Dr. NARAYAN SHESHADRI, a converted high-class Brahman missionary of the church of Scotland to India, a delegate to the meeting of the Evangelical Alliance in New York in 1873, died in the Steamer Circassia at sea while returning from a visit in this country to his work in India, in July.

"The cause of the poor Indian will be much more benefitted by a good temper, forbearance, and a disposition to waive minor points, than by harsh criticism and intemperate speech. We should remember that men in high places have a right to be spoken of with respect, and that in England, in India, in Scotland, and America there would say, may the time never come when the natural gush has been indulged in the best of Dr. Joseph Parker, the famous London exaggerated. Mr. General Veazey, favored the proposition of General Vavasor, and the state of facts in the Grand Army will give rise, as to the Catholic Indian schools.

The "color line" has passed through very many of the churches in the South, most of them may say, and now it has made an attempt to pass through the Grand Army of the Republic. The proposition to separate posts for white and negro members in four Southern States surprise no one who has been in the South for any length of time. It is significant that no less a person than the late Commandant, but of the General Vavasor, favored the proposition. Of course it was voted down, but we imagine it is not yet settled; in fact we believe, after a little natural gush has been indulged in the best of us, the whites and blacks will favor the plan, as we have no doubt they now do. If any questions of justice are involved, is it not the case that the time never comes when the black man shall not have his rights in the Grand Army as everywhere else; but it is our first conviction that for the present, at least, the separated schools, churches, posts, etc., with equal rights, as well as separate homes, are best.

The death of James Russell Lowell removes the first American critic and one of the foremost American men of letters. He was not so well known by the common people as Longfellow or Whittier, partly, perhaps, because he did not write so much, but largely was a poetic genius of, if not an equal, one of the greatest of the last generation. Neither Longfellow nor Whittier approached him in wit and humor, nor does either surpass him in the art of the poet, but probably it will be a long time before he will be as widely read as these men have been. His Biglow Papers is accounted one of the best pieces of dialect literature in the English language, as well as one of the best pieces of political satire ever written. Wit and humor are not often found so rich in the same man. We believe his fame as a literary man will be more enduring than that of some more popular men. He served his country as Minister to England where his chief distinction was social and literary rather than political. He was thoroughly American in sympathy and thought and thoroughly independent in spirit and speech, a genuine American citizen.

The Hebrews of this country naturally object to the entrance of the word "Sheeny" into the Century Dictionary, and the American Hebrew has made a very strong and sensible argument against the admission of the word. The principle upon which the word is admitted and its admission defended by a Century Company man will hardly be allowed, we believe, by those who desire the purity of our language. It is invidious to put in "Sheeny" and leave other words out, and it is certainly true that its use is such a word as century Dictionary will tend to fix the word in our language, which heaven forbid! It is one of those words which express a certain transient sentiment, have their day and disappear. And now the American Hebrew prints a correspondence of A. S. Solomon's with the publishers of both Webster's and Worcester's Dictionaries which contained the word and definition:

"Jew," v. a. To cheat or defraud; to swindle. [Col.]

The result of the correspondence is, neither of these works contains the objectionable word now sought. As we would like to see the dictionary some of its opprobrious names to which our war gave rise, as to put "Sheeny" there.

A great deal has been said about a remark of Dr. Joseph Parker, the famous London preacher, to the effect that he wished to fumigate his pulpit after Dr. Goodwin, of Chicago, preached in it. His words are given as follows: 'We do not vouch for their correctness': "Not the preacher who preaches damnable blasphemy and calls it gospel; not the wooden-head that never grows; not the stupidity that believes that God is dead. If any man has preached so in this pulpit, let me fumigate it—disinfect it. If any man has been preaching in this pulpit that Jesus did not die for every soul of man in every age of time, he does not preach the Gospel; he preaches a gospel which I do not believe." Dr. Goodwin was a delegate to the London Congregational Council and preached a sermon which is described as a "defence of the Puritanic spirit from any inroads". A London reformed paper called the sermon "an archological treat." The sermon was an elegant one and was frequently applauded during its delivery. This affair well illustrates the differences between English and American Congregationalists. Dr. James Walker, who was an undergraduate to the Yale Divinity School, professed himself quite surprised to find American Congregationalists and Presbyterians so far behind their brethren of Great Britain in some things, notably in that the Americans are just meeting some problems which the British have met and passed. The tendency in Great Britain is said to be away from Calvinism, and we would say it certainly is time, that is, the Calvinism of Dr. Shedd and Dr. Hoge; and we may say, we sincerely hope so. We think it would be difficult to find more heresy than can be found in the writings of these men.

