gay to the grave, from the petty to the sublime.

**HARMONIOUS LIVING.**

There is satisfaction in living and in having lived, which rarely arises out of life for those who have not acquired the habit of accommodating themselves, nobly and properly, to the temperament of the passing times. The frame of mind in unison—or, even better yet, in harmony with the vicissitudes through which we are called to pass, an verdict to the world, virtuous content. But to be thoroughly and helplessly out of tune with the events or the temper of the times, means that we shall be dis­ satisfied and miserably discontent. So then, it is necessary to cultivate a power of appreciating and justly valuing the world, and of adjusting our actions and views to the changing and various changes that each hour of the day is likely to bring us. We may be called upon to pass, without notice, from sunshine into shadow, from jubilee into sorrow, from ecstasy to pain. We may need to mount from the gay to the grave, from the petty to the sublime.

We cannot compel belief, but decisions in regard to duty should only be incorporated into our moral code, after a conscientious study of God’s Holy Word. Do not we find our duty on of peace and pleasure we are, like the soldier, to be ready for marching orders to the front; in every flush of victory we are supposed to be prepared to graciously receive orders to retreat, and in all these vicissitudes the question of living consists in our ability to specifically adjust ourselves to the word of the master. If we can accept, cheerfully, that the master gives us, and even under painful or happy surprises attune our being to the temper of that which we do, then our life will be enriched and glorified in its bright sides, and yet more deeply enriched and made grandly sublime in its darker sides. —Christian Recorder.
THE SABBATH RECORDER

VOL. XLIV, No. 36.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1889

July 7. 

Introduction.

4. "After a dead dog, after a flea." This is a forcible, but modest admission of his own worthlessness. He does not think himself a dog, nor even a flea when caught, or possibly he intimates that the king would find it as difficult to catch him as it would be a flea. v. 15. "The Lord therefore be judge.


10. "Death of Saul and his sons.


THe LATE D. R. BO.NAR.

The Rev. Dr. Horatius Bonar, senior minister of the Church of Scotland, died on July 31st, at the age of eighty-one. The name of Bonar is a loved and honored one in Scotland. It has been borne by men who did much for religion during their lifetime. The Lord spared them not to rise against Saul. But Saul rose up out of the cave, and went down to his tent. v. 6. David also arose afterward, and went out of the wilderness; and he came to Beer-sheba. v. 8. Now Saul's sons had gone to take their father's asses from the Philistines, and came home. v. 7.

David was with Saul, and went up and down with him in all his service, and was his armour-bearer. v. 8. And Saul lifted up his voice and wept. v. 9.

EXPLANATORY NOTES.

"Behold the day of which the Lord said." David's men thought the time had come for the fulfillment of the prophecy in Samuel 15: 27: 18: 1; 13: 24-25: and 27-1. Their counsel was to kill Saul and enter upon once upon his office as king. "Then David arose. Possible his first impulse was to do as he was advised. Dr. Aches Clarke thinks this first inclination was the cause of his remorse afterward, as expressed in v. 5. "David's heart smote him." David was remarkably conscientious and loyal, and the last act of disrespect or violence caused him sorrow. "Because he had cut Saul's skirt. This was undoubtedly done to convince Saul of David's good intentions. It proved that he had been in David's school services in the Lord's school; that he was not harmed. v. 6. "He is the anointed of the Lord." For this reason David would not lift his hand against him. It would be diabolical both to God and to David himself. v. 7. "So David stayed his servants." Hold them back, his wiser counsels prevailed. v. 8. "And bowed himself." An act of bowing was almost a station, though not due his character. This act of bowing was very expressive of submission. In that country even to the emperor was shown the greatest of reverence in very down and touching his forehead on the ground. v. 9.

"Wherefore hearest thou men's words?" David's en- enquiry was a blow at the heart of King Saul against him. Dog was one of these enemies, as seen in chap. 22: 8-10. v. 16. "Behold mine eye spare thee." A figure of speech is placed here, but it is plain that it means I spared thee. v. 11. "My father." Saul was not only David's king, but his father-in-law, also. v. 13. The Lord avenges me of thee. He placed the whole matter in God's hands, thus showing his great faith. v. 13. A common proverb of the ancients. v. 14.
WHAT ROME IS DOING.

The attitude of the Roman Catholic Church towards our government and institutions, presents food for reflection, to say the least about it. It is a subject upon which much has been said and written, and upon which there is great variety of opinion. Without discussing the subject at large, I present here a pretty good symposium on the subject made by an exchange, from which we clip it.

Rome is aiming to get only Roman Catholics in on police duty in every city and town in this country. Here the Whig denounces he protestant noble bride, and spouse shall be made subject to the Pope. In the opening of his ministry he impliedly told the Rhode Island legislature of his intention to return to the use of Latin, and to have the walls, a few vases contain sprays of flowers, and the priests and nuns of that country, with outward sanctity, open sepulchres, full of inward corruption.

The London Christian says: "It may be noted that Rev. James Neil, the well known writer and speaker, had people state in the opinion of the Jesuits the removal of the seat of apostacy to Jerusalem is the only step to revive its waning influence. He further says that the Pope of Rome, in such a situation is advocated as likely to further the grand scheme for the annihilation of the last vestiges of the railway from Jerusalem to Jaffa, to which we lately alluded, may be played to be an important part in the development of this phase of Eastern events."

A dispatch from Washington gives the following:

John H. Surratt son of the Mrs. Surratt who was executed as a result of conspiracy for the murder of President Lincoln, last night, according to the New York Evening Star last night, the trial. He has had his hair insured, and in the applicant to the restoration of the Jesuits to their old seats; and his last will and testament, says: "I was a sinner by the United States government."

For the story of this Jesit traitor see "Chiniquy's Fifty Years with the Church of Rome."

We heard several Catholic girls say recently: "The Catholics are not afraid of us. Who told them that lie? When will they find that the Pope of Rome was the only foreign power that recognized the government of the United States? And the last will and testament, says: "I was a sinner by the United States government."

The Roman college, to which President Cleve- land went and assisted in laying the corner stone of the National Capitol, will be, when finished, sixty-two feet higher than the supply the ordinary necessities of life, and every- thing else is secured with but little effort. The Advance (Cong.), of Chicago, referring to the bargain with the Pope struck by the Que- bec bishops, says: "If we are going to place the Jesuits in consideration of an old-time, but obsolete claim to confiscated estate, says: "The Pope is the Roman Catholic Church and stands hat in hand before the Pope."-Advance.

In hIm for the salvation of men, in which enters no selfish rivalry or sentiment for personal advantage, accounts in a large meas­ ure for this enviable result. Regarding one or another of the measures by which the state has been secured with but little effort, household effects are few and inexpensive; and when that is the case, the very much as belonging to one family, their mode of life is more or less on the same plane, and consequently a spirit of great harmony prevails. A very small income is sufficient to supply the ordinary necessities of life, and every- thing else is secured with but little effort.

"The tenant upon renting a house, is put to little expense to furnish it; indeed, he requires absolutely nothing but a bedstead, a chest, and a few chairs and tables, all of which are purchased at one of the large stores in the city."

"As Christ grew in wisdom during his youth, so he came to understand the will of God and was more closely as he ad- vanced from one part of his work to another. From the Scripture he had early learned that the Lord was to be called upon to suffer. At the opening of his ministry he impliedly told the Jews at Jerusalem that he would suffer death at their hands."

"He, therefore, went from the mount of transfiguration up to Jerusalem to die, as he told his disciples, fully conscious that he was to offer himself up as a sacrifice for the sins of the people."

OBEYDENT UNTIL DEATH.

As Christ grew in wisdom during his youth, so he came to understand the will of God and was more closely as he advanced from one part of his work to another. From the Scripture he had early learned that the Lord was to be called upon to suffer. At the opening of his ministry he impliedly told the Jews at Jerusalem that he would suffer death at their hands. He may, indeed, suppose that his last sufferings were held in abeyance, to a certain extent, in his mind whilst he was engaged in his mighty works; but that as these near their comple- tion his passion came uppermost in his thoughts. "O, how far would the benefits of the kingdom of this world be so powerful a thing as to make all Christians of the same mind, and to lead them to do good to their enemies, and to feed them which have destroyed the city of God?"

"But the voice of conscience will not be silenced until all the world shall be crucified unto thee."
A BRIEF SKETCH OF THE LIFE OF ELD. RICHARD HULL.

Brothers Daniel Babcock and Amos Satterlee, who are also appointed, each for two months on the same field with you. You will, of course, consult with them as to the best method of filling these appointments, separately. You will pay particular attention to the scattered and destitute of our order, and endeavor to build them up in the faith once delivered to the saints. At the same time, you will not neglect those of other denominations, who may stand in need of the warnings and comforts of the gospel. You will preach Christ and him crucified, and be patient in suffering and enduring afflictions for his sake.

The Board recommended to the missionaries in their employ, to use their endeavors and to lend their assistance in forming Missionary, Mite, and Bible Societies, and such other institutions as are calculated to promote the spread of the gospel. You may, perhaps, find it serviceable to communicate freely and frequently with the Home Board in the affairs of the work. The Executive Committee will, with pleasure, receive your communications directed to the Secretary of the Board. And you will make or transmit a report of your proceedings and of the state of the church in the new settlements, as the Board at Hopkinton, R. I., in June, 1829.

