not hostile, but it would seem as if the inevitable result will be that Christian Endeavor itself will some day be a denominational society, and the large denominations, at least, will have each its society. It is too much to suppose that the church bodies will lose their denominational character for the sake of a denominational national convention, and also to an undenominational convention. And if they should do so the enthusiasm would be lacking, or would be but a simulated and purely mechan­ical feeling. One of the best results of Christian Endeavor has been the help it has seemed to give toward a real Christian unity. In spite of the Epworth League's growth of the society the past year continues unchecked, but it is not unlikely that Methodist societies will in time become Epworth Leagues, and Baptists, Baptists Young People's Unions. This move­ment toward denominationalism among young people is known to denominations as sects, but we doubt if it is wholly right in its direction, or is the best road toward the disciplining of the young men and women of our country.

LOUISIANA needs money for her public schools badly enough, but we are glad to publish the fact that the Woman's Auxiliary of the State has spoken out so frankly and courageously as it has about getting this much needed money by landing the State over, bound hand and foot, the lottery company. The proposed lottery amendment to the constitution provides that a good portion of the money which the lottery people propose to pay for the exclusive right to do lottery business in the State, should go to the public school fund. A great public meeting has been held, and a leading minister of New Orleans, Dr. Palmer, made a rousing speech against the lottery amendment. The speech has been quoted far and wide, and was in the plainest language, whether it is wise for a minister, or any other man, to suggest that the same tactics which have been used against the Mafia will be used against the lottery. But some hot-headed utterances are to be excused in so splendid a fight as the anti-lottery people have already begun in Louisiana. Success to them!

Drunkenness is a disease, says Dr. Keeley, of Dwight, Ills., and he is treating it as such, if the reports are to be believed, with wonderful results. He also is said to cure the appetite for opium and tobacco. This is not an advertisement of the Keeley cure, but simply a statement of what is attracting considerable attention just now, and for the benefit of any who may wish to know about such a thing and have not heard of it. Scarcely anything would be a greater boon to our country than a cure for drunkenness, and if the doctors, or any doctors, can best them, they have been taking a hand in lessening drunkenness, they shall have the grateful blessing of the Christian sentiments of this century. Undoubtedly drunkenness is, in many cases, a disease, but we believe the best cure for it is the old-fashioned regeneration by the Spirit of God, and becoming a true disciple of Jesus Christ.

THAT WINE QUESTION.

Rev. W. D. Clark.

Not to provoke controversy or add anything new to the subject, but simply to stir up pure minds by way of remembrance, I call brief attention to the recent study of the third lesson of this quarter. In looking over the various lessons it helps it is painful to the advocates of total abstinence to observe that here and there are found writers who assert that the wine Jesus made was fermented and therefore intoxicating. This is very comforting to moderate drinkers and rum sellers. Of course it is natural that such should desire to have Jesus in their number, and on the other hand very desirable for total abstainers to claim him on their side. This desire has nothing to do with facts or con­clusions. One writer says: "I have not been able to find that this wine was anything but fermented." Has he been able to find that it was fermented? If there be absence of state­ment, or proof either way, then may not man­kind be able to exercise their own reason and common sense? It may not be necessary to "ques­tion the whole range of the Greek language" to discover whether this wine was intoxicating or not. Some people are demonstrating everything by science. Apply it here. Has anyone ever known the juice of the grape to be fer­mented? Has any one ever known the grape than can do this? The grape is a simple plant,

Hymn.

"Woodsmen."

O Lord of Life, in Thee we trust,
Whose love must all our hopes sustain;
Forever, built on this great trust,
Our best endeavor is in vain.

We hear thy call, we gladly turn,
We own to thee our boundless debt,
With noble aims our spirits burn.
But ah! how sadly we forget.

Yet thro' thy free and perfect power
Some noble height may still be won;
And this shall nerve us, every hour,
The promise of the sweet "well done."

We trust thee, Lord, to lend us so
Into the land that knows no fear,
Where we shall have the strength to do
The good we only dreamed of here.

O bright fulfillment-band, the sight
Of thy fair fields to us in strength;
Even as we pray, may our dark night
Be lit with hope and faith at length.

The convention of Baptists, and mostly young Baptists, which met in the Second Baptist church of Chicago, July 7th and 8th, was evidently a very enthusiastic and successful affair, if newspaper reports are to be credited, and of course they are. We supposed it to be a purely local thing, and canvass the question as to whether there should be a "Baptist Young People's Union," but everything appeared to be cut and dried for organization, and organization was made. Looking over the constitutions of both the national and local organizations we find them very commendable documents. In our opinion the constitution of the local unions is preferable in some respects to that of the Christian Endeavor local societies. This is not to be wondered at, as ten years of experience and study of that document ought to give the best results. We are glad to see that the local societies are closely identified with the churches by being a part of the constitution of Christian Endeavor, in very few cases deserted, however, that it has drawn the sympathies of the young people from their churches; but we think this has been a local and not a general fault. The testimony of pastors at Minneapolis was of the effect that Christian Endeavor develops friends to the churches and pastors. We confess, too, that we like the pledge better than the Christian Endeavor pledge. We have feared that the latter pledge would produce an artificial type of Christian life, and help foster the idea that religion is largely made up of "speaking in meeting;" but the intense activity of the societies as a whole is a sufficient antidote to this. The preparation for active work which the by-laws of the new organization provide for, seems admirable. We do not feel called on to criticize so excellent a thing.

But the question comes: What will be the effect of this on Christian Endeavor? There is much protestation that the Epworth League and this new Baptist organization are not hostile to the old society; and probably they are
unison and wickedness. Jesus dealing out the
emblem of wickedness.

That this wine could with age become intoxicating may not be disputed. But that drank, as it was upon the instant, before the usual process of fermentation could make it intoxicating, is not the case with the ointment making the
woe of God against drinking intoxicating wines,
against the assumption that Jesus made wine
directly fermented.

IND. NEWARK, N. J.

For the Sabbath Recorder.

TELLING THE ANGELS.

Mrs. W. B. B. EVERTS.

"I came not to send peace, but a sword." Matt. 10:34.

O, angels, angels! listen to the story!

For one dear moment still your harp strings there;

Bend down your sweet brown, inane with glory,

And listen to the tale of Earth's despair.

Year after year, the blows of the oppressor;

Day after day, the wine-press trod alone;

Hour after hour, patience with the transgressor.--

These are the things that earth so long hath known.

Another day draws on the morrow,

When fiercely forth shall leap the naked sword,

When devastation overwhelmed sorrow

In the name of peace, in the tears of war;

Not the sweet day foretold in your evangels

Another day is coming with the morrow,-

And all the air thrilled with the hymn of angels

Trodden down in the day of the Lord's anger.

There are many points upon which I have re­

No the way, the golden glass shines with the light of Christ,

Therefore let us follow the teaching of Christ, and it is often difficult to

To burst the chains of darkness wrapped around;

To rules the story of the age, and to enforce the

Who worshiped against the assumption that

The problem is, in one of its aspects, wholly and drinking. He condemned drunkenness,

To the Editor of the Sabbath Recorder:

Dear Brother,—In the Christian Union for the week ending July 11th there is an article by Dr. Lyman Abbott which I should like to see quoted in your columns. Its title is "Christ and the Temperance Question," and to my mind it commends itself as coming the nearest to the

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known to the people.† The assertion that has been sometimes made that fermented wine was not allowable in the Passover supper is equally groundless. In the first place, it is not true that because the law of Passover required unleavened bread, the use of fermented wine was forbidden. In the second place, no positive command is given in Scripture against the use of fermented wine. The command against the use of leavened bread was given for a reason which may be seen in the light of the Passover story. When the Egyptians were pursuing the Israelites, they were commanded to leave their houses and to take with them only the unleavened bread which they had prepared for the journey. This was done that they might not have any time to sit down to eat their food before they left their houses. It was a token of their hasty departure and of their faith in the Deliverer who was to come into the world to save them. The unleavened bread was a sign of the promise of redemption to be fulfilled in the coming of the Messiah. The command to use only unleavened bread was a symbol of the spiritual truth that the Messiah had come to bring deliverance to a world of sin and death. The command against the use of fermented wine was a reminder to the Israelites of the promised deliverance, just as the command against the use of leavened bread was a sign of the coming of the Messiah. It was a warning to the Israelites to be on their guard against the devil, who was the author of leaven, and who had come to tempt the Israelites to depart from the true path of faith and obedience. The command against the use of fermented wine was a symbol of the truth that the devil had come to tempt the Israelites to depart from the true path of faith and obedience. It was a warning to the Israelites to be on their guard against the devil, who was the author of leaven, and who had come to tempt the Israelites to depart from the true path of faith and obedience. It was a symbol of the truth that the devil had come to tempt the Israelites to depart from the true path of faith and obedience.
MISSIONS.

Mrs. Randolph writes from Shanghai that there have been no riots there, and they do not expect any.

Among other good news that comes to us is that several churches in the West and North-west are raising more for missions than ever before.

Bro. O. U. Whitford, our new general missionary in the North-West, has well begun his labors, having preached in Chicago, in Wisconsin, and in Minnesota. He reports a good religious interest, and a most encouraging disposition and effort to raise funds for the work of our Society.

Bbrethren O. U. Whitford and B. R. Wheeler have recently held meetings in Trenton, Minn., which, though the weather was unfavorable, were interesting and very helpful to the cause. Elder Wheeler says "The good meeting we had there one year ago in connection with the Semi-annual Meeting has lasted in its effects."