WILLIAM T. STEAD, who as editor of the Pall Mall Gazette was sent to jail because of a Social Purify campaign which he began in his paper, and who is now editor of The Review of Reviews, has an article on the Prince of Wales in the August number of his magazine, which might well be read by all who have heard of the Prince in connection with the now famous trial of Sir Wm. Gordon Cumming for cheating at baccarat. Mr. Stead denounces, on the authority of no less a person than the private secretary of the Prince, Sir Francis Knollys, that H. R. H. is in debt, or that an appeal has been made to his mother for funds to pay his debts. He denies also that the Prince insisted on playing in a home where baccarat was forbidden, and says that the remark made at the trial from which a statement to this effect has gone forth was an unfinished statement. About the story of the Prince's "counters," he says that counters are not necessary to baccarat, but were used so that the temptation arising for the getting of gold coin and the facination of bank notes may be better understood. Mr. Stead also denies that the Prince revealed the secret of F ranley Croft, and he would have been given an opportunity to keep silent, if it had been known that the other witnesses were to be asked if they revealed it.

But after all extenuations have been made Mr. Stead makes out that the case is bad enough. The state of affairs in the English aristocracy may well make the nation tremble for the fate of the Monarchy. It may safely be said that if the heir apparent should get into court again, and especially as defendant, where his character should be seriously compromised, he would never sit on the throne of Great Britain, and nothing could satisfy the great British people but his abdication. Gambling has gone to such lengths that the press and the clergy and the magistrates are sounding the alarm, but, he thinks the press may be fairly charged with inconsistency since it is the chief purveyor to a gambling public by its news advertisements, etc., and that the Derby and Stock Exchange represent gambling in its worst forms.
One of the highest dignitaries of the Church of England has suggested the same remedy to the aristocracy as a whole, "do something." The tendency to gambling means that these idle people must have some occupation and some means of spending their money. And he thinks that the charitable and sociological endeavors of the times would much better engage their attention than the "times of the times." It is the right word at the right time; and it would as well apply to people of wealth on this side of the Atlantic as to the aristocracy on the other side.

A MISGUIDED MISSION.

The anti-Semitic movement in Europe has inspired Joachim Miller to write:

"Who taught you teacher Bible tales, Of kindness, truth, and virtue; Of happy peaceful Palestine? Of Jordan's holy harvest field? Who gave your Christian creed? Yea, you! Who gave your Christian God? To you? The Jew! the Jew! the hated Jew! Who gave your Christian creed? Yea, you!" (London, 1878), and on page 416 of "Egyptian Belief and Modern Thought," by James B. nwick (London, 1878), and on page 807, vol. 1, of "The Origin and Development of Religious Belief," by B. Baring Gould (London, 1869), ample evidence will be found in support of this statement. Among many other things Mr. Gould says: "Among the Scandinvians infant baptism was in vogue long before the introduction of Christianity, and its history is accompanied with the same superstition as was the baptism of the pagans. Among the Mexicans the newborn child was bathed with these words, 'Take the water, for the goddess Chalchihuegca is thy mother. . . . The gods . . . created thee in heaven and sent thee on earth. . . . May God support thee in all that awaiteth thee.' As a Christian institution the baptism of babies is one of the most unimportant and impure parts of the Catholic church—Africa. It was not the offspring of critical learning nor sound philosophy, for it sprang up among men destitute of both. Nor did any one ever take the African fathers for philosophers or critical thinkers. Among the Jesuits the baptism of babies was generally regarded as an oath which the infant was never allowed to break. In a word, they were not allowed to be men..."
Yon are right; we have among us successive days of the week required more than Gentile converts observed the seventh of the Gentile converts, who had become much the Sabbath, and, after natic of the land says, in his late book:

Have you read Dr. Abbott's editorial, in the Christian Union of last month, on "Christ and the temperance question?"