In the sketch of Eld. Hull, it was stated that he died near Lewiston, Fulton Co., Ill., shortly after he moved west to that place. In reference to this event, we make the following extracts from letters written shortly after, by his children, Oliver P. Hull and Martha Hull, May 15, 1837, to Eld. Nathan V. Hull, another son, residing at Clarendon Hollow, Erie Co., N. Y.

"Father has gone, gone with unshaken confidence to inherit a crown of never-fading glory, a crown to wear forever. He was so learnedly and so affectionately a Christian, I suppose that you would like to learn something of the state of his mind. When I came here last fall, I saw that his stay on earth was short. He was very anxious to see the members of his family with him, settled again on a farm. As you already know, we succeeded in finding one here. He said that he felt his peace was made with God before he left the East. He then sought to fix his mind on things above, as it were, leaving behind him all that he had been born to do and to be, that he might be enabled to remain with the Lord in the realm of glory, no more use to use. He seemed greatly tried sometimes with doubts and fears, and often his mind was calm, and his whole heart fixed on him who death all things well. His obligations to forgive seemed to be his most trying experience. He often said, when he recurred to the past scenes of his life, that he could forgive all, until he thought of the treatment which he had received from one who, when he saw him broken down by long and fatiguing sickness, and worn out by repeated insults, sought not to relieve and build up his feeble mind, but to break down and destroy it. The last I heard him say anything about him was, I pray the Lord to forgive, and convert him from the error of his ways."

"Father expired last Sixth-day evening about nine o'clock. He placed his finger on his own pulse about one hour before he died, and said that he had about six hours to stay on earth. I asked him if he felt that all is well, when he exclaimed, 'Oh, yes! I have been an unfaithful servant, but Jesus Christ has made me love him with all my soul, with all my might, with all my mind, and with all my strength.' And thus he yielded up the ghost. He was buried last First-day. The sermon was preached by Dr. Gideon B. Perry, from 2 Tim. 4: 6, 7, 8. He was opened, according to his request, and his complaint was found to be altogether on his image. All his other organs, as he said, were at one time or other, to some degree, diseased. The doctor said that his coming to this country could not have been the means of his death; for his disease had fixed itself long since, immovably, and he came here at the time when it would have ended his career, if he had been in any other portion of the world."

"His throat became so very sore, that for two months or more before his death, he never spoke aloud; and for a week or two, he could not whisper so as to make us understand all he said; and for several days before he died, he ate little or none of the food. The doctor endeavored to persuade them to relieve and build up his strength, and to drink anything of amount. At his death, he looked for a moment at one and then at another of us, as we sat or stood around him, as though he were seeing us for the last time; and then his eyes closed slowly in death. He passed away in the same fainting state that he had so great anxiety to avoid. He had great anxiety to have a view, through the winter to see once more his children in the East, and would always speak about them with tears of affection. The lock of hair enclosed in the letter, is sent to you at his special request. He was always great patience and without a murmur, and he would often speak of the goodness of God. His funeral was attended by a large congregation, and he was buried near the house in a spot of rising ground which he chose himself."

A HUNGER STRIKE IN A SIBERIAN PRISON.

In the September part of his Siberian series, Mr. George Keenan gives the following account of a prison revolt among the exiles: "A few days later—about the middle of July—all the rest of the state criminals were brought back to the political prison at the Lower Diggings, where they were put into new and much smaller cells that had been made by erecting partitions in the original and in such a manner as to divide each of them into thirds. The effect of this change was to crowd every group of seven or eight men into a cell that was so nearly filled by the sleeping-platforms that their heads could not touch the cell's framework. Two men could not stand side by side in the narrow space between the edge of the platform and the wall, and the occupants of the cell were thereby compelled to lie in the small cell above on the plank nails without occupation for either minds or bodies. No other reply was made to their petitions and remonstrances than a threat from Khalturin that if they did not keep quiet they would be flogged. With a view to intimidating them Khalturin even on one occasion to make a physical examination of one political, for the avowed purpose of ascertaining whether his. strength of his arm was such as would be flogged without endangering his life. This was the last straw. The wretched state criminals, deprived of all chance of life, living in the midst of the stench and the stench was mixed with the stench of excrement-buckets, and finally threatened with the horrible results of forced starvation, they concluded no longer to resist. They resolved to make that last desperate protest against cruelty which is known in Russia as a "hunger strike."

They sent a notification to Major Khalturin that their life had finally become unbearable, that they would sustain such an existence, and that they should refuse to take food until they either perished or forced the state to treat them with humanity. No attention was paid to their notification, but from that moment not a mouthful of the food that was set into their cells was touched. A day after day passed the wills of the prisoners gradually settled down upon the prison. The starving convicts, too weak and apathetic even to stand another hour in rows, like beasts upon the platform, and then the incessant murmurings of the insane. On the fifth day of the 'golodofka' Major Khalturin, as the thread of resistance that had been so long stretched, came to the prison and asked the convicts to state definitely upon what terms they would consent to return to life, but the convicts declared that the conditions of their life were unbearable, and that they should continue their self-starvation until the government removed them out of their cells, until they were permitted to have books and to exercise daily in the open air, until they were allowed to direct the expenditure of their money for their clothing that was furnished by the government, and until he (Khalturin) gave them a solemn assurance of none of the above. The commandant told them that the talk about flagging was nonsense, that there had never been any little beer, no little wine, no little whip, no little brandy, and that, if they would end their strike, he would see what could be done to improve the material conditions of their lives, and be able to make such positive assurances that their demands would be complied with, the prisoners replied that the 'golodofka' means that the state of affairs had become alarming. All of the starving men were in the last stages of physical prostration, and some of them seemed to be on the verge of death. The minister of the Interior, who had been apprised of the situation, telegraphed the commandant to "force the prisoners to keep regular sheets," setting forth the symptoms and conditions of the strikers, and to inform him promptly of any marked changes. Every day, as before, the watch-pet, or hospital steward, went through the cells taking the pulse and the temperature of the starving men. On the thirteenth day of the 'golodofka' Major Khalturin sent word to the wifes of all political convicts living at the Lower Diggings that they might meet an interview with their husbands—the first in more than two months—if they would try to persuade them to eat something. They gladly consented, of course, to this condition, and were admitted to the prison. At the same time Khalturin went himself to the starving men and assured them, in the name of the minister of the Interior, that if they would end the hunger strike he would do everything in his power to satisfy their demands. The entreaties of the prisoners, the broken promises of the commandant finally broke down the resolution of the political, and on the thirteenth day and major-strike in the history of the Kasa political prison came to an end—Harper's Magazine."
SABBATH REFORM.

CORRESPONDENCE.

SHERMAN, Texas, Aug. 14, 1889.

I am still in the work of the Lord Jesus, preaching twice a month in the city of Sherman, and holding services and meetings, and have had no opposition up to the present time from the Sunday-keepers, yet I expect we will have some, as the community is turned upside down over the Sabbath of the Lord, and many are searching the Scriptures to see if these things be so, as they have never done before. May God in his tender mercy guide them into his eternal truth, and enable them to follow the Lord Jesus in all his precepts and examples, as we find them in his Word.

While in conversation with Eld. Worley, an Old Baptist, he told me that Eld. Rogers, a member of his church, had been excluded from church privileges for keeping the Sabbath and teaching that the Seventh-day is the Sabbath of the Lord and still holding upon all men alike. I obtained the address of Bro. Rogers as soon as I could, wrote him immediately, and received a prompt answer from him. He is said to be an excellent preacher, and a good man,—one who loves the Lord with all his heart. "Those who love the Lord will do the things he approves."

A canvassing agent has been kept in the field the past year, as heretofore. His labors have been useful in the knowledge of the work and needs of the Society, and introducing its publications, while at the same time, his work among the smaller churches has partaken of a missionary character, strengthening the weak and re-invigorating those who are growing faint. The cost of the work for the year has been, salary for eleven months, $735 37; and traveling expenses for the same time, $96 19, or a total of $831 46.

Your agent has spent about eleven months, since the last anniversary, in the service of the Society, within the Western, Central and Eastern Associations. As heretofore, he has included tract distribution, book-selling, getting subscribers for the Peculiar People and Sabbath Recorder and other periodicals, and making collections of dues, and soliciting donations, and preaching upon Sabbath days, and sometimes holding meetings for a week or more, with some of the feeble churches visited.

He has placed bound volumes of the Outlook and Sabbath Quarterly in various reading rooms, and presented copies of the same to the editors of various papers in Elmira, Binghamton, Utica, and other towns through which he has passed, on his way to the churches. This use of the Outlook has been deemed important in the growth of agitation of Sunday legislation, one result of which is the unusual readiness with which attention is drawn to the discussion of the Sabbath question. Interviews with editors and ministers reveal the fact that most of them readily concede the justice of protecting the rights of conscientious Sabbath-keepers, while some of these oppose any attempt to enforce the observance of Sunday by law.