Have you read the article in the Recorder for July 9th, on "Emotional Benevolence." If not, you should read it, without fail. If you have read it then it will do you good to read it again. And be sure to preserve the paper for a third reading, in order that the good influence and instruction may be the more likely to abide with you.

For the first time in years the church of Trenton, Minn., has held a business meeting, electing officers and making provisions for raising funds. A Christian Endeavor Society has been organized; the Sabbath services are to include other religious exercises besides the Bible-school; steps have been taken toward building a parsonage; and they greatly desire to find a pastor to live and labor among them. May these good efforts be crowned with success.

From U. M. Babcock.

Having neglected until this morning to send my report I now send it from this place. I am going to Barry county, Mo., to spend one week, and then to Texas county to spend two weeks. If there is anything worthy reporting you may hear from me when I get home. My report is still very meagre, but I was only a convert last quarter. But all my appointments were filled except on very stormy Sabbaths. You will learn that I am not engaged anywhere and do not know what I shall do or where I shall go. I do not know what the Long Branch Church will do.

From E. A. Witter.

I would be glad to report more of progress and real growth on my field; but for some cause there does not seem to be much manifest desire to move out onto the plains of a broader Christian life. I feel that there is great need of a more powerful spirit and of personal consecration on the part of all, and especially those who are older and should be leaders and examples in such matters.

I am conscious that there has been a great lack in this direction on my own part. I have been long lifting heavenward the prayer that God would teach me how to become more fully

his, that I might be possessed of a greater fulness of his spirit. I have been slow in learning some things that are necessary to make one a successful teacher of the Word. I ask you to pray for me that I may possess more of the Lord's spirit.

From S. R. Wheeler.

I have been out to Freeborn county, at Trenton, with Bro. O. U. Whitford for two weeks. We returned the last day of June. The weather was unfavorable, making it very hard for the horse and breaking up our appointments considerably. Yet the interest was good. The good meeting we had there one year ago in connection with the Semi-annual Meeting has lasted in its effects. I do hope that a better opportunity will present itself before long when meetings can be held for weeks and a thorough reform brought about. But Bro. Whitford has made report of this work and I need only refer to it in my present report. It would have been easier to have gone by train, but the work on the field cannot be properly done without one has a team at his disposal.

From A. G. Crofoot.

I come back from the Associations with a determination to be more faithful and efficient as the committee of which I have been a partager. Pray for me that I may be successful in winning men and women to accept Christ. I feel more interest in all of our denominational work than ever before. I believe that we all, both ministers and laymen, should press forward in the work to which God has called us.

From Madison Harris.

The quarter just past was not one of apparent success at least. The season has had more rain than has been experienced for twenty years perhaps. At least the rains seemed to come on Sabbaths and Sundays, or make it so muddy that appointments could not be filled quite as many as other years before. I do not need to report. Pray for me that I may be successful in winning men and women to accept Christ. I feel more interest in all of our denominational work than ever before. I believe that we all, both ministers and laymen, should press forward in the work to which God has called us.

From J. M. Todd.

The accompanying statement contains the most important part of my work for the quarter. During the quarter, as you well know, I have been to Brookfield, N. Y., and packed and removed my goods to this place. I regard this as much a part of my work as anything I could do, and so have not counted it lost time, and especially as the cost to me was $116. The parsonage is nearly completed, the painting will be finished to-morrow. The grading about the building is done, and we hope to occupy it soon. It is a neat and beautiful structure, one that will last the church under the whole building, laid in lime mortar, and a cistern with water line. There are in the building nine rooms. It is a credit to the society, and our brethren and sisters in other places who have so liberally aided us will have no occasion to feel ashamed that their money has been put into such a structure. The religious interests of the society remain just about the same, much below what they ought to be. I have sought to direct my labors so as to bring about a better state of religious interest. I spent last Sabbath with the Coloma Church. We held two prayer-meetings of great interest, even a present knelt in prayer except one who was not a Christian. While there I preached three times. In two weeks I go to Marquette, and soon after to Coloma and Adams Centre, Adams Co. It is some twenty miles beyond Coloma. Some of the leading offices there have come out from the Adventists and have promised us that if the services in our semi-annual meeting. We are very much weakened by the death of two members; still we are not discouraged, but put our trust in the living God. The continued ill health of Mrs. Todd is not only a drawback in our work but a cause of increasing anxiety to all of us. We are working for God and expecting improvement soon. We need the prayers of our brethren and sisters. Remember us.

From E. H. Socowell.

Though the quarter just closed has not been characterized by any unusual energy, yet the work has been accomplished as best we could, and we trust some advancement has been made.

During the quarter I have kept up my regular appointments, but have not done the usual amount of work among the scattered ones of my field. The work here at Garvin is not entered into by all as I long to see it. Our people are not living up to that degree of Christian activity which is their privilege and duty, and it is our earnest prayer that during the quarter upon which we are now entering we may make great advancement in spiritual growth and true piety. May the Lord send upon us spiritual showers that shall renew us exceedingly.

Our people at Green Valley and Junction are still contending for the faith once delivered to the saints, and are occupying a position full of hope. During the first of June I spent a week with the church at Cartwright, Wisconsin, holding meetings each evening and twice upon the Sabbath.

Though this church has been weakened by some miasma which has been prevalent in other localities, yet the Lord still has faithful ones at Cartwright. I esteemed it a privilege to return to this field, my first pastorate, and labor for a short season among these dear friends, after an absence of six years from them. May the Lord bless them and make them faithful.

The second Sabbath in June I found me at Dodge Centre, Minnesota, attending the Min-
We are expecting Brother and Sister D. H. Davis here by July 10th to spend one Sabbath with us, and we earnestly pray that their coming among us may inspire us with renewed zeal and devotion in our Master's work.

I cannot tell how anxious I am for the Iowa League. May the Lord direct in the work, adding his strength and wisdom to each of us. The amount of traveling expenses incurred in my work for the quarter is $10 42.

I report for the quarter: Thirty-three visits; twenty-eight Sermons; congregations of 55 to 100; thirteen prayer-meetings; sixty-eight visits, and 2,285 pages of tracts distributed.

Garnett, Iowa, July 5, 1891.

WOMAN'S WORK.

Worship if ever here below
Worship, to measure all and gain,
So hard it is for us to know
Why God should choose to bless through pain.

We lay our plans and schemes when
They come to naught. We would not sigh
If our short-sighted human ken
Overlooked this. There is the reason why
The dearest wishes of our heart,
The cherished good for which we pray,
Though never granted, yet our part
Is first to trust; then, to obey.

And leave all else to Him, whose rule
Is over land and over sea.
When finished in life's term of school
Will be explained its mystery.

The CHINA CHRISTMAS BOX.

Owing to absence from home the notice of the China box has been unavoidably delayed. Still there is time sufficient and those wishing to send gifts can save freight or expenses, in many cases probably, by bringing to Westerly when they come to Conference.

Through the kindness of friends we shall be able to send a manakin to Dr. Swinney, and we return thanks to those who have assisted in supplying what she has so long desired for use in her work.

Mrs. Davis has very kindly given suggestions in relation to what is so many times so difficult to decide—what to send.

Such gifts as have usually been sent to the school, mentioning particularly, calico, small figured, purple preferred, cotton flannel, cotton cloth, flannel, bits of wool for knitting, quantities of pieces, either woolen or cotton, quilts, pin cushions, slates and handkerchiefs. Cotton goods always much encouraged and the country than in China, flannels about the same price. They have a supply of aprons as the Chinese do not wear them, also of dolls.

Of course any personal gift, such as one would give to a friend here, would be suitable and acceptable there. The box leaves Westerly not later than the 5th of September.

E. A. Whitford.

DISPENSARY WORK.

Essay presented at the North-Western Association by Mrs. S. A. D. Bowell.

It will be conceded, I think, by all who have considered the subject, that the medical department of our mission work in China is of great interest and importance. One, brave devoted woman has, so far, borne the burden of it alone, and unless she soon receives the help she needs her strength must fail. By the blessing of God the help now seems to be assured, as soon as the necessary additions to the Dispensary are received, which will enable us to furnish to the field many prayers which have been offered in behalf of this enterprise, and encourages us to go on enlarging the work.

In this paper I shall glance at a few of the reasons why this Dispensary work should receive our prompt and hearty response. As he pours out his blessings on us without restraint, let us, too, freely give.

"Freely ye have received, freely give." In reverent thankfulness for the glory with which the gospel of Christ crowns our lives, let us not resist until its radiance shines also on our heathen sisters. As one means to that end, let us join heartily with our Chinese friends in supporting our medical mission.

Lastly, God needs our help—he has given us the high privilege of being workers together with him in evangelizing the world. Without the help of mankind he has ordained that it can not be done, for "through the foolishness of the cross" the power of death is trampled upon, and the power of life is put into effect. And in the last, and greatest days, he has honored woman by opening wide the door for her to enter into this glorious work. Let us not therefore degrade our high calling by lukewarm service or half-hearted effort. Let us remember the multitudes of Chinese women and children, enduring hardships, bearing the miseries which flow from heathenism, suffering and dying with none to help. Let us remember also that it is through the missionary labors of devoted men, who, in far-gone ages, through toil and suffering, won our fathers from heathenism, that we enjoy greater privileges than they. Let us each work for the specific object for this, for Dr. Swinney is our own sister, and the Christ himself visibly beside us, saying "Inasmuch as ye did it to the least of these, ye did it unto me."

DOWN FOR FIFTY CENTS.