Mr. Giles and Murphy.—Yes, sir.

Mur.—Yes, when his money is all spent.

Mr.—Yes, sir; the Doctor says so, and I believe.

Mur.—I respectfully join issue with you both. I have already proved, and you do not and cannot deny it, that there must have been unfermented wine in Bible times; that all wine is unfermented when first made and can easily be kept in that state for an indefinite period; and I am sure you must admit that the juice of the grape is both an innocent and a wholesome drink. I also believe that Jesus, who came into this world not to violate but to do his Father's will, did not, and could not, break that Father's command: "Look not thou upon the wine when it is red;" and that he did not take into his bosom, or that he groaned over the bosoms of his disciples and others a biting "serpent;"—a stinging "alder." I also believe that alcohol is a rank poison, and that its addition to any drink whatever makes that drink worse instead of better; less wholesome, and less palatable, too, unless you adopt the perhaps fanciful theory of excellence. I therefore believe that the wine that Jesus made at Cana, for the use of his friends, was the very best that divine power could produce; and, for that reason, must have been free from alcoholic poison. I also believe that Jesus was a man, a model of manly purity, which he could not have been if he had gone round the country with his breath reeking with the fumes of alcohol. A tipping, chewing or smoking Saviour would indeed be a very fine model for young men struggling up to a higher life.

Gil.—It seems to me, Mr. Murphy, that you are just a little fanciful. There is another thing, however, in the Doctor's editorial, that strikes me very forcibly. He makes a very fine distinction between "temperance" and "total abstinence."

Gam.—I noticed that too, Mr. Giles, and I admire it very much. We liquor dealers are as much opposed to drunkenness and drunkard-making as any body can be. One of our rules is that no bar-tender shall sell a drop of liquor to a man who is already drunk; and don't you know that when a man does get drunk in one of these, we have him haled into the street, or hand him over to the police?

Mur.—Yes, when his money is all spent. But, Mr. Giles, I understand you and Dr. Abbott to say that Jesus used intoxicating wine at the last Supper and chose the same to be the emblem of his atoning blood.

Gil.—Yes, sir; the Doctor says so, and I believe.

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Gil.—Yes, sir; the Doctor says so, and I believe.

Mur.—...
MISSIONS.

The number of Jews in Palestine is said to have increased since 1840 from 5,000 to 75,000.

The American Board has 2 missionaries in Austria, 17 native helpers, 3 churches, 364 members, and schools with 104 pupils.

In April the Corresponding Secretary received a communication and $15 from Waterford, Ct.; and although the language is indescribable, the Secretary acknowledges that he is more than blame than the writer in reporting the money to the Treasurer as the contribution of one person. It should have been credited as follows:

John Gardiner, New London, Ct. $25
Mrs Mary J. Berry, Waterford, Ct. $0.00

Elvah and Doctor C. J. Sindall, a Danish minister and physician, of Granteburg, Wis., alreadied, for some of his missionary journeys have been 25 or 30 miles from home, with his horse and carriage. He speaks of the visits of Bro. J. W. Morton and of two Swedish brethren, A. P. Green, and O. W. Pearson, and his journeys with them.

FOR NEXT YEAR.

The Missionary Board meeting to be held in October will be the time to vote appropriations for 1892. All requests from churches for aid in the support of pastors for that year should be promptly sent to the Corresponding Secretary; and we desire to call special attention to the Board's Rules and By-laws relating to this matter, published in connection with the Annual Report and Minutes of 1890. Any suggestions or information that would aid in making the wisest and best possible provision for general missionary work would be gladly received by the Board.