Interviews have been sought with several rabbi's, both Jewish and Christian, with interest and surprise to statements concerning our efforts for God's holy day, and usually they pledge themselves most heartily to co-operate with us against legislation in behalf of the Sunday. By request of Dr. Guthmann, leading Jewish rabbi of Syracuse, N. Y., a canvassing meeting opened with the Corresponding Secretary of the Jewish Publication Society, lately organized in this country, in the interest of Sabbath and Hebrew literature. The Doctor suggested that this might result in an interchange that would promote cordial relations at least, among the friends of the Bible Sabbath. Your agent has found Jews, so far as he has had opportunity to test them, ready subscribers to the Peculiar People; in one city, nearly all called upon for paid for the current volume; they seem quick to appreciate the spiritual treatment accorded to their columns, and when they see that their own teachers can speak through that organ as well as Joseph Cook and others, they become at once interested. And to find a Christianity that does not antagonize is a treat to those acquainted with the Old Testament is something to which they are accustomed.

The work of your agent, on the whole, has seemed to be rewarded with good results. His sermons and addresses have been about eighty. He has distributed nearly five thousand copies of the Outlook and Light of Home, of which no record has been kept. His total cash receipts have been $2,455 25. Of this amount $411 81 has been book sales, $327 40 on Recorder, etc., $1,716 08 on General Fund. Besides what was paid to the agent, many sums were paid, on pledges made to him, directly to the Treasurer.

Efforts to sell our books by local agencies have been tried in numerous instances, for several years, and have met with little success, or entire failure. Some ready patrons have been found, but too many of our people are indolent, or some thinking that they do not need such works to help them to believe in the Sabbath. While they decline to take our publications because they are well-grounded in the faith, they do not refuse repeated requests with their well-grounded views of business and politics. The spirit of loyalty and liberty toward our publication interests, needs to be diffused and fostered among our people everywhere.

Believing still that God is leading us, as a denomination, to "attempt great things" for his glory, and to "expect" great things in his Providence and love, this report is respectfully submitted.

J. B. CLARKE, Agent.

PLAINFIELD, N. J., Aug. 11, 1889.

SPURGEON ON PREACHING.

If any man has a right to speak on success in preaching his name is Spurgeon. The following is excellent advice:

"We must take care that we preach the gospel simply. This seems a difficult thing, but it is simpler than it looks. I could tell you of ministers within my knowledge who could not be understood by anybody except those technically educated. The language of stodgy, bookish people is far out of the reach of laborers and artisans. If I speak the language of the common people, which we commonly use in our theological discussions are no more understood by the multitude than their equivalents in Latin. Cramble down the bread when you serve it out to the children. The common people like to hear that which their minds can grasp, but they shun the jargon of the schools. I believe that the quality which fills the house is real corn. Nothing attracts all eyes like fire. Blame with zeal and you will soon be known. What do we mean by copious illustrations or not, if a man is in downright earnest he will win attention, and secure an audience. Do you wonder if some churches are not any more one's purpose to go far to hear men who do not themselves feel sure that what they preach is true? Would some of you go far to hear yourselves preach? Give honest answer in the quiet of your own thoughts. Downright earnestness, zeal at heart energy, enthusiasm—these are necessary, and, as a rule, there will neither be success without them, nor defeat with them. The gospel preached in a red-hot flame will go itself whatever may oppose it. Try it, and see."

NOVEL reading is probably valuable on the whole, if done discreetly. There are many novels that will be stimulating to all that is noble in man—so many of them that one confines himself to them, he will not need to go outside. Why should one gather broken shells when he can find diamonds? Why eat poison when there is plenty of food?
begin this movement at the first opportunity, and then when the plan is announced the people will be ready for it. Brethren, let us lose no time.

A little pamphlet lies before us which professes to reveal the allegorical meaning of certain portions of the Scriptures. After indulging some high panegyrics upon the character and value of the Bible, the writer says, "We must remember that the Bible does not pretend to be a scientific book at all. It deals altogether with the inspirational, or spiritual side of the universe." St. Paul informs us that the God of the Bible "is a spirit." At least, the translators have made him state it thus; but it is not exactly as he wrote it, etc., the exegesis which follows clearly shows that the writer has in mind the notion of Jesus to the woman of Samaria, in that memorable interview at the well of Jacob, in which he rebutted the formality and worldliness which characterized the worship of his day, and taught the spiritual nature of true worship. With this scripture as a text the writer proceeds to show that "according to St. Paul, then, spirit is God, and according to science the life that is in the world is its creative cause; so both agree in their fundamental propositions, however much the priestly-craft of the Magicians attempted to twist St. Paul into accordance with their ideas of the personal character of God." Without quoting farther from this strange "revelation," we modestly suggest that the writer of this pamphlet would do well to read the Bible enough, at least, to know whose words he is quoting before he dares to ask the Christian world to accept her dictum as to the exact meaning of those who spoke as they were moved by the Holy Ghost. Meanwhile we like the old book very well as it is.

Our general conference.

It used to be said, with some mixture of ridicule, that all Seventh-day Baptists hoped to go to heaven by way of Rhode Island. We are not disposed either to deny or defend the charge, but we do want to urge that somewhere on the line the severance of the Seventh-day Baptist from the general Conference is taken in the General Conference. These annual gatherings of the representative men and women, old and young, and middle-aged, of the denomination, in which are discussed all the phases of the work, church, mission, Sabbath-reform, education, are becoming more and more centers of power and inspiration. That they may not become narrow and one-sided, and that the largest number possible may partake of the profit which they contain, we urge all who can do so, to make it their business to go to the next General Conference, and then again after that as they can.

It can hardly be said that the late meeting was the largest ever held, though it was well up in the figures as to attendance; but it is doubtful whether an anniversary of those various organizations which make up what popularly call the General Conference, was ever held, of more importance than was that just held at the second Alfred church. For there this there are several general resolutions, some in a measure which successfully passed, a crisis in some of our work. There had been a growing feeling on the part of the a number of those who stand in the front ranks that, with all the inviting fields opening up before us, we should be obliged to retreat our operations and seek new and different means to carry them forward. The spirit of the entire occasion, manifested in many practical ways, hushed the very thought of retreatment, and lifted a burden from many anxious hearts.

2. On most questions involving ways and means, a larger proportion than usual of those who proposed and advocated them were men of business experience, and men whose advocacy practical support comes to our thought here to disparage the wisdom and efficiency of our ministers. They have stood nobly, all these years, in the front ranks of our willing and skillful workers. Their desire has been that the brethren may get men of affairs with men with a knowledge of business laws and operations, men of influence in business, political, and social, relations, would bring all these gifts and qualifications to the service of the Lord in the various departments of our denominational work. No less have been realized for several years past; this year, it seems to us, has witnessed a much larger increment of power from this source than any former year has witnessed. For this we devoutly thank God and take courage.

3. The presence and interest of the young people, which was so marked at the Conference one year ago, was still more marked this year. The session of Monday afternoon, given entirely to the exercises of the young people, was a feast of good things, both for what it pleased them to themselves, and for the minds of the fact that we have such a band of young people growing up into the work of the denomination. It is a trite saying that the hope of the future, to any body of people, is in her young men and young women. A church without any young people in it is doomed to sure death; a denomination with no young blood in it is in great danger of drying up and withering away. It is, therefore, like showers and sunshine in May time to welcome such groups of intelligent, consecrated young people that these desires of our General Conference put. We should certainly deprecate as seriously as any one could, the creation of clans in our denominational ranks, or the introduction of organizations that would separate the young from the old, etc., but we hail with joy those simple arrangements by which all classes of our people are brought together in work for one common end, and in one spirit of consecration to the common work. As our several societies do not stand for so many separate interests, but for as many different denominations, the creation of the various boards of the General Conference is not the division of that body into factions, but the bringing of different elements into classified and harmonious working order for our common cause. The latest acquisition of this sort was the Young People's Board, created at the late session, to which we hereby extend the unofficial hand of welcome.

4. Another encouraging feature of our Conference is the amount of work done in committees. This is an unmistakable sign of progress. A body is small, when all is simple, such business may be done on the floor of the assembly without difficulty; but when the body grows in numbers, and its business increases in complexity and importance, it is absolutely necessary to arrange and prepare business beforehand, and to save the time and perplexing questions to carefully chosen committees, in which such questions may be thoroughly canvassed and the course of action for the body may be carefully formulated before the body is called upon to act on them. We think the spirit of business of our General Conference was that of the last session was not all that might have been desired in these respects, it is safe to say that the feature now under discussion was a marked one of this ses-
sion, and one that gave it no little interest and importance.

5. An enumeration of the things which combined to make the recent session of our General Conference an occasion for which to be grateful, would be incomplete, did we not speak of the prompt, cordial, ample, and most satisfactory manner in which the temporariness of the occasion was provided and served. Think of going to Cheaquanua or the Thousand Islands, with their hotel and restaurant fares, for such a family reunion as the people of the Second Alfred Church made for us last month; as others have done in years past, and as Salem will doubtless do next year.