Bishop Pierce, of the Methodist Church, is authority for the following incident, which he gives as occurring in the State of Oregon, one of the states of the present day. It happened when railroads were first introduced in the State of Oregon.

A line had been projected through a very fertile region of country, and the railroad agent was abroad, inviting the people to take stock in an enterprise in whose benefits all would share. He called on a wealthy planter and set forth the advantages the road would confer upon the people. It would appreciate the value of their lands. In one region, where there was no market for wild lands, they were now selling at ten to fifty dollars per acre. The agent was delighted. He had ten thousand acres of wild lands, as good as any in the country, and his eyes glistened as he thought of realizing for them what those same lands were now worth. The agent spoke of the cheap and prompt transportation thus provided. In a few days, and at cheap rates, a man could put his entire crop into market. That is what we need," said the planter. Last year, while I was waiting for the river to rise, the price of cotton fell, and I lost ten thousand dollars. This year, if the road was ready for the crop he was gathering. The agent had found his man. Drawing out his book, he remarked that the railroads were worth money to the people, and the roads must be built. Money. The track must be laid, the rolling stock must be bought, and the employees must be paid. Yes," said the planter, looking slightly, as though something hurt him, "railroads cost a great deal of money. Everybody ought to help. You may put me down for fifty cents."
HISTORICAL & BIOGRAPHICAL.

RAILROAD TRAVEL THEN AND NOW.

Those who travel in the cars of the present day, with their broad plate-glass windows, and carpets for shutting out the sun; with comfort of stove, clock, and lamp, will hardly believe that the metal and natural woods, upholstered both for comfort and beauty; traveling at the rate of thirty to fifty miles an hour, and sometimes on road-beds constructed with a view to reducing the discomfort from dust, do not realize that this mode of traveling surpassed the welfare of the early builders. The travelers in the drawing-room cars, attended by a porter and maid, with telegraph and postal facilities speedily at their command, by which they may go through a covered connection, a covered platform, thoroughly protected against rain and wind, travel in far more ease and comfort than did the kings and queens of hardly more than twenty years ago. In fact, there are kings to-day who do not command the luxuries and comforts that can be purchased by a ticket on a "limited express" in America.

There are countries not rich enough to support such railroad stock. To-day the principal thoroughfares of the world's commerce, managers of the greatest empires themselves, combine luxury, speed, safety, and yet secure a profit. We do not think of railroads as great conservative influences, though they are. One man cannot build a railroad; a railroad is built by the putting together of the moneys of a people, who buy shares of stock, secure for their money the transportation of goods, and the interest on the money they deposit in the bank. Men who own a unite would hardly be able to think of starting a railroad: the capital is too great for them. They interest rich men in their plans; secure a charter from the State, stock is sold; and the money by this means is raised. Buyers of the stock do not care in what way they are paid. They may pay in gold, buy rolling-stock, locomotives, tools, coal; build stations, and houses for locomotives and cars when not in use, pay wages to the men who work on them, and the men who invest their money in the road must wait until there is a profit before they receive dividends.

When you step out into the station of any large and important terminus, you would be justified in thinking that railroads were run in the interest of the passenger traffic only. But pas-

sengers traffic is only a department of railroad management, the transfer of freight being a large and important part of the business of every railroad company. The regular freight trains called a "train" as a whole, was wholly for the transporta-

tion of freight. It was built in 1875, to convey coal and passengers to New York, for a fare of five cents a mile. The railroads of that time, or "trainways" as they were called, had rails of timber laid exactly straight and parallel, and "bulky goods" are told, "were made with four-
rellers exactly fitting the rails, whereby the carriage was so easy that one horse would draw down four or five cauldrons of coal." The idea of the locomotive and iron rails had not been dreamed of. The rails of this time were formed of oak, and were connected by stiles or cross-

timbers of oak held together with oak treenails. After a time it was discovered that it would be very much easier to keep the road in repair if the rails were laid on the earth, and not on the ground. It was then thought of having a single long iron rail laid on top of the first rail; it would then be possible to cover the tops of the cross-pieces of sleepers with earth, and protect them from the weather. The idea was carried into practice. The one horse was able to draw seventeen hundred-

weight of coal, but on the new trainway one horse hauled fifty-two yards. This was very great weight. The first iron rails were used in 1738, and then the wheels of the cars were made with flanges that fitted over the iron rails. Ten years later some of the first rails had two ground was first laid, and this continued in use for many years, and was introduced into this country by a gentleman from Quincy, Mass., in 1836. This road was built to carry the granite from the quarries at Quincy to the nearest tide-water, and was four miles long.

Thus the first idea of the railway was not for the transportation of passengers, but for freight, and it was not until 1830 that the first passenger railway was opened in England between Liverpool and Manchester, and even then the locomotive had not been thought of—that is, a locomotive to move the engines had not been invented. The engines were located at short intervals along the road for the purpose of drawing trains. The railway offered a prize of five hundred pounds for a new locomotive. The first locomotive was a small locomotive built by Peter Cooper and his assistants. Their design had the boiler in the center of the platform, and a water-barrel at the back; the coal-box was on the front. This was an entirely different locomotive, and that with which we are acquainted to-day, but it is still, it was considered a great success, for it drew an open car filled with the directors of the company, and another car with a sleeping car and a gray horse. Mr. Cooper wrote afterwards; this would not be considered very fast traveling to-day.

About this time a beginning was made in rail car building. A car built in America was used experimentally on the Baltimore and Ohio road, and an open one was probably used on the same road, called the "Flying Mogul." We are informed that the locomotive traveling at five miles an hour was considered the marvel of the age, we will understand why, as we have pretty well made to do life easier for us in this nineteenth century; for we know that speed reduces the cost of travel for both passengers and freight. In 1868 a gentleman from Michigan and get it to New York in one-fifth of the time that he could have sent it to New York. lumber and the coal were so near that the hogs could be obtained in a few months, and the man's time is worth something, there is not only the saving of his time, but the saving of wages or the value of time. When railroads were first built in this coun-

try, coal-hauling was done at first by the sidings of its projectors, so road-beds meas-
uring 4 feet 5½ inches, and others 4 feet 10 inches, some wider and some narrower, were used. The three feet 6 inches road called a tramway was built wholly for the trans-

ton of freight. It was built in 1875, to convey coal and passengers to New York, for a fare of five cents a mile. At last the 5 feet and 6 inches road was adopted; some in Maine, Missouri, and Canada were 5 feet 6 inches gauge, and two roads in England were 5 feet 6 inches gauge. With the want of uniformity in the road-beds added greatly to the cost of transportation of freight, for cars built on one road could not run on a road with another gauge. The 5 feet 6 inches road was so freight had to be carried from one car to another, thus greatly increasing the cost of transportation, loss of time, and much confusion. Passengers on trains on one road which con-

nected directly with another would, in the mid-
night of the night, have to leave their train to change to another, and it was a great dif-

ference in the width of the roads. Such a thing as "through freight," or "limited ex-

press" is unknown, and we must remember that all the pro-

gress in railroad engineering has taken place since 1830, or in a little more than sixty years, which is not quite the lifetime of any genera-
tion. Now, freight can be transported from the Atlantic to the Pacific Ocean, from the Lakes to the Atlantic, and from the Atlantic to the Pacific Ocean, and passengers can get into a car at New York, ar-

range their staterooms, or berths, or sections, with every view to their being the comfort-

ablest accommodations. The train will have on it a dining-car, bath-room, library, observation car, be literally not only a railcar, but a palace. The coming passenger who are at the ring of a bell. And the progress which has marked the last fifty or sixty years in railroad building is equal if not surpassing that in progress is due to man's knowledge, skill, and his use of capital. The Sabbath Union.

A PRESCRIPTION FOR SICK CHRISTIANS.

BY REV. THEODORE L. CIVLIER.

Dr. Horace Bushnell was an invalid during the last years of his noble and useful life, and he felt his days numbered. One day he said, "How is your health?" he used to reply play-

fully: "I have not got any." This might be the precise answer of any patient in regard to their souls. Their spiritual pulses are not measurable; their appetite for God's word is poor; they are more fit for the hospital than for the field, and if a patient were to live longer than a year, he would find a new pleasure in a slice of roast beef or a plump pudding.

It is their own fault, and it is their business and duty to get well as soon as possible. Since spiritual disease is the result of sin, and spiritual health is obligatory upon their own, it is only fair and reasonable for them to ask, "How shall I be restored?" I will restore health unto thee, saith the Lord." Christ is still the Great Physician. He has given his body and his blood for all, and health can be secured by medicines. One of these is the powerful pur-

A man's time is worth something, there is not
give one dollar to the Lord, or if you give at all you do so grudgingly. There is but one cure for spiritual laziness, and that is work; but one cure for all forms of spiritual disease is sacrifice; but one cure for selfishness, and that is to open your lips for Christ, or to plunge into some difficult duty before the sliver has time to come on. A thorough course of feeding on Bible diet on the Sabbath, and of practicing Bible duties during the week, will soon put you on your feet, and carry your job in the way of business and pleasure, and run without growing weary, and walk without becoming faint. How glad your minister will be to see you out again! How hap-
inger, and has set in, so that you have ceased to give much attention to your affairs, and that you do not think of railroads as great locomotive traveling at five miles an hour was sick

of the heavenly winds of the divine Spirit alone can sweep away this malarial, "My Spirit I will give unto you, and it shall make you understand the wonders of God."