The receipts of the missionary treasury for the year ending July 31st were larger than in any previous year in the history of the Society, being $11,711.73. The average annual receipts for the five years, 1885-88, were $7,145.43; for the years 1880-89, $9,164.71, being an increase of over $2,000. The Permanent Fund increased from $1,000 in 1885 to $8,051.13 in 1890. But missionary operations have been enlarged at home and abroad; and while the foreign field continues to be vast in extent and claims, on the home field the opportunities steadily multiply. The Board has desired and endeavored to accomplish the most essential increase in the number of foreign missionaries, and have not been adverse to the growing demands upon the treasury.

August 1, 1891, the net deficit had become $4,293.39; or a bank loan of $5,000 and $1,461 advanced by the Woman's Board of the Corresponding Board, less a cash balance of $107 71. To meet this deficit and push forward the growing work requires enlarged contributions; and the Board cannot but feel anxious to know what it can depend upon receiving from churches and individuals for the year to come.

CORRESPONDENCE.

A sister in Wisconsin in sending a contribution writes:

"Some time ago I sent you my pledge of two dollars for 1891 and '92, saying if the Lord prospered me more than I then knew I would increase the amount. I praise the Lord that he has prospered me and I gladly send you five dollars. I do not wish to hamper the work of missions by designating in what particular manner this shall be applied, yet since my eyes were opened to the truth of the Seventh-day as the Sabbath of the Lord, I have felt a very deep interest that others also may be brought to the truth through Sabbath literature. It is three years this fall since my attention was called to the Young Adventist, and I have spent much time studying for the ministry. I cannot tell you what a desolation and a sweeping away of fond and cherished memories it left in my heart, as for more than fifty years I had sacredly observed the First-day, believing it to be the Sabbath. I prize the Lord that "he hath opened mine eyes to behold wonderful things out of his law." I have been brought very near to him since I saw and obeyed his commandment, and I feel truly that to "Fear God and keep his commandments is the whole duty of man." There is nothing outside of that. My heart goes out in warm sympathy with all the inter­ested brethren of Zion; I pray God will give me a place to work for him when it is his will. I have united with the Seventh-day Baptist Church at Milton Junction, but as it is over forty miles from home cannot go often, hope to go before this year closes. I have written you quite at length, being a stranger, but feel them to be 'reach out in sympathetic touch to our "household." My husband has been blind four or five years, is very infirm, will be eighty-one in August, but, he, too, has accept­ed the truth of the Sabbath and united with the church at Milton Junction. Use your own judgment whether or not to use funds, and move on. If God bless you in bringing souls from darkness to light, and from the power of Satan unto God. To him shall be all the glory."

FROM G. U. WHITFORD.

I find things have changed very much. I was here a little over eight years ago. The village has grown more than double. The making of charcoal is quite an extensive enterprise, hundreds of cords of wood are converted into charcoal, giving business to choppers and teamsters, and making a market for wood. But our church and people instead of growing with the village has grown less. Death and removals have done the work. Our people were not content, and most of those who moved away went to Berea­ceton, and Bro. L. H. Saunders, of Sarcoxie, Mo. They called Brother Johnson to be their pastor; and the church has grown in strength and numbers. As the church and the people are growing, they have need of assistance. We have eight Seventh-day Baptist families remaining here, numbering about twenty souls. Our people keep up a Sabbath-school. They have preaching now and then as our preachers visit them. E. B. Saunders, Mr. VanHorn, of Morgan Park Theological Seminary, and Bro. Socwell have been here recently. They who are here feel somewhat discouraged. Some do not keep the Sabbath, do not go to meeting when there is one, but work, or hunt, or go visiting. But there are some earnest, devoted, loyal souls. God bless them. He does and will bless them. Last Sabbath evening I held a prayer and con­ference meeting, and an evening and an excellent evening. Sabbath morning, and evening after­ward, the Sabbath, I preached Sabbath afternoon Sabbath-school and a Bible-reading. I preached Sunday morning and night. Congregations are small but increasing. Am to have meetings evenings—nice moonlight—during the week. Next Sabbath shall administer the Lord's Supper.