6. Better than any or all of the things mentioned, is the spirit of the occasion. It is perhaps true that, as the work of a people grows not tell whence it cometh or whither it goeth; so prisons, with such a field already white for the harvest, and with the imperative commands, “To seek first the kingdom of God,” “To preach the gospel to every creature,” ringing in our ears, let us banish forever the thought of passing any by unadmonished; or that the accumulation of wealth or learning is more than a means to the end—converstion of souls. The church surely now does not “prey on men, soul and body.” But I know of no reason why mismanagement, or injudicious use of time or funds, should find shelter under the name of religion, or why we should expect return on the name of religion, when we have nothing invested. No business will be doomed without giving it time or money. Think of devoting only one or two hours per week to business; we sleep one-third, work nearly half, and eat more than one-twentieth of our time, while we serve God one-seventy-seventh part. What disciples! No wonder we think it useless to pray for rain while the wind holds in the north. Why, our covenant with God and with the church, our obligations to the unconverted, are the same flauting. If I see the flag of the American flag when it floated over 4,000,000 of slaves. As to our field of labor, I, too, am loath to set a limit. I feel like the patriot, in his toast to the United States, who, dissatisfied with its correct boundaries, first declared that it was bounded on the north and south by the poles, on the east and west by the rising and setting sun; but even this seemed too meager, and the crowning effort was to bound it on the north by the Auroral Borealis, on the south by the same if there had been no, on the east by the morning of creation, and on the west by the day of the return of the very Christ. Or, Endeavor spirit—locates itself; it makes of every man his neighbor’s keeper; it supplies the first want and exhausts itself on the field, wherein its means, even though limited, will produce the grandest results. That which in methods, proves that there is strength in a multitude of counsel. We seek the best, not our methods.

Our gains as a denomination are annually ab- sorbing losses, or our loss. Seven out of four of our churches, are without pastors, seven or eight of them are already dead; one-fourth of our membership is non-resident; does this look like growing up with the country? With $2,500, our Board have employed ten mission pastors at home, and furnished places of worship for 1,000 people; this alone saves us from depletion. With $2,500 spent abroad, they employ one pastor, and several helpers, with what results God only knows, but we can lay claim to his praises for our efforts. Only justifying for neglecting the foreign fields is the thought that so many of our weak churches are left without pastors, are exposed and falling a prey to dreamers and false teachers, while $2,500 would man, after a fashion, these churches and hold

The SABBATH RECORDER.
Again, a kind word, fitly spoken, has helped many a discouraged heart to take many steps in God and humanity. A pleasant smile or a kind deed may cause the life of some one to become brighter, and surely it can cost the giver nothing, save a little thoughtfulness, which should be a more common characteristic of young people than it is.

In deciding many questions which we have to meet, we should consider what our influence might be upon our friends who are not Christians. There are many things which, in themselves, appear to us unimportant, or even viewed in the light present quite a different aspect. We should not be careless concerning these little things, because we cannot tell how much harm we might occasion, perhaps not intentionally, but because we did not think to do so.

As young people, who believe that the seventh day is the only true Sabbath, we should be careful of our observance of it, wherever we may be, and under whatever circumstances we may be placed.

Although each cannot have the same opportunities for wielding an influence for good, we can all improve those which are ours. If we attempt to accomplish anything, relying in our own strength, we shall fail. But we have Christ as our great example and helper, and with his aid, let us try to make our influence better and more elevating upon all.

The Tabula

By Misss Eliza R. Page.

When we attempt to sum up the agencies, which are at work in molding our characters, we are compelled to give a prominent place to the powers, great and small, which we call influences. No matter how independent or self-reliant a person may be, he must acknowledge that certain influences with which he has come in contact, have either aided or retarded his progress toward truer and nobler living. However small it may be, each of us possesses an influence, and it remains for us to determine whether it shall be exerted for good or evil. As young people, we should realize this truth, and strive to avail ourselves of only such influences as will be uplifting to those among whom we may associate. Especially, as Christian young people, ought we to guard our influence, for it is one of the most effective ways of interesting our companions in religious matters. Our every-day lives are living examples which are more carefully watched by others than we often think. Each word and act is observed by some one, and judgment is passed upon it. If we would remember this and profit by the lesson which it brings us, how much regret we might save ourselves, and how much good we might accomplish. Even the silent influence of a good life cannot be estimated, for many times silence is a virtue.

We should imitate the example of our Saviour who, when he was reviled, reviled not again, but ever followed the teaching of the Golden Rule.

Young People's Work.

How often we bear great burdens manfully, and accept the greater responsibilities of life in a worthy spirit, while many of the little, annoy ing, petty cares which daily trouble us, we suffer to destroy our self-poises and cause us to lose our self-control and to say and do the most unworthy things.

There was once a fierce and savage tiger, who had met the most powerful animals of the jungle and vanquished them in mortal combat, who, when the feast was over, relined on the sav agness of his enemies, and there arose from his cage. One day this ferocious beast was found crouching in a corner in apparent terror, trembling with fear; he suffered his keeper to approach, and even sprang near him for protection, his eyes appealing to man, his enemy, to defend him. He remained so for days together. At first no one could divine the cause of his dread; but at last they heard a little mouse gnawing at the wood partition in one corner of the cage. The mighty king of the jungle was afraid of a little mouse!

So it is often with us. The little trivial cares, the annoyances, the trifling irritations, which we would be ashamed to mention, concern our temper, throw us into a passion, or lead us to do things which in our moments of sober reflection cause us the most painful and bitter regret. He who can calmly meet these little gnawing enemies of his manhood and his Christian character has learned a profitable lesson. For life is made up of these things. It is in them that one's true character is put to the test. Furthermore it is in youth that we must form this habit of self-control. Let us, therefore, resolve that we will bravely meet these temptations and conquer them; thus our characters will grow, and grace will be given for the greater ones.

Influence.

By Miss Eliza R. Page.

When we attempt to sum up the agencies, which are at work in molding our characters, we are compelled to give a prominent place to the powers, great and small, which we call influences. No matter how independent or self-reliant a person may be, he must acknowledge that certain influences with which he has come in contact, have either aided or retarded his progress toward truer and nobler living. However small it may be, each of us possesses an influence, and it remains for us to determine whether it shall be exerted for good or evil. As young people, we should realize this truth, and strive to avail ourselves of only such influences as will be uplifting to those among whom we may associate. Especially, as Christian young people, ought we to guard our influence, for it is one of the most effective ways of interesting our companions in religious matters. Our every-day lives are living examples which are more carefully watched by others than we often think. Each word and act is observed by some one, and judgment is passed upon it. If we would remember this and profit by the lesson which it brings us, how much regret we might save ourselves, and how much good we might accomplish. Even the silent influence of a good life cannot be estimated, for many times silence is a virtue.

We should imitate the example of our Saviour who, when he was reviled, reviled not again, but ever followed the teaching of the Golden Rule.
THE SABBATH RECORDER.

Education.

--ELIAS LOOMIS, LL. D., Musconetкон professor of natural philosophy and astronomy at Yale, died at New Haven, Aug. 27th.

--At a recent meeting of the board of trustees of the George Washington Educational Fund, arrangements were made for the payment of scholarship in consequence of the demand for a living to be held at Jerseyville, Ill. The examination will be open to all colored citizens of the state, from whom at least three successful candidates must be selected.

--PROF. JOHN KENDRICK, of Maristalla College, died at Marietta, O., on July 31st, aged eighty-six years. He was a classmate of Solomon P. Chase at Dartmouth.

--Rev. Charles E. Taylor, ex-Denison and Wesley College, is dead, so family owns its own home, and the example of Vineyard has made Millville, Bridgeton, and several other towns, temperance institutions of the same policy prevails there and is spreading all around.

--NEW ZEALAND spent for drink last year, $23,100,000, the lowest amount for eighteen years. Seventeen years have passed since the least of the liquor tax was imposed in the land, and during the last thirty-two per cent, and the deposits in the collateral potato savings banks have increased during the same period by eighty per cent. This beneficial change is explained by the fact that the potato is an article of diet which is not only cheap but wholesome. The bearing fruit in an army of a quarter of a million Band of Hope boys and girls and a yearly decreasing of the tip tories. The W. C. T. U., organized by Mrs. Leavitt, is having a hand in this transformation.

Popular Science.

TO SPLIT PAPER. --There are two ways of splitting a piece of paper. One is to lay a sheet of paper on a piece of glass, smooth it with water, and then press it smoothly all over the glass. With a little care the upper half of the sheet can be peeled off, leaving the lower half on the glass. And it will come off the glass easily, of course the glass must be perfectly clean. The second way is a better one, but it requires a little more grit and some ribbon of strong paper on each side of the sheet to be split. When it has thus清理地 pulled the two pieces of cloth apart suddenly and violently. The paste can then be softened with warm water, and the two halves of the sheet easily taken off the cloth. --Newspaper Union.

PEANUTS. --The making of peanut butter is not a new idea. We have come straight from Virginia and North Carolina, although Tennessee also produces a small crop. Peanuts are planted at corn-planting time. Each kernel produces two nuts. The outer covering is removed by running vines that have a foot or two peanuts on them. When ripe, the grow run through the sunny soil, on a dry day, just before frost. The nuts are dried and cracked open to jar dry before housing. When marketed, they go to a clearer, where they are put through steam power machines and polished, after which they are ground and mixed to size and variety. This year there is but two thirds of a crop, and they are higher in price than since 1841. The crop begins to come in quite early in September and most of it goes to the Virginian nut is the largest and finest. The Wilmington is a smaller sort, and the Spanish nut, a still smaller variety, is one whose kernels seem perfectly clean, and yet rendering it valuable for confectionery. --Evening Post.