The sick and feeble will regain their strength. The weary will speedily recover to many a diseased and unfeebled soul to come back into the warm light of Christ's countenance. A great deal of spiritual disease is the result of spiritual disease is the result of spiritual laziness; and the sleep of

pleasing, or to the air, or to the wind, or to the earth, or to the sea, or whatever might be the cause of illness, or weakness, or death. The heavenly winds of the divine Spirit alone can sweep away this malarial, or to the air, or to the wind, or to the earth, or to the sea, or whatever might be the cause of illness, or weakness, or death. The sick and feeble will regain their strength. The weary will speedily recover to many a diseased and unfeebled soul to come back into the warm light of Christ's countenance. A great deal of spiritual disease is the result of spiritual laziness; and the sleep of
To your letter of J. -- - - - -.

...tpetirBt' da.7of. the' ,
s~i1l
for keeping and observing the first day of the day
station has prepared the public thought here, to
the following
supplement, that work by meetings. The agi­
terfered with making arrangements for some
be receptive of truth concerning the
and against the union of
the adverse speeches by Rev.
for all who would turn aside to receive them.
V{...
We planned to arrange
mention only the work with
you incidents and developments,
Tract
nished from Alfred by the American
legislation, has determined the promoters
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piece of the work throughout the

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Bill through the Lower House . in
I will omit almost all these and
get the Blair
States Senate,
Bill through the

Railroad
Surveyor's Sabbath-school

We were gratified to see them taken by a large
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of the week to 58. It was observed by


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we live has adopted this day as the day of rest.

to have the Sabbath
"Sabbath" is

as A. D. 70

Jerusalem War.

Historically the Sabbath was regarded by the
church more or less for five centuries, as can
be shown by reference to the fathers. Sunday
came in the second century, not as a substi­
the Sabbath, nor at first intended to
crowd it out, but as a wholly different thing—
as a "resurrection festival," weekly.

Now I believe that the Sabbath (seventh
day of the week as it existed for centuries prior to
Christ's coming, at his coming, at his resurrec­
ion, afterwards also for five centuries in the
Christian Church, and since by Jews and
heretical sects—like themselves— i. e., Saturday,
the day before Sunday) as an institution is in­
separable from the day, as a matter of symbolim,
and that it is too fundamental an institution to
be set aside for another and different institution,
on another and different day, for another and
reason, without the shadow of divine
authority, being wholly the decision of the post­

apostolic church.

Of course those who hold to the doctrine of
apostolic succession would justify this subse­
quent setting aside of the Sabbath as done by
authority, equivalent to that of Scripture. But
that I cannot accept, for I should then be com­
pelled in consistency to accept all the errors of
the medieval church; for they all rest on such
a quasi "apostolic" authority.

Bear please in mind that the "Sabbath" is
one thing, and that "Sunday," "Friday" as a
fact, "Ascension" day, "Lent," etc., are all
parts and parcels of another thing, the great
church system. It is only the mistake of mod­
ern Protestantism that sees in Sunday the sub­
stitute or equivalent of the Sabbath. Till Pur­
itan Protestantism the "church" considered
the "Sabbath" as put away with other "Jew­
ish" things. I maintain, as above, that what
God established prior to the law, even prior to
the covenant with Abraham, re-affirmed, not only
by Moses, but in the Decalogue, confessibly a
purely moral "document," as even with the
pretense of quasi divine authority had no right
or power to make any changes in it and set
it at hand to fulfill, so far as human judgment
can tell, the intent of the God-established institu­

Sorry to have so taxed your patience, I am,
my dear friend,

Very truly yours,

July 10, 1865.
commandments, and the sermon on the mount, but somewhere about our moral and religious
precepts we should have some sort of a sign from our
father in the world, of God, and of our fellow-
ship with the gospel of Christ that even tin
peddlers can read. And if we had enough so
we could carry a supply to the sea-shore, to the
mountains, or other places of resort, away from
time, it would be a great matter. The
apostle declares of his brethren at Corinth that
in a certain thing, they were “the epistles of
Christ,” “written not with ink, but with the
Spirit of the living God; not on tables of stone,
but in fleshly tables of the heart.” Such tablets
he says may be “known and read of all men.”
Such scribes and interpreters we must be:
we all to be, and always to be. Let the sign be
always out.

It is amusing to see a man frame a creed for
others, overthrow the heresy, and then blame
men because they do not try to live by it. It
reminds one of the wife who said of her hus-
band, “It is real mean for Charlie to be so good,
to me; I want to get a divorce and go on the
stage; but he is so kind I cannot help loving
him, and that’s what makes me hate him so.”
Here, for example, is a man writing on the Sab-
both quarrel and believe, that the seventh-day
Sabbath is a Jewish institution, and that none keep that day but those
who deny the divinity of Christ and the whole
system of Christian doctrine which goes with
it, and because he finds that these seventh-day
people are not as bad as he wants them to be, he
seems greatly annoyed by it. This is what he says about it:

It is difficult to believe that any connection, profess-
ing loyalty to Christ, would hold so persistently to
the name of Jesus. Some said it would be Potter Hill
Academy; and some Ashaway Academy, when
a good brother proposed to compromise and
call it Pot-Ash Academy.

The approaching anniversaries promise to be
among the most important ever held. The Missionary Society will have some grave issues
to meet in regard to the plans and scope of its
work for the future, and the Tract Society will
be called upon to review its plans and possibly
to revise other methods of work in order more effec-
tively to meet the demands upon it. Our
educational interests will demand the most se-
rious attention of our people, if they are to keep
even pace with the ever-increasing require-
ments of the times, and the religious interests
and growth of our churches, as shown by the
reports to the Associations recently held, in-
peratively call for the most earnest and prayer-
ful consideration. Surely no more important
matters could come before any people. If it
be too much to expect that all these great issues
shall be fully settled at the religious confer-
rices it is certainly too much to expect that
very much shall be accomplished in the way of
bringing them into right relations to each other,
and all the people into right relations to them.
For this we all need a new baptism of the Holy Spirit.
For this let there be much earnest prayer.

A LITTLE NEW ENGLAND boy once printed and
put up on the front porch of his father’s house
a sign which read, “No drunkard, nor smoke-
ess, nor swearer—nor any kind of wicked-
ess around this house.” Of course, he ex-
plained, that he was not saying such things were here, but I
thought it would be good to have the sign up for the
tin peddlers and the visitors to read.” The
philosophy of the boy was certainly good. It may
not always be best to hang out a shingle in order
to let people know that we believe in the ten

WEEKLY COMPROMISE.

This has often been asserted that a compromise
between the Truth and the gospel is a
falsehood, is the surrender of the truth to the
error. A better illustration of this could hardly
be found than that which is going the rounds
of the newspapers and purporting to be a pro-
posed compromise between Catholics and Pro-
estants on the school question in the city of
New Haven, Connecticut. We clip the follow-
ing:

The following literary is proposed for use in the New
Haven public schools. The Roman Catholics and Pro-
estants united at the recent election of the school
board, which will be remembered, and secured the choice of men
who favored the restoration of devotional exercises,
which had been abolished many months previous. A
number of the voters professed to be Catholics, ex-President Woolsey, the Rev. Dr. Harwood, and
the Rev. John E. Todd; and two Roman Catholics,
Fathers Fitzpatrick and Murphy—was appointed to
compromise and arrange a truce. A consult was
have agreed upon the following manual, which is to be
submitted to the Board of Education:

“Teacher.—In the name of the Father, and of the
Son, and of the Holy Ghost, Amen.

“Let us pray:—

“Direct, we beseech thee, O Lord, all our actions by thy
Just and good laws, and learn to submit to the wise
judgment of God. Amen.

“Teacher.—Come, O Holy Ghost, replenish the hearts
of thy faithful, and enlighten in them the fire of thy love.
Send forth thy Spirit, and they shall be created.

“Children Respond.—And thou shalt renew the face
of the earth.

“Teacher.—Let us pray:—

“O God, who by the light of the Holy Ghost didst
instruct the hearts of the faithful, grant us, we beseech
thee, through the same Holy Spirit, a love and relish
of the word of truth, that we may be so strengthened by
its consolation which live and reignest without end.

“Children Respond.—Amen.

“Teacher.—Our Father who art in heaven; hallowed be
thy name; thy kingdom shall be done, on earth . . .

“Children.—As it is in heaven.

“Teacher.—Give us this day our daily bread, and for
pardon of our sins, and of all our trespasses against
us; and lead us not into temptation, but deliver us
from evil.

“Children.—Amen.

“Teacher.—Hail, Mary, full of grace; the Lord is with
thee; blessed art thou among women, and blessed is the
fruit of thy womb, Jesus!

“Christ is born in the City of David, mother of God, of
prayer for us sinners, now and at the hour of our death.

“Children.—Amen.

“Teacher.—I believe in God, the Father Almighty Creator of heaven and earth; and in Jesus Christ, his
only Son our Lord, who was conceived by the Holy
Ghost, born of the Virgin Mary, suffered under Pontius
Pilate, was crucified, dead and buried; he descended
into hell; the third day he arose again from the dead;
he ascended into heaven, sitteth at the right hand of
God the Father Almighty; from thence he will
come to judge the quick and the dead.

“Children.—Come to the Father Almighty and his
just judgement.

“Teacher.—I believe in the Holy Ghost; the Holy
Catholic Church; the communion of saints, the forga-
ness of sins, the resurrection of the body, and life ever-
lasting. Amen.

“Teacher.—In the name of the Father, and of the

“Children:—Amen.