CARTWRIGHT, Wis. July 20, 1891.

FROM L. F. SKAGGS.

I have just read your two letters with interest, though I feel dependent on account of your health not admitting your presence at our Asso­ciation. I had hoped to meet you face to face; I could tell you all about my work, and have your advice and assistance in planning for the future. I believe this is a very interesting and promising missionary field, if wisely culti­vated. However we should be resigned to the will of God, who doeth all things well. I have received two letters from Eld. U. M. Babcock. He writes me that he is going to give one month's mission work on this field just after the South Western Association. Dear Brother Main I find I have overdone myself in the mission work. I have always been used to hard work on the farm, but the last fourteen months' work has been the hardest of my life. I think I have given away more in the last year than in five years previous. This perhaps is my fault. It is impossible to realize how much sleep I have lost in the past year, but the calls have been very pressing and it seemed as if I could not decline. I have many times been up at 4 or 5 a.m., at a cost of fifty cents, but to save the Board expense I sat up. This I see was unwise. But with the little rest I have taken, and with some medical treatment, I am about normal. I do not wish to hamper the work of missions. If I can only conduct myself so that I can have the confidence of the Board, and all the brethren and sisters throughout our churches, through the grace of God, I shall be enabled to spend the remainder of my days in trying to preach Christ and him crucified to a needy and helpless multitude of sinners. This will be glory for me. I hope we shall meet again in the flesh. I visited Swindle College, Barry county, the first of this month, accompanied by Brother W. K. Johnson, I paying his expenses. We organized a church with five members. There are three or four more that will vote at the next meeting, I think. Brother Johnson and the writer assisted in the organization of Brother Frank Wells as their deacon. Name of the church, Corinth. They called Brother Johnson to be their pastor; Brother Wm. Redwine is church clerk; post office address, Corrasca, Barry county, Mo. If you do not consider this plan write and tell me of my mistakes and give advice. The interest is very good at Swindle College.

BILLINGS, Mo., June 17, 1891.

We have just closed one of the most interest­ings Associations it has ever been my lot to at­tend, although that in the possible sense was the Fenton Association that was repre­sented by delegate, in the person of Eld. L. B. Lee. But God was with us in the reviving power of the spirit. We were all greatly strengthened and encouraged by the presence of Elds. J. G. Burdick, J. T. Devos, C. W. Threlkeld and U. M. Babcock. We feel grate­ful for the visit of these brethren, and realize that the cause has been strengthened by their presence and earnest preaching and counsel. The Delaware Church has been without a pastor ever since I accepted the missionary work, and there is a field in near proximity to this church. We have called Eld. W. K. Johnson as our pastor, with the understanding that he is to devote all his time to the work. He is not able to do work on the farm, and says that $100 is all he will
ask for a year. Bro. Johnson, Bro. Peace and myself were to have been here before this letter was written, except
I, as I may receive on the field. Bro. Peace is entering into the spirit of this move heartily. We talked about asking the Board to make an
appointment, and then we considered the burden the Board was carrying, and decided not to
ask any help if we could avoid it. There was one suggestion of the Board, that is, of nothing in the line of furnishing except chairs (four
dozen), stoves, and side lamps. We also need a parsonage very much. But with the prosperity thus far attending the society, we hope to have
all these wants supplied and at the same time anticipate the time that we have appointed for our denominational work. We hope to be remembered in the prayers of the brethren and sisters elsewhere.

SMITH, S. Dak.

FROM F. F. JOHNSON.