TO TEST COFFEE. --The Chief Analyst of the Dominion Department of Inland Revenue --publisher the following observation on the analysis of coffee samples for making their preliminary tests. It is Hager's method modified by Mr. McGill, and is very simple. Prepare a saturated solution of common salt. Shake up a small quantity of the coffee to be tested with ten times its bulk of the brine, in a test-tube at least three-quarters of an inch in diameter. Repeat the shaking twice, so that the coffee may be thoroughly wetted, and then allow the tube to stand for half an hour. Observe then the color of the brine and the formation of the sample floating on the surface, as well as the amount deposited at the bottom of the tube. If the color is a very pale amber, and near the whole of the coffee floats, the sample may be ascertained to be good; if a yellow tinge shows, this indicates admixture of chicory, etc., in which case there is also a larger deposit. This increases, and the coffee is of less quality the longer the sample remains in the coffee. With 30 per cent chicory the brown color is very marked, and with a still larger percentage of adulterant the brine becomes dark brown. --American Analyst.

Theory of a Cola. --It is a generally accepted theory that a cold is the result of exposure in some form or another. People are generally able to trace a cold, in a manner satisfactory to themselves, at least, to some unusual contact or exposure of some kind, and seek no other explanation. But it will readily be seen how great a fallacy this conclusion is, except that exposure usually culminates the conditions of disease which already exist in the system, in an effort of nature to throw them off. Remove the causes, and a cold will be impossible. Bad food, or food of the best kind eaten in excess of the needs of the system, makes bad or non-analyzable --it is not possible, as the text states, that the diseased and poisoned conditions of the system continue to accumulate until the vital ties of life are broken, and a complete separation of the very necessary functions of the excretory organs is the result. This is what is termed a cold, and usually culminates by coming in contact with a disease by an exposure of some part of the body. Too much clothing is a common cause of cold, and a detention. The clothing should be properly dis­ tributed over the body so that the extremities are protected from such effects of cold. Too much clothing is a common cause of cold, and a detention. The clothing should be properly dis­ tributed over the body so that the extremities are protected from such effects of cold.

"I BELIEVE IN THE COMMUNION OF SAINTS."

"I believe in the communion of saints." Thousand of Christians, with bowed heads, every Sabbath repeat these words. "I do not believe in the communion of saints," one man is observed to say. "I believe in a personal, truthful, inaudible, but none the less present testimony of the lives of thousands of church members. It is a shame to the church that we should not extend our fellowships and brotherly love to the families of the people of other denominations, as we have not infrequently attended reunions of college societies where men who had never seen each other for twenty years met and spoke like brothers indeed, and we have seen there more hearty, spontaneous good-will manifested in a single hour than is exhibited in some Christian churches in a year. What was there of common interest between those men? Much in one view of the case, but comparatively little in the other. Can we expect the kind of brotherly love and fellowship that Masonry, of mere neighborhood even -- are often more potent to rivet one to another than the bonds of fellowship in the church. Our knowledge of the people, and not infrequently attended reunions of college societies where men who had never seen each other for twenty years met and spoke like brothers indeed, and we have seen there more hearty, spontaneous good-will manifested in a single hour than is exhibited in some Christian churches in a year.

"Christian Brotherhood."

"Christian Brotherhood." Too often the fellowship of believers is treated in a merely sentimental way. But it is not something simply to be dressed up in pretty, rhetorical words for an airing on Sunday, but as real as the love and self-sacrifice and brotherhood that we see in common between fellow-Christians the world over? Almost everything, common memories, aspirations, common experience, common realization of blessedness. Shall Christians be out-done in friendship and good-will by a college society? Too often the fellowship of believers is treated in a merely sentimental way. But it is not something simply to be dressed up in pretty, rhetorical words for an airing on Sunday, but as real as the love and self-sacrifice and brotherhood that we see in common between fellow-Christians the world over? Almost everything, common memories, aspirations, common experience, common realization of blessedness. Shall Christians be out-done in friendship and good-will by a college society? Too often the fellowship of believers is treated in a merely sentimental way. But it is not something simply to be dressed up in pretty, rhetorical words for an airing on Sunday, but as real as the love and self-sacrifice and brotherhood that we see in common between fellow-Christians the world over? Almost everything, common memories, aspirations, common experience, common realization of blessedness. Shall Christians be out-done in friendship and good-will by a college society? Too often the fellowship of believers is treated in a merely sentimental way. But it is not something simply to be dressed up in pretty, rhetorical words for an airing on Sunday, but as real as the love and self-sacrifice and brotherhood that we see in common between fellow-Christians the world over? Almost everything, common memories, aspirations, common experience, common realization of blessedness. Shall Christians be out-done in friendship and good-will by a college society? Too often the fellowship of believers is treated in a merely sentimental way. But it is not something simply to be dressed up in pretty, rhetorical words for an airing on Sunday, but as real as the love and self-sacrifice and brotherhood that we see in common between fellow-Christians the world over? Almost everything, common memories, aspirations, common experience, common realization of blessedness.

Temperance.

--MORE than two thousand churches in England, including Rev. Charles H. Spurgeon's Tabernacle, use unfermented wine at the communion.

--Another state has wheeled into line for the good of its citizens by passing a mulled wine temperance Instruction bill, which is to take effect this fall.

--A prominent physician states that out of 625 moderate imbibers of drink, with whom he has examined, 161 desired the wine for other and alcoholic poisons by their use in articles of diet.

--VINEYARD, N. J., is a no-license colony founded in 1881, and it has prospered as no colony ever did. It contains thirty-two square miles and its population was, in 1880, about 10,000. It has never had a jail or lock-up. Its one policeman gets $25 a year for his services. Its taxes on property are about one-fourth of one per cent on cash values. There is not a known bad character of either sex there. They all know and love each other, so family owns its own home, and the example of Vineyard has made Millville, Bridgeton, and several other towns, temperance institutions of the same policy prevails there and is spreading all around.
MISSIONARY ENDORSEMENT.

(Continued from page 569.)

the ground gained. There are single individu- als who are leading more men to Christ than the wealthiest church in this land. The seventh year of Christian Endeavor chronicled 22,000 conversions, the eighty, fifty-thousand. If the number of souls is numerical, and our means are limited, then we must concentrate our forces. Donate more means? or donate more labor? We know we lack means, we know we want missionary boxcars, but more, God knows, we want moral courage, yes, heroes.

Christian Endeavor is reflecting the glorious light of the gospel, planted on Plymouth Rock, out through the golden gates of San Francisco, to the uttermost corners of the earth. It is seeking out the Jonahs who have fled from God. It is putting an alarm station adjacent to every den of vice, and furnishing each subscriber a key to the fire-box. It is planting on the ground opposite every saloon, opposite every gambling house, places dedicated to the worship of God, and running them as many hours, day and night, as those places are run which are dedicated to the worship of the devil. If it3 is not to hire them manned and run, it will run them with business men, yes, and women.

We are too willing to delegate our responsibility by giving money, possibly raising it by making theaters of our churches, and restaurants of our stomachs, or by begging it from the unconverted. Let us bury then our resources in our stomachs, or by begging it from the unconverted. Let us complicate our problem of means instead of using it.

Brethren, I beseech you, let us "render to Caesar the things that are Caesars, but to God the things that are Gods." Endeavor is no makeshift to avoid responsibility. It does not, like the priest and Levite, pass by on the other side. It sends young men and women who can endure much and work cheaply, into society, to build up "for Christ and the church." Yes, it calls on mothers to consecrate the myriads yet unborn with the Nazarene vote. Such loyalty will put the peron on the field more than money or doctors of divinity can do. Money never stays up the hands of Moses, nor will it of any others. We want men who dare to teach, yes and preach, from behind counters, and on farms, both by precept and by example; business men who dare, for the cause of Christ, be stigmatized as a Mephistopheles, or one whose mind is unbalanced.

When our entire membership, the laity, are aroused by a feeling of individual responsibility, to do personal work for the Master, as we shall be when we come to believe that every person whom we meet will appear at the bar of God, to testify, either for or against us, then, and not till then, will the kingdoms of this world become the kingdom of our Lord.

The following are the heights of the principal monuments, domes, etc., in the world: St. An- ton's, Rome, 320; St. Peter's, Rome, 456; Great Pyramid, 481; Smithsonian Institution, Washington, 145; Napoleon's column at Paris, 149; Washington monument at Baltimore, 138; St. Paul's, London, 240; Henry the Eighth's Hill monument at Bos- ton, 223; column of Delhi, 369; Trinity church steeple at New York, 384; the contemplated new dome of the U. S. Capitol, 300; dome of St. Peter's, 380; dome of the cathedral, London, 320; tower of Manlius, 350; tower of the cathedral at Strasbourg, 460; dome of St. Peter's Cathedral, Rome, 456; Great Pyr- amid, 481.

THE SABBATH RECORDER.

IN WHAT SENSE WERE THE SUFFERINGS OF JESUS VICTORIOUS?

BY REV. W. H. KREFT.

An essay read before the Ministerial Conference held with the late President, and requested for publication in the Sabbath Recorder.