The ten commandments, as found in Exodus
20:1-17, will be repeated, either by the teacher alone,
or by the children in unison, all being seated. Finally,
a hymn chosen from the “Selection” will be sung by the
children.

In this compromise the Catholic gains at least
two points in the long fought battle concern-
ing the public schools: First, he succeeds,
practically, in excluding the Bible from the
school, which is everywhere the open enemy of
popery and priestcraft; and second, he intro-
duces another new foundation for religious
learning, together with some of the most
insidious and baseless doctrines of the Catholic
church. The concluding words of the prayer,
to be put into the mouths of the children every
day, is Maryolatry, pure and simple. When
Protestants get ready to teach their children to
pray for the Virgin Mary, they might as well
surrender at once to the whole system of
adoration of saints, and to priestly dictation in
matters of religious faith and practice. They
all go together. They all rest upon the same
foundation and form a part of the same gor-
egous system. It were better, a thousand times

‘THE SABBATH RECORDER’

[July, XLVII, No. 31.
better, that all religious teaching, Bible-teaching and all, were excluded from the public schools of this country, than that such a compromise with Rome as this were made. Our churches, our Bible-schools, our Christian societies of various names among the young people of the land, our mission schools for the education of the children of the heathen, our people ought to afford abundant opportunity for the religious training of the young; and let our schools, which are created and maintained for that specific purpose, devote themselves to teaching the rudiments of a general education and to training the young in the first principles of religion. The young are the custodians of the future, and loyalty to country. But to these very principles Rome is unalterably opposed. Romanism, with its theology, with its church polity, and with its politics, for they are all parts of one great whole, is as un-American as anything can possibly be. It has no other aim than to Romanize everything with which it has to do.

Every compromise sought to be made with it is as far a surrender to the power in the Vatican. We trust New Haven will not yet capitulate.

HOW TO MEET IT.

Some one has said that the world was never so intellectual as now, and that mankind are not any longer satisfied with ritual; the religion of to-day is one of questioning desire to know "if these things be so." Even on the passenger trains, going to and from their business, young men and young women may be heard questioning each other as to their innermost views, as to what religion is, and what are the highest and best things in life, and the ways of looking at them. And one is inclined to think that, after all, the enthusiastic spirit that actuated the man of a hundred years ago may be heard question- ing to-day, that we may have somewhat in us than can call our experience of a young lady, hoping it is all true. But when the child's mind he does not wonder whether she had said just the right thing, but it would be a good thing for everybody if they could believe as you do, but, and he went out, truly knew how.

But the subject did not drop out of her mind, for she wondered whether she had said just the best thing to one she might never see again. And she wrote down her thoughts, which I give briefly: Is there not a marvelous and precious thought in the incarnation of Christ, which we have hardly begun to perceive? How we need to be deepened and broadened to grasp it! The thought that to-day any soul who can believe that the pure and beautiful and the holy may dwell in man, by the power of God, may, in the actual presence of his being, be changed from the form of death to the form of life, that might be a new spiritual birth; a reincarnation of the divine! as Paul says, "Until Christ be formed in you." But plain as this idea seems when there is awakened in us a spiritual perception of it, it was before like an abstract thought to the mind of a child in the kindergarten. There the instructor or him to be the tool with which us, shall best represent the spiritual impression which we are to receive. As in the kindergarten we need the wood or steel circle, or half-circle, to represent the idea of a curve, which is the ideal of beauty, just so do we need the fact of the divine coming into the human in order to get the idea of the pure and good in man. When at last the idea of beauty enters the child's mind he does not need to see the curve any more, so the idea of all beauty is formed in the mind. But, "God manifest in the flesh" has been to us a literal embodied truth, as much as the curved steel has been to the child. But when the graceful ease and symmetry of the curve have entered into our perceptions let us not think the bi of steel was unnecessary; so likewise, when we have seen the spiritual beauty of the divine life, let us not say that the incarnation and human life of Christ was unnecessary. The world can never look beyond them until it has looked through them. Christ's sufferings and death in atonement are possible only through the incarnation.

H. B. A. BRIGHTMAN.

COMMUNICATION.

ALPHRED CENTER, N. Y., July 23, 1891.

The cheerful news from the faithful band of Christian workers in New York City is full of hope and encouragement. For the first time services for Bible study have been continued through the winter months. There is a growing interest. July 11th eleven attended the Bible study. Wrote one: "Bible study is a success, with an increase in numbers each week. We intend to hold up the banner and keep the light shining, and pray that our efforts may secure the approval and guidance of Him who rules and reigns over all." In the matter of finance our small church has a good record. We have no rich members among us, but consecrated persons. This money has been raised through the voluntary offerings of the church. Some have an idea that the members of the church who do nothing but the church to have some funds from a legacy left the church by Thos. B. Stillman. The following figures will dispel all such misgiving. For the year ending July 1st the amount given during the present conference year by the members of our church is $745.5 total; and through the Missionary Society $271.1 direct and indirect, $758; Tract Society, $169; City mission work, $279; current expenses Woman's Board, $3.6 paid to the Association. If all this was from our own members we could pay in full Prof. Stephen Babcock to see to the subscription fund we would have no large debts hanging like a burden over our societies. The people have a mind to do, which needs execution with greater ease. J. G. BURDECK.

REVIVAL AT CUYLER.

The revival at Cuyler Hill still continues. The Cuyler Hill Church has become very weak, only five resident members remaining, and they greatly discouraged. Their records show that they have not had a business meeting for about five years. This condition of things was the result largely of deaths and removals. Previous to the Quarterly Meeting in April they had had no previous election of any religious services, for fifteen months. A good interest was awakened at that meeting. Eld. Swinney had visited and preached to them once after the Quarterly Meeting previous to my visit. The people were ready and eager to hear the word of life; and had not held many meetings, some of which were anxiously seeking the Saviour. The smallness of the number of inhabitants and the busy time of the year made the congregations small, but the interest has been good and on the increase all the time. For sixteen days we held meetings every night, with two, and six day meetings. Since that time we have had three and four meetings each week. We have had baptism twice. A good number of people have professed to accept Christ, and for any religious services, for fifteen months. A good interest was awakened at that meeting. Eld. Swinney had visited and preached to them once after the Quarterly Meeting previous to my visit. The people were ready and eager to hear the word of life; and had not held many meetings, some of which were anxiously seeking the Saviour. The smallness of the number of inhabitants and the busy time of the year made the congregations small, but the interest has been good and on the increase all the time. For sixteen days we held meetings every night, with two, and six day meetings. Since that time we have had three and four meetings each week. We have had baptism twice. A good number of people have professed to accept Christ, and for any religious services, for fifteen months. A good interest was awakened at that meeting. Eld. Swinney had visited and preached to them once after the Quarterly Meeting previous to my visit. The people were ready and eager to hear the word of life; and had not held many meetings, some of which were anxiously seeking the Saviour. The smallness of the number of inhabitants and the busy time of the year made the congregations small, but the interest has been good and on the increase all the time. For sixteen days we held meetings every night, with two, and six day meetings. Since that time we have had three and four meetings each week. We have had baptism twice. A good number of people have professed to accept Christ, and for any religious services, for fifteen months. A good interest was awakened at that meeting. Eld. Swinney had visited and preached to them once after the Quarterly Meeting previous to my visit. The people were ready and eager to hear the word of life; and had not held many meetings, some of which were anxious.
THE SABBATH RECORDER

Young People's Work.

THE GIFTS OF GOD

When God at first made man,
Having a grace of blessings standing by,
Left his hand upon him, promised plenty,
Let the world's riches, which dispersed lie,
Contract into a span.

So strength first made a way;
Then beat the earth, made it fruitful; pleasure;
When almost all was out, God made a stay,
Perceiving that alone, of all his treasure,
Best in the bottom lay.

For I should (and I hear) boast on this jewel and on all we have,
He would afore his gifts instead of me,
And rest in Nature, not in the God of Nature;
But keep them with repining,.
Yet let him keep the rest,
But keep them with repining restlessness;
Let him be rich and weary, then at least,
If goodness lead him not, yet weariness
May lose him to his brethren.

—George Herbert.

And yet in seeking rest we forget whether we must go to obtain it. In God alone is rest. In coming to him we find sure repose; and only so can it be reached.

"Come unto me," says the Saviour, "and I will give you rest." God has even sent down his Son to man lost in sin, buried in mystery, perplexed by mystery, surrounded by passions, even this last of gifts. And the Son of God, and also Son of man, tender and sympathetic holds it out. Rest! What a precious boon, and yet denied to none, save to him who will not come home to the Father's breast.

THE MISSIONARY CHRISTIAN.

Outlines of an address delivered by Mrs. A. T. Eastman at a Y. P. S. C. K. Convention at Casenovia, N. Y., July 1, 1893.

Every Christian is a missionary. Although the four gospels give four wonderful pictures of the life of Christ—Matthew writing for Jews and seeing the Saviour as the Messiah of Israel, Mark recording the patient labors of the Son of man and seeing how Jesus served the race, Luke revealing Jesus in all his fulness as the one who came to save men lost in sin, and John with sweetness and depth revealing the great heart of the Son of God,—they all agree that the burden of the teaching of Jesus was that his followers should go and tell his love, that they should understand this, and then do greater works than he did, that they should make disciples of all nations and teach them all that he commanded them, remembering his wonderful words, "I with you always, even unto the end of the world."