I did not put in time sufficient to report in last quarter. Farming has occupied about all of my time. I am to go to Kentucky in a short
time. They are still having stirring times in the Motesinger school-house neighborhood. Two prominent Baptists are about to take hold of the Sabbath, which is calling out considerable energy on the part of our people to hold
them in their ranks. One of them has already gone so far as to challenge one of his own brethren to debate the question with him, and the
debate is to commence next Saturday night, at said school-house. The first-day folks at Crab Orchard, about three miles north, have written to Eld. Throop informing the society that they have promised to come and defend their cause, and he has promised to come, so you may look for lively times soon.

STONE FORT, III.

FROM M. E. MARTIN.

We moved to Greenbrier about the middle of last October, after serving the church six months previous to this time. We entered upon
our revival work about the first of December, beginning in this neighborhood and continuing six weeks, during which time we held a two-weeks meeting in our church. The remaining part of the time we assisted other denomina-
tions. During these meetings we watched nearly every night until nearly united with every people. We feel much encouraged because of the great interest the young people are taking in the cause of religion, and their activity in the young people's meetings. After the close of our revival at this place we assisted and held meetings at other points, including the West Union Church, and in the last six weeks, during which we have been at this place the good and earnest labors of Eld. S. D. Davis, which we appreciated very much, because I felt very much worn. We sent the Macedonian cry over to him and he came; but we did not see as great a work done as we desired, and had hoped. No doubt the reason was because it was in busy spring; yet the brethren were strengthened, one converted, and others more earnestly consecrated themselves to the work of the Lord. This little church is "steadfast, always abounding in the work of the Master."

We received a call from the New Milton Church the 1st of March. It was with hesitancy that I agreed to become their pastor, knowing that they needed some one who could devote all his time. They made considerable effort in that direction, but failed because of their financial condition. Since commencing my labors at that place I am becoming much encouraged, I believe that God will send refreshing showers to that church. Our last Association,

which was held with that church, seemed to encourage and give strength to our dear brethren and sisters who have been laboring under opposing influences. I have seven appointments, four of which are in school-houses in the bounds of the three churches above mentioned; and at each of those appointments some of our people live. I find them surrounded by different influences, but God has taken in their homes I am kindly received. Some are poor, yet liberal hearted. I have found some of our members who have not been to the church to which they belong for years, and I believe that these school-house appointments are like an anchor to our scattered people. They will hold them to the truth.

SALEM, W. Va.

WOMAN'S WORK.

"Streeter and evening star,
And one clear call for me,
And may there be no meaning of the bar
When I set out to sea."

"But such a tide as moving seems asleep,
Too full for sound or form,
When that drew from out the boundless deep
Furnishes again home."

"Twilight and evening bell,
And after that, the dark,
And midnight and the music and the dance,
And neither slaughters nor sad farewell
When I embark."  

"For though from out the bourn of time and place
The flood may bear me far,
I hope to see my pilot face to face
When I have crossed the bar."

LET THERE BE LIGHT.

"Lift up your eyes and look on the fields, for
they are white already to harvest."
And he that reapeth receiveth wages and gathereth
fruit unto life eternal."

These words of our Lord are as true to-day as when they were spoken nineteen hundred years ago. As they came to us with the gathered
force of centuries should they not have a deeper meaning and nerve us to greater activity in Christian work and warfare? Is it not time that we were more fully awake to the needs of the hour?

We do not need to be ministers of the gospel in order to work for the salvation of souls. My own sisters in the family not one is not the power of our example might win some soul for Jesus? God does not call us to sit idly with folded hands and drift with the tide. Jesus says, "Ye are the light of the world." Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."  Every Christian should be God's missionary. Some one has said, "We yearn to see the church of God take up this work as though she felt that the time is short and eternity only is long; as though she saw that God had given her opportunities and facil-
ties that are not to be challenged for another hundred fold." Let us take this question of opportunity and responsibility home to our own hearts.