Webster gives three definitions to the word "victorious." 1. Pertaining to victory. 2. Acting or suffering for and in behalf of another, as the sufferer in the place of another. It is evident that this subject cannot come under the first definition, as that refers to ordinary human government. Perhaps it might be helpful to get at the third definition. It must then come under either the second or third definition. The question we have is simply, "Did Christ suffer for us, in the sense of in behalf of us, or instead of us?"

It is commonly supposed that by the sin of God's own beloved Son, and man was to be punished by death; but if some being, not under the ban of the law, would die, the law would be vindicated, God's wrath would be appeased, and man's punishment would be remitted. The law required death, and when some one had broken it, and those instead of whom it was broken, were free. It is thought that the Bible teaches this doc- trine, and possibly it does. I do not wish to criticise opinions unnecessarily, but endeavor to find out what is written on this subject.

The meaning of prepositions used in the original and translated "for" should be studied carefully. This is an effort to define the preposition "for" in its relation to our topic. They are three in number, Huper, auli, and peri. Huper is rendered "for" three times in the New Testament, and it is used 160 times in all. Auli is used 21 times, and rendered "for" 15 times. Peri is rendered "for" 57 out of about 250 times. Not all of these passages in which "for" is used have reference to the subject, but they may be studied with profit. Huper is thus most frequently rendered "for," and besides that it is the most important one in the consideration of this subject. We may well endeavor to find what it means. Does it mean "in behalf of," or instead of? Huper is used 23 times in the New Testament in connection with the idea of prayer. It is almost unthinkable to say that when we pray for another we mean that we pray instead of him rather in behalf of him. Take an example from the verse: "Give thanks always instead of all things." Eph. 5: 20. Does "giving thanks always instead of all things" make good sense? But "in behalf of" is perfectly intelligible. We cannot pray instead of any one or anything, but we can, and do, pray in behalf of them. There are several passages having the word care connected with this proposition.

"Our care for you." 2 Cor. 7: 12. This cannot mean instead of you, but in behalf of you and is perfectly intelligible.

The following passages show the different re- lations Huper is used. "That is not against us is for us." Luke 9: 50. That is, on our behalf, on our side. Speaking of the sickness of Lazarus, Christ said, "That it was for the glory of God." John 11: 14. It could not be instead of his glory. It means literally the opposite of what they ask. If I sanctify myself, that they also may be sanctified through the truth." John 17: 19. It would not make any sense to say that We are sanctified instead of them, that they may be sanctified. If I am sanctified instead of their being sanctified, then they are not sanctified, but I am sancti- fied in behalf of them, which expresses a consid- erate thought. Thou art permitted to speak thine own words for thyself." Acts 26: 1. How incongruous "instead of" would make this passage.

I believe it to be true that in all cases in the New Testament, saying nothing about those re- ferring specifically to our subject, the word "for" never naturally means "instead of." Is this an exception to the general rule? It is if the connection demands it, but not otherwise. If a passage can be explained equally well in either way, the regular meaning is to be pre- ferred.

Take the expression, "Suffering for his name." You might suffer on account of the love you have for his name, in order to preserve his reputation, or to benefit him in various ways; but you could not suffer instead of his name. Should his name generally be spoken against you might suppose his cause and your suffer reproach on account of it, but not instead of his name. We thus come to the subject more closely. There are numerous passages in which Christ is said to suffer for us. Do they mean that he suffered instead of us, or instead of his own? John says: "Heroin preceive we the love of God, because he laid down his live for us, and we ought to lay down our lives for the brethren." 1 John 3: 16. I believe it is much more consistent to take "for" in the sense of " behalf of" instead of of, or "instead of us." The connection in which it is used favors this idea; the subject under consideration is love, and the proper way to express it; the writer said that he who hates his brother is a murderer, says: "We know that Christ's love in giving his life for us, and it is but fair that we should give our lives for the brethren." There is no reason to suppose that John meant for them to die instead of their brethren, but, because of love for them, to die in behalf of their defense. The reason is there to sup- pose that a different thought was designed to be expressed with reference to Christ? Suppose a man is willing to have his anger appeased by shooting another. If his brother steps in and receives the bullet with the hope that it may not injure his brother, and it behooves him to die in behalf of his brother and instead of his brother both. If they had both been killed, still he would have died in behalf of his brother, but not instead of him. We can work in behalf of another and that another can refuse to accept the work done for him, but if you work instead of another he cannot work, and he cannot help accepting that work. There is then a marked difference between the two meanings of this word. We also may die in behalf of another, and that other may die, but not if we die instead of him. If then Christ died in behalf of man, man may or may not die; but if Christ died instead of man, then man cannot die. There can be no option with man in re- spect of acting Christ died in behalf of, and instead of man, but only if he died in his behalf.

Perhaps I will need to refer to only one other passage under this head. Evidently it is the strongest one contained in the Bible in favor of the idea that Huper may mean "instead of." It is 2 Cor. 5: 14, 15. "We thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should henceforth live unto themselves, but unto him which died for them, and rose again." More literally, "Having judged this, that one died in behalf of all, therefore the all died in order that the living ones should not always live unto themselves, but to him who died for them, and rose again." More literally, "Having judged this, that one died in behalf of all, therefore the all died in order that the living ones should not always live unto themselves, but to the one having died in behalf of them, and having been aroused." Much hinges on the words, "Therefore the all died." The verb is in.
the indefinite past and may mean that they died before Christ; or when he died, or afterwards, as far as the 2 the 2 itself is concerned. I cannot find any perfect form for the word. It seems to be in its evident meaning, viz., "had died." Logically the passage cannot mean that they died when he died, because he died to make them live, and not to make them die. If they were condemned to die, and he died instead of them, then, they would not die, because they could be delivered from death and condemnation by that act. So the passage contradicts reason and itself, if that be the idea. If, however, we take it in the true sense, which is a spiritual significance that we are already "dead in trespasses and sins," the passage is consistent both with itself and with reason. He died in our behalf, that is, he died to make us live. We had already died, and so he could not die in place of our dying, but he could die in our behalf. The living ones are those whom he brings to life. They are not necessarily all those who died, or in behalf of whom he died. This explanation conforms to the evident object of the passage. The conclusion of the passage is that Christians should live for Christ. The reason for which he is given is that he died for all. Christ gave his life for all that they might live.

This passage is, then, a strong confirmation of the view herein taken, viz., that Christ died in behalf of man. Philoemen 13 is referred to by some as an unimpeachable authority that \( \text{huper} \) must sometimes be rendered "instead of." But with what reason I cannot see. "Whom I would have retained with me, that in thy stead he might have ministered unto me." The Revised Version has it "in thy behalf," rather than "in thy stead," which is literally correct and expresses the thought and also conforms the use of the word as we have presented it. It therefore appears clear to my mind that the preposition \( \text{huper} \) is never used in the New Testament in the sense of "instead of." The second preposition \( \text{anti} \) will be thought to teach the doctrine that Christ suffered instead of us. It means literally "for against," and it is used in this sense in one passage. It is used in another sense in another passage. It may also mean that one thing is equal to another in price. Esau for one meal sold his birthright, that is, in consideration of one meal. In regard to the money taken out of the pockets of Christians said: "This is the price of Esau, and give it to them for me and thee." Matt. 17: 27. Similar are the two passages which speak of Christ's "giving his life a ransom for many." Matt. 20: 28, Mark 10: 45. If \( \text{anti} \) means "instead of," these passages, the word "many" cannot refer only to the "\( \text{anti} \)". There is only one more passage containing the word "ransom in the New Testament, "Who gave himself a ransom for all." 1 Tim. 2: 6. The word "ransom in this passage is not from \( \text{latron} \) as the two previous ones are, but \( \text{anti-latron} \), I can not see any reason why there should be a difference between the meaning of the two words. In the last passage both prepositions are used and should be read as follows: "Who gave himself a ransom in behalf of all." This passage shows that the ransom was not made for "many" in the indefinite past, but was made "in behalf of" men rather than "instead of" men. Ransom means being released from being held as a prize and in its use is a life of Christ. As my subject does not include an exhaustive discussion of ransom, I will not pursue this part farther.

The third preposition, \( \text{peri} \), will conform to my thought, and serve to modify the argument which some might want to draw from the idea of a ransom. Its common meaning in the New Testament is "concerning." Paul speaks of the way's representing the blood which is shed for many, for the remission of sins." Matt. 20: 28. Literally, "\( \text{ater} \) concerning many unto the remission of sins." The same expression is found in Mark 14: 24. Hence we have "\( \text{ater} \) concerning him for \( \text{huper} \); and "\( \text{ater} \) husbands for \( \text{peri} \)." The connection shows that they all refer to the same thing and must have substantially the same meaning.

The conclusion then, to which I come with irresistible force, is that the sufferings of Christ were made in behalf of man, and not instead of him. If vicarious be interpreted to mean "instead of," I do not believe in the vicarious sufferings of Christ, but if it means "in behalf of," then I do.

COMMUNICATIONS.

WASHINGTON LETTER.

(Fronv our Regular Correspondent.)

WASHINGTON, D. C., August 30, 1889.