The essence of the gospel is not in getting but giving. We are called to be, but we are called that we may be sent, are predestined, but predestined to be in the image of Christ. Oh, the trouble with Christians is that their ideals are false! One has an idea that religion is a very respectable thing, that it gives society a certain dignity and respectability, that it makes our life plesanter and our homes happier, and is an eminently good thing to have in a community, and therefore it is the duty of all good people to attend church and support this institution which gives so agreeable flavor to our lives, and therefore it is the duty of those who attend church to pay for what they get. Just so much as it costs you for me in my family and society around me, just so much proportionately I will pay to keep the institution going. Another very false ideal is that religion is to save my soul, and I will do and believe and give and love all that is necessary in order that my soul may be saved, forgetful of the fact that he who will lose his life saves it and he who will save his life loses it. Now, the true ideal is that every Christian is a missionary. With us this must be ideal. To be sure it is ideal. Still we can afford to lose everything else but the ideal. If we are going to lose anything, we had better lose what is not the ideal. We must always keep before our hearts what is but what ought to be. What ought to be, what is to be, is the guiding star of the Christian.

The world is sceptical, scientific, money-getting, material. But these are not the best. The world of the doubter is not the best world, the world of materialism is not the best world, the world of the sordid man who grasps after gold is not the best world, the world of the materialist is not the best world; the world of the prophet and of the poet is the best world, and that is ideal. Why, Jesus is in the world of the ideal. It is ideal that God is the Father and that man is the child. It is ideal that love is the great might and power in the universe. The saving of the lost is an ideal; the triumph of the gospel is an ideal. Therefore we ought to dedicate ourselves to the ideal, and then serve the ideal practically. We must never lose sight of the ideal, but always keep it before us, and work on in the most practical way we can. When this is done there will be more found people who say they believe in home missions but do not believe in foreign missions. They will disappear; they will be eliminated. The ideal is that everyone is sent to save the last man. Now if our Young People's Societies of Christian Endeavor will keep this ideal before their minds and serve this ideal practically every day all through their lives, why, when these young people grow older, they will see that Christ is the guiding star of the greatest annoyances to which women are subjected. —The Golden Rule.

As the End Draws Near.\n
THE WOMAN.

Do you know that, when your time of intercourse is short with any man, your relations with that man grow true and deep? Two men who have lived side by side for years, with banal familiarity, because of a multitude of suspicions and concealments, let them know that they have only a few months to live, and they will feel that they understand each other better, and gain such a love for each other that one would give all the world and even his life, to be with that person. The secret ofн love is to want the same things. The secret of the scientific man is not the best world, the secret of the pretty girl is not the best world, the secret of the beautiful lady who wants to do is "hustle" for herself.

That is, daughter, if other women can find such sweet satisfactions, maybe they will. 'You know better than I do. Young women regard that sort of a woman. But you can lose all, and yet knowing love of ease, and all your enjoyments of life that you can. Do you know that, when your time of intercourse is short with any man, your relations with that man grow true and deep? Two men who have lived side by side for years, with banal familiarity, because of a multitude of suspicions and concealments, let them know that they have only a few months to live, and they will feel that they understand each other better, and gain such a love for each other that one would give all the world and even his life, to be with that person. The secret ofн love is to want the same things. The secret of the scientific man is not the best world, the secret of the pretty girl is not the best world, the secret of the beautiful lady who wants to do is "hustle" for herself.

That is, daughter, if other women can find such sweet satisfactions, maybe they will. 'You know better than I do. Young women regard that sort of a woman. But you can lose all, and yet knowing love of ease, and all your enjoyments of life that you can.


**Education.**

The executors of W. B. Ogden, the first mayor of Chicago, have decided to give Chicago University $500,000 to found the Ogden Scientific School.

The fifty largest libraries in Germany possess 12,700,000 volumes, against those in England with about 6,000,000, and of North America with about 1,010,000 volumes.

The law of evolution works in language as well as in other things. Twenty thousand words have been added to the English language in the department of biology alone since Darwin's discoveries.

—It is said that the school board in London has decided to supply every pupil of the board schools with at least one good meal a day, so that the pupils may not be prevented by hunger from assimilating the instruction given, and this in spite of the fact that $25,000,000 is annually expended in charity work in London.

Astronomers agree upon three motions of the earth—the rotation on its axis in one day of twenty-four hours, the revolution around the sun in one year of 365½ days, and a very slow gyration motion of the poles around the outside of a line at right angles to the plane of the ecliptic, which motion will increase by the line of axial rotation at its center, in 253,808 years.

—It is stated that $800,000, nearly the entire cash endowment of Union Theological Seminary, is jeoparded because of the action of the Seminary's directors in the Dr. Briggs' controversy.

The Institution of the Secretary requires periodic subscriptions to the creed of Presbyterianism by the professors and directors.

The Misses Walker, of New York, it is stated, have offered to contribute $100,000 toward the purchase of the Central University for Women. This would double the plan's endowment and bring it near the figure at which the plans are now in preparation for the proposed structure which will be of brick and stone and in every way worthy of the valuable art collection owned by the college.

It is stated the building will cost upward of $8,000,000.

This gift of a large sum of money from the Ogden estate to Chicago University is the latest in a long series of recent benefactions to institutions of learning, and practical demonstrations of deep interest in the work of the colleges and the fact that the incoming classes are unprecedentedly large, is said to be evidence of the cause of higher education is losing its hold upon the country.

—It is stated that women are rapidly making their way into the faculty of medicine in England. No fewer than 107 students attend the London School of Medicine for Women. Nine ladies who presented themselves for examination at the University of London all passed and took their degrees. The new students, besides receiving academic class honors and another had a remarkable success in the examination of the Royal University of Ireland.

The President of Harvard University is in favor of reducing college courses and raising college fees. In a speech advocating this he said that the number of students attending American colleges was falling below the increase of population. This may be so, if the whole population of the country is considered, for a large proportion of the increase consists of foreigners of the lowest intellectual status. But if we take the native and colored population it may be said that in every part of the United States, in every state, in New England, we find the colleges are a growing power. There are fifteen universities and colleges in that group of States, including New York, which have in 1850, 2,500 students, or one student to every 1,300 of the population. In 1800 there were 5,200 students, or one in every 1,000 of the population. Education is certainly not falling off of the horizon. So says an English paper, the London Baptist.

-THE SABBATH RECORDER.

-THE SABBATH RECORDER.

-POPULAR SCIENCE. —A New Gold-colored Alloy.—An alloy of copper and zinc, it is the property of a New York patentee T. H. Byfield, by melting the copper and subsequently adding the antimony, and when both are melted and intimately mixed, the mass is allowed to cool, a mixture of wood ashes, manganous and carbonatum of lime, which has the effect of removing porosity and increasing the density of the metal when cast. The alloy can be worked, annealed, and hardened in the same manner as ordinary brass, which it very closely resembles when polished, the gold color being unchanged, even after long exposure to atmosphere. Intermetallic compounds of copper and antimony, which are the result of the alloy in the ingot, is stated at about 25 cents per pound.

-WATER POWER—Lighting.—The Village of Fulton, the line 24,000 power, and the other buildings are now connected with the power station, erected within the past year, in which water power is used to drive the machinery. The water is stored in a reservoir, above the falls of the stream near the village, and discharged to the power station through a large iron-cast outlet pipe. The power station is equipped with a turbine, which, with the available head of 156 meters—affect 157 feet—develops about 45 horse power. Two constant current dynamos are used, furnishing a current of 100 amperes and 140 volts. One of them only is used in the ordinary work, the other being held as a reserve. The village is lighted by 120 lamps. The street lamps have about 25 candle power each; those in private houses range from 10 to 20 candle power, and the water pumping station from 16 to 32 candle power.—Scientific American.

-A RAILWAY SPRING.—The opening of the new Inter-Unit Line, between St. Paul and Minneapolis, has been a favorite topic for discussion throughout the state, and the idea of a railroad traversing some six miles or more of the distance which is beyond the pale of the water mains, on certain favorable days the dust is found to be a no small and distasteful element, finding its way into the houses, in a delightful ride. To remedy this evil there is almost finished at the shops of the Minneapolis City Railroad a giant tank, made of plate with inch iron, which is mounted on a flat car, is designed for 30-inch wheels. A piece of four inch steam pipe copped at each end, and suitably perforated with small drill holes, is connected from connecting pipes, of the same diameter as the cross pipe, connect it with the tank and insure a bountiful supply of water. It is intended to draw the tank car behind a motor car, and by making a trip every two hours, the entire length of the line will be sprinkled in a round trip of eighty minutes.

-GROWING REFUSAL.—It is by no means a new thing for men to drink whenever they feel like it at rest, but it has been a great many years go to resemble each other, not only in manner and voice, but actually as to features and expressions. This is but a natural consequence of the discovery of an article on this subject, which states that the photographic association of Geneva has quite lately been investigating the truth of this theory by the aid of the camera lucida. In the photograph of any old man or very old married couples were taken, and an equal number of family groups. The result proved quite satisfactory and encouraging.

-Bloody Rain.—For the past twenty-four cases, the resemblance between husband and wife was much greater than that between brother and sister, in thirty cases more it was fully as great. These failure of the other twenty-four old couples to realize the expectations of those interested in the matter is supposedly due to "incompatibility of disposition," which time was apparently unable to combat in its effects.—American Agriculturist.

-WARMTH AND VENTILATION.—Suppose a medium-sized sitting room with four people and two gas jets; the air temperature in the room is about 60 degrees F. As air is heated it expands and becomes lighter per
LESSON VI.--CHRIST'S AUTHORITY.

For Sabbath-day, Aug. 8, 1891.