There is a great clamor on the part of the various State Republican Associations of Washington for this week's session of their meetings have been held by the Associations, and plans considered for ousting the men. The members, in no measured terms, denounced the retention of turn-coat Republicans, who either went over to the enemy during the Cleveland administration or maintained an utter inactivity. These State Associations are of necessity constituted of government clerks, and inasmuch as most of these organizations died during the Cleveland administration, and were only reorganized after his election, it appears amusing to see the members pose as martyrs and lick imaginary wounds. In the tense shlep of the streets, the heads of departments are "on to" these Associations. They are generally conducted by a clique of four or five, and are rarely represented at the meetings of the state they claim to represent. This was true of the boasted New York Democratic Association of Mr. Cleveland's administration, which had but a short popularity, and was speedily known as the "Albany Association," a name which may be said to have had his own personal and private convictions concerning the friends of Mr. Cleveland, who had known him in Albany, and who cut such a wide swath here for a year or so.

All this rags of the Associations that due to personal disappointments. After the last election two-thirds of the Republican hold-overs, hundreds of whom were from doubtful States like New York, and who failed to go home to vote, expected nothing less than to be chiefs or assistants in the future. But there is always a certain amount of getting paid for sufferings and services by appointment to places in some other department. That these things have not been done is great and sore disappointment. Men who have not been home to vote for ten years, and who believed that they were entitled to social advancement, have not been able to obtain the most menial positions since Mr. Cleveland's inauguration, expect promotion on purely political grounds. Sympathy for them is wasted. Even if to the victor belong the spoils, and departmental clerkships belong among the spoils, it goes without saying that people will hunt with the victors expect for wait for it, are not entitled to the spoils.

The movement suggesting the removal of General Grant's remains from New York to Arlington, or the Soldier's Home, meets approbation, generally, outside of New York City. The failure of New York to provide a suitable monument to the memory of the gallant and beloved soldier, hero, and statesman, who has passed to the indefinite past, and who is loved by the hearts of the South as any other Confederate and associates everywhere. There is very little doubt that Mrs. Grant will consent to the removal, and Congress will make ample provision for the tomb. The statement of the New York Democrats that General Grant's remains will be pressed a desire to be buried in that city appears without foundation. General Grant seldom al­ lubed to such matters, and even in his last illness did not mention any preference. He did, however, in war times, often express a desire to remain at the post where he had been last in action. In all after life, it is hard to tell. He was cosmopolitan. He belonged to no city, but to the nation. Born in Ohio, reared in Illinois, educated at West Point, in a long war, after a resident of Washington, and finally of New York, who wish of his family and of the American people as a body, should be consulted as to his final resting place.

The President has been invited by Miss Clara Barton to visit the Red Cross Association at Johnstown, Pennsylvania, and will probably comply before his return from Deer Park. Last week the session, preliminary to an extra session of Congress, an effort will be made to secure a visit of representatives for the Red Cross Association, being president of the Board of Consultation, while the Secretary of War and the Secretary of the Treasury are the members of the Red Cross Association. This arrangement has existed since 1865.

Miss Clara Barton, president of the Association, is a familiar figure in Washington, where her enthusiasm, courage, and organizing ability have been recognized. She is that woman whose whole life is devoted to succouring the victims of war and disaster. Walter P. Phillips, general manager of the United Press, is president; and Secretary; and George Kennan, the eminent Siberian traveler and magazine contributor, is treasurer. Congress will not meet until next session, to establish headquarters for the American National Red Cross in this city. The Red Cross has no official headquarters, neither does any of the executive officers live in this city, including Miss Barton.

A GLAD MESSAGE FOR THE POOR.

There is but one gospel to the poor, and that is the gospel of Christ. Political economy has no gospel for them, but only bitter lessons about the blind forces of supply and demand; socialism has no gospel for them, but only desp­erate lessons of confiscation; science has no gospel for them, but only the pitiless assurance that the weakest must go to the wall, and that those who are near from fearlessness in the desperate rate of life, will be trodden under foot by the myriad fleeing feet of advancing generations; nature has no gospel for them, but the revelation of passionless forces which have been deemed the gods of fate, are seen and pitiless as death; which have no ear to hear, no heart to pity, and no arm to save. Even duty is vain, and the pitiless vacuum of men's consciences a naked law, which always, indeed, has an inherent majesty to inspire re­spect, but which has no spell to secure obedience, and has only exceptionless menace of death against all transgressions.

The Lord Jesus Christ alone has a gospel for the poor. He is the God of the poor, and a great God. He is the God of the poor and of the oppressed—a gospel of peace, and hope, and freedom, and an imitable promise. He alone who is worth the created and the creature, is loved by the poor, and lived among the poor, uplifts to them, in patient appeal, the bleeding hand which was nailed to the cross, and in thecripts, not as in the awful picture of the last judgment by Michael Angelo, to drive them in lost multitudes into the abyss of the flames, but the bless­ing hand which he uplifts to them in the gentlest of all appeals to save and heal and bless.—Ex.
MISCELLANY.

THE DOWN-GRADE.

Not long ago Mr. Spurgeon separated himself from the Baptist Union, not the Baptist denomination, as some have attempted to represent. There was a downward tendency in his church which was not in accord with his own mind. It must be borne in mind that Mr. Spurgeon is a high Calvinist. He was trained in the schools of John Gill and other high Calvinists of Great Britain. The down-grade may not have seemed so alarming to men trained in the schools of D'Estoep as it was to those who observed as to attract the attention of the great preacher, and to draw from him a most emphatic protest. What that protest will be, and if his own mind, he exaggerated the evil, he did it in the interest of truth and righteousness.

Perhaps, we might expect "down-grade" where, for centuries, open-communion has been doing its mischievous work. The arrangement that permits open-communion, allows mix-union and deep and high, are being formed for all occasions. There are a very unreliable, untried men in England who have never been immersed, but who enter the church as members, and in a few years are being formally received into full fellowship. 

Revivals that add nothing to the strength or spirituality of the church are open to grave suspicion.—Christian Inquirer.

MUSIC IN EUROPE.

Speaking of singing, Mr. Brand makes the startling statement that not one public singular in ten in America can read music fluently, while in Europe he found that 1-2 of every 10 in the audience had this faculty from childhood. In Stockholm to be held on the third Sunday in May, He is in the highest chorus in the world—that of the students in the university. A short time before Mr. Brand's visit, an American musical society was formed of a number of boys who had been in England. They didn't accept the atmosphere, undoubtedly, has something to do with the fine timber of Scandinavian voices. In this case, then, the lower gowns worn by the women allowed their lungs and voices full development. So well do the people understand and appreciate a word, that every piece of music was beautifully sung, and never a note was missed, either by the organ, voices, or orchestra. One chorus of thirty voices which sing for Klug and Johnson, are so well practiced together, one singer has not missed a note for fifteen years keeps such perfect time that one who hears without seeing the singers would think that it was only a quartet. —St. Paul Pioce. 

The Art of Dressing.

Every lady appreciates the importance of exercising taste and judgment in the selection of her wardrobe; that whether she possesses few or many dresses, they will be of a quality that will wear well and retain their handsomely appearance to the end. No matter what station in life a black silk or satin dress is conceded to be pecially suited to, it is not necessary that the dress itself in any other than whether she possesses few or many dresses, they will be of a quality that will wear well and retain their handsomely appearance to the end. No matter what station in life a black silk or satin dress is conceded to be especially suited to, it is not necessary that the dress itself in any other that whether she possesses few or many dresses, they will be of a quality that will wear well and retain their handsomely appearance to the end. No matter what station in life a black silk or satin dress is conceded to be especially suited to, it is not necessary that the dress itself in any other

SABBATH-SCHOOL.

SABBATH-SCHOOL.

10:30 Preaching by Rev. E. L. Broomfield, followed by colloquy for Missionary and Trust Societies.

3:00 P. M. Sabbath-school.

7:30 P. M. Sermon by J. E. Babcock, followed by conference meeting led by U. M. Babcock.

SABBATH-SCHOOL.

10:30 Preaching by Rev. E. L. Broomfield, followed by colloquy for Missionary and Trust Societies.

3:00 P. M. Sabbath-school.

7:30 P. M. Sermon by J. E. Babcock, followed by conference meeting led by U. M. Babcock.

10:30 Preaching by Rev. E. L. Broomfield, followed by colloquy for Missionary and Trust Societies.

3:00 P. M. Sabbath-school.

7:30 P. M. Sermon by J. E. Babcock, followed by conference meeting led by U. M. Babcock.

10:30 Preaching by Rev. E. L. Broomfield, followed by colloquy for Missionary and Trust Societies.

3:00 P. M. Sabbath-school.

7:30 P. M. Sermon by J. E. Babcock, followed by conference meeting led by U. M. Babcock.

10:30 Preaching by Rev. E. L. Broomfield, followed by colloquy for Missionary and Trust Societies.

3:00 P. M. Sabbath-school.

7:30 P. M. Sermon by J. E. Babcock, followed by conference meeting led by U. M. Babcock.

10:30 Preaching by Rev. E. L. Broomfield, followed by colloquy for Missionary and Trust Societies.

3:00 P. M. Sabbath-school.

7:30 P. M. Sermon by J. E. Babcock, followed by conference meeting led by U. M. Babcock.

10:30 Preaching by Rev. E. L. Broomfield, followed by colloquy for Missionary and Trust Societies.

3:00 P. M. Sabbath-school.

7:30 P. M. Sermon by J. E. Babcock, followed by conference meeting led by U. M. Babcock.
THE SABBATH RECORDER.

Business Directory.