INTRODUCTION. Upon the announcement to the woman that Jesus was the Messiah, the disciples returned with provisions, and hastened to the city to report to her the great discovery they had made. In the meantime Jesus taught his disciples a lesson upon sowing and reaping in the gospel field. Many Samaritans came to see his miracles. He went on, teach- ing them, and his disciples went into Galilee. There he healed the nobleman's son. Again he returned to Jerusalem, and at the pool of Bethesda he healed the impotent man, who for thirty-eight years had waited for his cure, for which he was entitled to pray. He had said to the Sabbath the Jews began their persecutions, and laid plans to slay him. With this begins our lesson to-day.

EXPLANATORY NOTES.--v. 17. Jesus answered. The manner of Christ's answer shows his divine authority. v. 18. Worketh hither-to. God is never inactive. Since creation he has worked in the redemptive work, which is a Sabbath-day labor as well as on other days. Like him, Jesus works. He put himself side by side with God. To heal on the Sabbath is a holy work. This is no authority for worldly recompense on the Sabbath day. v. 19. Sought the more. Made it another pretext for persecution. To 'kill him.' As long as he lived his traditions and errors would be exalted. Had broken the Sabbath. In their opinion, but not in fact. Equal with God. Of the same divine nature. This was true. None but God could forgive sins or work supremely. This Jesus claimed to be one with God himself. All action is based on the essential unity of the Father and Son. They do not work independently. Everything is done through the Son. Compare the words as they are done by the other, that of course there is equality. Christ is in the likeness of men, working with divine authority and power. v. 20. Father loved the world. He is the principle rule in the relations between them. v. 17. W. Clarke. Show him greater works. Explained in next verse. That ye believe. May marvel. The perversity in heart, unbelief in spite of evidence, will be astonish-ed. v. 21. Raiseth up the dead. The great resurrection at the last day. Quickeneth. A spiritual, not physical life given. It may refer also to the giving of life by regeneration. Whom he will. A divine prerogative. v. 22. Judgeth no man. Except through the Son, who is appointed the final judge. v. 23. Father and Son, as at the Father. Christ invested with divine prerogatives is to be observed by men, and therefore they must honor him as God. He that honoreth not Christ despiseth not his Father. The Father is declared to be the Word made flesh, and the word was God. God, but men deny it because they do not comprehend it. Thus they dis-honor both Father and Son. v. 24. He that heareth. Implying a receptive mind and heart. And believeth. A faith bringing forth fruits of holiness. Faith. Not a religious profession. Living life. Spiritual life and blessedness continuing and increasing forever. v. 25. Condemnation. Unrepentant sin condemns to spiritual death. Already dead. Already they gave the judgment unto the life of faith and obedience. v. 25. Hour is coming and now is. Emphasizing the statement of verse 21, and adds that the Son already exer-cises power over the dead, as in the case of Lazarus, the widow's son, etc. Also the spiritual dead shall hear his word and come to life. Sinners shall be converted. v. 26. Reviewed a summary of arguments sustaining Christ's claim of power and authority. As a divine being he need not have it given him, but upon him as man the divine one incarnered it should be conferred. v. 28. Marvel not. Do not wonder at his claim to divinity and power to impart eternal life. "The hour is coming." When the physically dead shall be resurrected. He shall reign over all the dead, both good and bad. v. 28. Shall come forth. Having in physical death entered into the intermediate state awaiting final and eternal reward, from the grave and with resurrected, spiritual bodies they will come forth to be forever spiritually alive or dead, happy or miserable. "Resurrection of life." Blosmed, spiritual life in its highest form. "Doomed." Judgment for impurity, a resurrection to eternal spiritual death, an unending state of regret and misery of a mispent life. v. 30. Behold I judge. Working harmoniously with the Father, the terms of judgment are those received from the Father. "Judgment is just." Because not acting separately or independently of the Father Jesus Christ is the Son of God. Holy law cannot be set aside. All of Christ's acts were according to the oneness of nature, and will of Father and Son. His acts are just.

DOCTRINES. Christ has power and right to do what the Father did. His Sonship is of that peculiar nature that involves essential equality, though the acts are said to originate with the Father, and the power pro- cessed from the Father Jesus Christ is the final and eternal Judge. Christ is the resurrection and the life. There is life eternal for the true believer, and eternal condemnation for the impenitent. v. 25. Cheered the sick. Working harmoniously with the Father, the terms of judgment are those received from the Father. "Judgment is just." Because not acting separately or independently of the Father Jesus Christ is the Son of God. Holy law cannot be set aside. All of Christ's acts were according to the oneness of nature, and will of Father and Son. His acts are just.

REMARKS. In this lesson the teacher can follow the order as given in the Helps, asking each question upon the point given in explanation and drawing out other doctrines or illustrations by the context. Do not waste the hour in speculations upon the mysteries of the union of Father and Son, etc. Take the divine Word as an axiom, and give the honor due the blessed Son, our Redeemer.

TOPICAL SELECTIONS.

H. E. MAHER.

THE BEST REWARD.

How beautiful is the story of the princess who sold her diamonds that she might relieve the wants of poor women in the hospital. One of the women shed tears of gratitude; the princess looked around and declared, "I see my diamonds again!" So you may be sure that if you are following in the course of well-doing, trying to live a life of love to God and love to your fellow-men, whatever diamonds you may give—material, spiritual, intellectual, moral—whatever treasures you may throw in, you may be sure you will see them again.

AN UNEQAL DIVISION.

A very wealthy family near New York decided to go to California. They had a favorite dog, which must, of course, go along. On arriving at St. Louis, they found that Rover would not be allowed in the Pullman parlor car, but if he went must go in the common baggage car. This would never do for such a delicately reared dog as Rover, so the whole family con- cluded to give up their trip to California. They spent $10 a day to take care of the dog and insure his safety. The whole trip cost them several hundred dollars. After their return home, they went to church on Sunday. The Lord's Supper was celebrated; both heads of the family partook of the sacred meal, and the gratitude of the whole family was expressed. The next day they went to a well known church on the outskirts of town, and a collection taken. The whole family gave $5 for the conversion of the world to Christ. Ten dollars a day for the dog, and $5 a-year for the salvation of the heathen.

A FACT.

An unjust person, in England, once imposed upon a simple minded man, whom he had agreed to pay a bill on St. Zacharias' Day. As a tax was fixed, each day upon which the calendar, the debtor attempted to cheat the creditor. A suit followed. The Judge decided that the pope, in making off the list of days for the year, and having more saints than there are days, had put all the remaining ones down for All Saint's Day and St. Zacharias would be found there.

A PREachment.

"I have heard Mr. Cecili mention, with much feeling," says his biographer, "many deep and secret conflicts of mind, with which he was exercised, while at college; added to which, he had to meet many insults, which profligate men offer to piety. Under these impressions, he was one day walking in the botanical gardens, where he observed a very fine pomegranate tree, cut almost through the stems near the root. On asking the gardener the reason of this, 'Sir,' said he, 'this tree used to shoot so strong, that it bore plenty but leaves, and I was therefore obliged to cut it in this manner; and, when more, I looked to it, and it began to bear plenty of fruit.' The gardener's ex-planation of this act, conveyed a striking illus-tration to Mr. Cecili's mind, and he went back to his room considered and instructed by this image."

JUST BEGIN.

When a Christian had just died, some one near said, 'it is all over.' "No," devoutly responded the wife, looking toward heaven, "it is just begun."

THE SMALL CLOUGH.

A well-known lawyer and politician in the Middle States, several years ago, became par-a-lyzed from the hips downward. He consulted the most eminent physicians in the country, who differed as to the cause and treatment of his malady.

He lingered for several years, a large, robust man, with an active brain, and seemingly healthy body; but, in reality, dead below his waist. When the disease had killed him wholly, it was discovered that it was caused by a small black clot of blood in the spinal column. Such disasters as these to our bodies, oppress the imagination like horrible dreams. Yet there are obscure diseases as real and as fatal, which kill the living creature within, that should live when the body is dead.

THE DIFFERENCE.

When Joseph Sutcliffe was near his last hour, he said, "I have been thinking of the difference between the death of Paul and of Bryon. Paul said, 'The time of my departure is at hand; but there is laid up for me a crown.' Bryon said: "My days are in the yellow leaf; the flower, the fruit of love are gone: the worm, the caterpillar, and the gries Are mine allies."

AT BILLINGS, MO.

To the Editor of the SABBATH RECORDER:

In keeping with a promise made to some of the preachers of the South-Western Association, I want to say a word in reference to a meet-ing at Billings, Mo., after the close of the Asso-ciation. The church where the Association was held is ten or twelve miles from Billings, a villa on the railroad, where we take the train. On leaving for the gatherings each morning, the station on our return the next Monday evening. We had the use of the Union meeting-house, which is free to all to preach their doctrine, if they choose. There were four of us delegates present, and we concluded to mix the work and give them Sabbath schools. Messrs. J. and E. J. T. Davis at the organ conducted the music, which seemed to be highly appreciated. The writer was then called upon for a bit of Christian and Sabbath experience, which was given briefly, making the best pos-
The Sabbath Recorder.

Sabbath.--We have had, as well'ss
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long time.
A man came to two of us next morning at the
hotel, and said, "You men ought to stay right here for a week, or more," stating that we knew not the
does not talk of their own meeting our
the night before had made, and that he knew
we were right on the Sabbath question. I
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MISCELLANY.

THE UNSELECTED INFANT.

An unselected infant signified its little breath, and wandered thither the shadow of whose care it was not destined to enjoy.