EPI: It is desired to make this list as complete as possible.

1. University Bank.
2. Albert Center, N.Y.
3. 1. E. Bliss, President.
4. W. H. Crook, President.
5. E. H. Harney, President.

This Institution offers the public absolute security, is organized on a very liberal plan, and will annually give free admission during such time as those who can not be present may want information. The New York correspondent, prospectors and merchants, are welcome.

ALFRED UNIVERSITY.

ALFRED CENTER, N.Y.

Equal privileges for Gentlemen and Ladies.

W. S. BLISS, Patent Water Tube, ALFRED CENTER, N.Y.

W. STRICKMAN, Attorneys at Law, Panasica Concessionaires, etc.

R. T. F. STILLMAN & CO., Jewellers.

J. B. STERNBERG, Professor and Secretary, Western.

Albert L. Center, Treasurer, Western, N.Y.

J. B. STILLMAN & CO., Manufacturers of Stillman's Arts Oil.

The only oil of its kind, and is sold only at the factory from guaranteeing it.

CHICAGO, I11.

C. J. BURDICK, Watchmaker and Embroider.

JOHN COOK, Watchmaker, MAKERS OF FINE CLOTHING.

Leonardville, N.Y.

NEW YORK CITY.

S. C. CROOK, President, Leonardville, N.Y.

E. B. BROWN, Secretary.

W. C. WRIGHT, Treasurer, New York, N.Y.

S. M. MOORE, Treasurer, New York, N.Y.

S. MOORE & CO., Merchants, New York, N.Y.

A. A. STONER, Treasurer, Alfred Center, N.Y.

ALFRED UNIVERSITY.

ALFRED CENTER, N.Y.

Equal privileges for Gentlemen and Ladies.

W. S. BLISS, Patent Water Tube, ALFRED CENTER, N.Y.

W. STRICKMAN, Attorneys at Law, Panasica Concessionaires, etc.

R. T. F. STILLMAN & CO., Jewellers.

J. B. STERNBERG, Professor and Secretary, Western.

Albert L. Center, Treasurer, Western, N.Y.

J. B. STILLMAN & CO., Manufacturers of Stillman's Arts Oil.

The only oil of its kind, and is sold only at the factory from guaranteeing it.

CHICAGO, I11.

C. J. BURDICK, Watchmaker and Embroider.

JOHN COOK, Watchmaker, MAKERS OF FINE CLOTHING.

Leonardville, N.Y.

NEW YORK CITY.

S. C. CROOK, President, Leonardville, N.Y.

E. B. BROWN, Secretary.

W. C. WRIGHT, Treasurer, New York, N.Y.

S. M. MOORE, Treasurer, New York, N.Y.

S. MOORE & CO., Merchants, New York, N.Y.

A. A. STONER, Treasurer, Alfred Center, N.Y.

ALFRED UNIVERSITY.

ALFRED CENTER, N.Y.

Equal privileges for Gentlemen and Ladies.

W. S. BLISS, Patent Water Tube, ALFRED CENTER, N.Y.

W. STRICKMAN, Attorneys at Law, Panasica Concessionaires, etc.

R. T. F. STILLMAN & CO., Jewellers.

J. B. STERNBERG, Professor and Secretary, Western.

Albert L. Center, Treasurer, Western, N.Y.

J. B. STILLMAN & CO., Manufacturers of Stillman's Arts Oil.

The only oil of its kind, and is sold only at the factory from guaranteeing it.

CHICAGO, I11.

C. J. BURDICK, Watchmaker and Embroider.

JOHN COOK, Watchmaker, MAKERS OF FINE CLOTHING.

Leonardville, N.Y.

NEW YORK CITY.

S. C. CROOK, President, Leonardville, N.Y.

E. B. BROWN, Secretary.

W. C. WRIGHT, Treasurer, New York, N.Y.

S. M. MOORE, Treasurer, New York, N.Y.

S. MOORE & CO., Merchants, New York, N.Y.

A. A. STONER, Treasurer, Alfred Center, N.Y.

ALFRED UNIVERSITY.

ALFRED CENTER, N.Y.

Equal privileges for Gentlemen and Ladies.

W. S. BLISS, Patent Water Tube, ALFRED CENTER, N.Y.

W. STRICKMAN, Attorneys at Law, Panasica Concessionaires, etc.

R. T. F. STILLMAN & CO., Jewellers.

J. B. STERNBERG, Professor and Secretary, Western.

Albert L. Center, Treasurer, Western, N.Y.

J. B. STILLMAN & CO., Manufacturers of Stillman's Arts Oil.

The only oil of its kind, and is sold only at the factory from guaranteeing it.

CHICAGO, I11.

C. J. BURDICK, Watchmaker and Embroider.

JOHN COOK, Watchmaker, MAKERS OF FINE CLOTHING.

Leonardville, N.Y.

NEW YORK CITY.

S. C. CROOK, President, Leonardville, N.Y.

E. B. BROWN, Secretary.

W. C. WRIGHT, Treasurer, New York, N.Y.

S. M. MOORE, Treasurer, New York, N.Y.

S. MOORE & CO., Merchants, New York, N.Y.

A. A. STONER, Treasurer, Alfred Center, N.Y.

ALFRED UNIVERSITY.

ALFRED CENTER, N.Y.

Equal privileges for Gentlemen and Ladies.

W. S. BLISS, Patent Water Tube, ALFRED CENTER, N.Y.

W. STRICKMAN, Attorneys at Law, Panasica Concessionaires, etc.

R. T. F. STILLMAN & CO., Jewellers.

J. B. STERNBERG, Professor and Secretary, Western.

Albert L. Center, Treasurer, Western, N.Y.

J. B. STILLMAN & CO., Manufacturers of Stillman's Arts Oil.

The only oil of its kind, and is sold only at the factory from guaranteeing it.

CHICAGO, I11.

C. J. BURDICK, Watchmaker and Embroider.

JOHN COOK, Watchmaker, MAKERS OF FINE CLOTHING.
ONE WAY TO BE ECONOMICAL

Is to use "Sweet Home" Soap for all washing and cleaning pur-
poses. You will save time and strength by it and your clothes
so washed will be white and beautiful. The finest lather is
always produced by it and all kinds of household cleaning pro-
properties are wound
ease and cost. Each

Co.'s Great

contains one hundred percent "Sweet Home" Soap and to induce
people to give them a trial, they throw in, gratis, six packages of Berolins, some half dozen varieties of capable toilet soap (three of each), Madaja Tooth Powder, perfume and shaving slick; and the price of the box ($1.50) is paid to the purchaser by Berolino.

Domestic.

It is said that Komusa will raise the largest crop in the history of that country.

A large part of the business section of Danville, Ill., was burned, Aug. 28th.

Kalamazoo, Mich., expects to realize $1,000,000 for celery this year. The business is chiefly in the hands of Hollanders.

The Louis philanthro-
pist who died Sunday, Aug. 25th, left nearly his entire estate, amounting to $2,500,000, over the city of St. Louis.

Ex-President Cleveland has accepted the appointment as a member of the committee on permanent organization for the Internation Exposition in 1893, and has noti-
tified the committee accordingly.

Miss Auntola, aged eighty-seven, died Aug. 28th, at Liveoramas, Me. She had been an invalid for seventy years, and had been confined to her bed for sixty years. She retained all her faculties to the last.

There has been a population of the city a hundred years.

Fourteen hundred frame houses have been built since the rush, and four brick-yards are now in full blast.

A Chicago Catholic priest, a few days ago, with the wife of a famous gau-
cher, whose name leads to the inference that the eloquent was arranged for at the confession.

Groovy Boston, who has just died at New York, N. C., was 121 years old, and remem-
bered the battle of King's Mountain. Her corpse weighed fifty pounds.

The Philadelphia Press states that the quantity of the cedars at John-
town has been carefully calculated. The losses in Pennsylvania alone, from the close of May 20th to June 1st amounted to $800,000 and 4,000 lives.

The tin mines of the Black Hills, Dakota, are beginning to attract general attention. It has long been doubted if we had any good tin in this country, but these new mines are likely to rival those of Cornwall and Bolivia and Peru.

Three Mormon elders named Engel, Tyler, and Laird, were severely whipped by residents in Marion county, Alabama, last week. Because they induced two married women to leave their homes and follow them.

The stormy City of Paris has broken the record again, beating her own best time from Queenstown by three hours and forty-nine minutes. Her actual time (recking by Greenwich time) from Queen's land to Sandy Hook lightship was five hours, ten minutes and eighteen minutes.

The first coal train direct from the Penn-
yvania mines, passed over the Poughkeepsie bridge yesterday, August 28th. The coal was assigned to W. H. Sheldon, of Poughkeepsie.

The engines and cars were decorated with flags, and were enthusias-
tically cheered. It was quite an event in the history of the bridge.

Foreign.

Servina papers threaten an invasion of Bulgaria by the Servians.

The old palace at Potsdam, Prussia, is being prepared for the reception of the Empress Josephine.

President Carnot, of France, has signed a decree, fixing the general elections for September 22nd.

A Paris newspaper has accepted the invitation to attend the International American Congress to be held in Washington, in October.

The village of Tuckershach, in St. Gall, was invaded August 29th, by the whole of the Ninth Division of German troops.