Until the gates of heaven before him be opened, and he enter, is to whom they belong, and not to be denied.

They stand before the earth mother, "You cannot enter into Gehenna, you child of wrath and sin."

At last the gates were opened,—a man with features milder by far than any image of the weeping and of his child.

Immediately light thrilled softly down the avenues of bliss, and on the infant's forehead the spirit placed a kiss.

"Are you thus to hallow my non-elected brow?"

"Dear child, my name was Calvin, but I see things better now."

THE QUEEN AND THE CASKET.

(The Independent.)

It is said that Queen Victoria once presented herself before the keeper of the Treasure Chamber in Windsor Castle with a request for the richer of the two small caskets in his custody, made each of one solid crystal, exquisite in workmanship and very costly. Selecting the richer and finer of the two she drew from her pocket a copy of the Bible and locked it in the casket, which was then returned to its place, rather than ever have its true treasure it contained.

The Bible stored in that shrine was General Gordon's. It had been his daily support and solace, and was with him at Khartum. It was worn and marked with the thousand notes of daily use and daily study, which indicated the relation of its hero owner to it and what it had above stated, but not by way of exception. It was chosen because it was the long years of experience and the workmanship. It was chosen because it was deemed and sanctified humanity is to be the crowning that all individual rights are overthrown. Everyone for the new treasure it contained. The Bible stored in that shrine was General Gordon's. It was chosen because it was the long years of experience and the workmanship. It was chosen because it was deemed and sanctified humanity is to be the crowning that all individual rights are overthrown. Everyone for the new treasure it contained.

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THE VENTILATION OF CHURCHES.

Nowhere have the problems of ventilation been found to be more difficult of solution than in large public buildings. We might say in regard to many, if not most of these, that in this particular matter bad is the best result that has been attained. It must also be admitted that the state of churches generally proves the rule about as true in this respect as it is in all others. We may well ask, why is this? Sustained with spacious windows, furnished with ventilating pines, with several doors, and with a high and arched roof, why is it that their atmosphere during times of worship is so often offensive to the people who have assembled? Probably it is because different structural deficiencies contribute to the result, with, however, the same consequence in all defective ventilation. One, if not the principal fault, in construction in many of the older buildings is the want of orifices, or of a sufficient number of them. Such openings as do exist are better fitted to act as inlets than as outlets. In buildings, thus constructed a change for the better would be most fittingly made by the substitution of two or more large roof outlets with revolving cowl. The allotment of floor space is also an important consideration. This, however, is as rule conformed to with a reasonable regard for health considerations. It is only in the event of overcrowding that all individual rights are overthrown. Everyone for the new treasure it contained.

O for the spirit which is content with nothing less nor lower than the highest help. To turn in temptation directly to the power of God; to cry out in sorrow for God's company; to be translated with the satisfaction that God gives; to know that there is no real escape from sin except in being made holy. These are things which make a man's complete salvation. It is your privilege and mine, as children of God, to be satisfied with no help but the help of the Highest.

HEAVEN upon earth is a Christian home thoroughly prepared by the spirit for the dwelling of the children of God, and unless this place on earth is prepared for Jesus, there will be no fitness for the place in heaven. There must be the inward preparation for the outward place. We cannot correspond to our environment, Christ fills heaven. Let him fill us, and we will have a little heaven on earth.

TO Colorado via Burlington Route.

ONLY ONE NIGHT ON THE ROAD.

Leave-Chicago at 5 P.M., or St. Louis at 8:25 A.M., and arrive at Denver at 10:30 P.M. the next day. Through, Sleepers, Chair Cars, and Dinning Cars. All Railways from the East connect with those trains and with similar service.Route. No. 1, Chicago to Denver, leaving Chicago at 6:10 P.M., St. Louis at 8:15 P.M., and Peoria at 3:30 P.M. and B. M. All trains daily.

Tourist tickets are now on sale, and can be had of ticket agents of all roads, and at Burlington Route depots in Chicago, Peoria, and St. Louis.

There is no better place than Colorado for those seeking rest and pleasure.

SPECIAL NOTICES.

27. "Ten next Quarterly Meeting of the Bible Instruction and Connection Societies, will be held with the church at Waterford, Conn., commencing Sixth-day, Aug. 7, 1901, at 7:30 P.M. Introductory sermon by O. D. Sherman. Sabbath morning at 9 a.m. Sabbath-school at the usual hour conducted by the Superintendent of the Waterford Sabbath-school. Evening after the Sabbath sermon by O. J. Crumlin.


29. "Rev. O. U. Whitford desires his correspondents to address him at Milton, Wis. He also solicits correspondence from all points of his field concerning matters of interest in Missionary work.

30. "Council Reports.—Copies of the minutes and reports of the Seventh-day Baptist Council, held in Chicago, Oct. 22-30, 1890, bound in fine cloth, can be had, postage free, by sending 75 cts. to this office. They are on sale nowhere else. No Seventh-day Baptist minister's library is complete without it. A copy would be in every home. Address John P. Mosher, A.G., Alfred Centre, N. Y.


32. "Strangers are always welcome, and brethren at a distance are cordially invited to meet with us.

33. "JONES' CHART OF THE WEEK can be ordered from this office. Fine cloth mounted on rollers, price $1.25. Every student of the Sabbath question—and all of our people should be taught to be students of the Sabbath—should have his copy of this chart. It is the complete answer to the theory that any day of the seven may be regarded as the Sabbath, provided people are agreed in doing so, and all of the members of the family are in harmony. It gives the uniform testimony of the languages is that one particular day, and that the seventh—the last day of the week—is the Sabbath. Send for the chart.

34. "The New York Seventh-day Baptist Church, until further notice, will hold service for Bible study at the residence of Rev. J. G. Burdick, 285 West 4th street, between Charles and West 10th streets, every Sabbath at 11 A.M. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service.

WANTED.

A SABBATH-KEEPER to take charge of a "small fruit" farm.

F. O. Burdick.

A position as night watchman. For further particulars address R. L. Land, Box 342, Alfred Centre, N. Y.
The mother of Hector Havemeyer, to whom was left $20,000 by her son for disinterested service in the eight years that he lived in New York City recently named her selections. The largest bequest, $50,000, was bequeathed to the New York City Church Extension and Missionary Society.

The persecution of the Jews has been somewhat relaxed. The decree for the expulsion of Jewish artisans from St. Petersburg has been indefinitely postponed and renewed orders have been sent to the press to refrain from publishing articles likely to excite animosity against the Jews.

Alexander Grourly, a veteran of three wars, has just died at Lewesahn, Kansas, aged ninety-eight years. Mr. Grourly participated in the War of 1862, served with the Mexican War under General Taylor, and lastly served four years in the War for the Union, ending at the age of sixty-eight. He had been at the Leavenshaw Soldiers' Home since 1888.

The bureau of American republics is informed that an association called "The American Central Mexical-Mexican Colonization Company," is planning to establish a colony of negro farmers, coming chiefly from Mississippi and Tennessee Mississippi and Mexico, and it has arranged for the purchase of 100,000 acres of land twenty miles south of Yuma, Ariz., on the Southern Pacific Railroad.

Rainmaker B. Melbourne is exultant over the success of his experiments. He set July 24th for his eighth experiment, and it was a wet and stormy day. He claims to his credit seven successes against one failure, and that is set down to a broken machine, as he calls his mysterious rain-producer. The day was wet and cold, and about 200 o'clock in the afternoon the sky cleared and rain fell in intervals until evening.

DIED.

Hasty obituaries notice is inserted of free charge. Notices of deaths of more than twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

DATING:—At his home on Lookout, W. Va., July 26, 1903, Homer, Miss. H. Davis, aged 2 years, 6 months and 4 days.

A demonstrable memorial will be furnished in due time.

REEDER:—Evelyn, Robert, only child of Mr. and Mrs. W. D. Reed, died March 17, 1903, at the West Branch of the Upper Lake River, N. Y., aged 6 months and 14 days.

Church Bells on the North Pole.

It is hardly possible to hang one there, but they are being sent abroad to India, China, Africa, etc., for missions, and they do good service in mission work.

The Buckeye State is drying its good will in the direction of the Pennsylvania Railroad. The Vandalia, Tipton & Co., Proprietors of the famous Buckeye Bell Telegraph Company, have just sent to the Eastern States, East India, the gift of friends in Baltimore, 18,000, and hundreds of cards, each containing a very gratifying compliment to the excellence and fame of the Buckeye bells that were given to Messrs. Vandalia & Co., and a postcard by Baltimore parties in preference to other fancies. The Buckeye bell has just gone to South America, attaching the reputation and world-wide fame of this

**DELICIOUS MINCE PIES...**

**NONE SUCH CONDENSED Mince Meat**

| HIGHEST Award received at all Pure Food Expositions. Quality, Advertising, Sales, and Commercial Recommendation. |

A Model Railroad.

The Burlington Route, C. B. & Q. R. R., operates 7,000 miles of road, with offices in Chicago, St. Louis, Minneapolis, Kansas City, and Denver. For speed, time, economy, comfort, convenience, and service, it is unsurpassed. The Burlington gains new patrons but loses none.

Notice.

Any person who would like to live in Florida, and have employment at least one-half of the time, may address A. E. Main, Ashaway, R. I.

**MINUT.AE WANTED.**

To complete a set, the minutes of the late Dr. E. H. T. Wilde, of the Ohio State University, 1890, and to which fifty cents each will be paid. Geo. H. Barrows, Plainfield, N. J., June 10, 1903.

**FOR SALE.**