Doors are opening on every side for the pro-
mulgation of the gospel. Shall we shrink from the task assigned us of presenting to the people a whole Bible, or shall we as Seventh-day
Baptists shun to declare the same counsel of God? Let us become broader, deeper Christians. Let us break away from the wooden wharves of our own interests to which we are tied, and go out into the open ocean of a complete self-sacrifice.

"Then shall thy light break forth as the morning,
... and thy righteousness shall go before thee; the glory of the Lord shall be thy reward."

NORTONVILLE, KANSAS.

O. A. M.
Historical & Biographical.

A Biographical Sketch of Samuel Hubbard.

(Continued.)

The First Baptist Church of Newport, when Mr. Hubbard united with it, was only four years old, and had only fifteen members, nine males and six females. This was to be his religious home for the next twenty-three years. It is not known whether he became the deacon or the clerk of the church; but it is certain that his pen has preserved all that can be ascertained of the early history of that body. He evidently was highly esteemed by his brethren. On many occasions he was employed as the messenger of the church. One such visit, made by him on the third summer of his residence on the island, was occasioned by the famous imprisonment at Boston, in 1651, of Dr. John Clarke, Obadiah Holmes and John Crandall, all Baptists from Rhode Island. Under date of October, 1652, Mr. Hubbard writes: "I and my wife had hands laid on us by brother Joseph Tory. It seems that the doctrine of infant baptism was even then attracting some attention in the Newport Church. Four years later, twenty-one members broke away, chiefly, it is supposed, because the old church held that "the laying on of hands was a matter of indifference." Samuel and his wife, however, remained with the old church.

In 1660 he is numbered among the freemen of the colony, while the date of his admission was doubtless earlier. In the fall of 1657, he and Obadiah Holmes went to the Dutch at Gravesend, Jamaica at Flushing, Hempstead, and Cow Bay, western part of Long Island. Probably this was a preaching tour, though Hubbard was the guest of his mother, Mary Brandish, a resident there. He appears to have been a small farmer, yet following the trade of a carpenter.

In the Colonial record is the statement that on May 4, 1664, he was chosen one of the solicitors, whose duty it was to prepare complaints to be presented to General Attorney. This honor was conferred, not on account of his legal knowledge, but probably for his good sense and facility in writing.

In the beginning of 1665, or possibly in the previous year, Mr. Stephen Mumford came from England. In May, Mr. Hubbard was himself visited by his uncle. Mr. Hubbard was convinced, through his teachings, that she was under obligation to keep the Seventh-day instead of the first, as the weekly Sabbath. In the following month her husband was also convinced, and a little later four others of their household, besides some friends of theirs, members of the same church to which they belonged. They still held their connection with this organization for six years longer, and some of them were its prominent representatives upon important occasions. One of these happened at Boston in 1668, on the discussion of the views of certain members of the Charlestown Church, who denied the scriptural authority of infant baptism. To the assistance of their members, the Newport Church appointed William Hiscox, Joseph Tory and Samuel Hubbard. The latter speaks of their going to the appointment on April 7th, of that year. But there is more of his sympathy for their troubled friends. Mr. Hubbard seems to have lingered in Boston for at least two months, for he wrote at that place, under date of July 6, 1668, a letter to his cousin John Smith, of London. This we give entire, as follows:

"Cousin, this spring have been at Boston upon account of a dispute made show of, the Governor and Magistrate with and against some of God's way and ours; who was brought forth to bear testimony for their trouble from some threatenings and imprisonment of some, and whipping of Quakers, as I said, made show of a dispute to convince them. I was at it, but not joining of them; only their wills was satisfied to proceed against them, that they might not meet public again... If they did, any one magi­cute might impound them out 10 10 days before the middle of July, in which 10 days they are to be gone out of the colony. Three of the chief of them are to be put in these several prisons.

"This was the main of my business, and also I see my kindred in the flesh, where I was at my cousin Hannah Brooks; for so is her name, where I saw a book of your making I never heard of before, which you gave to my cousin Elizabeth Hubbard. I was much refreshed with it.

"I hint how it is with me and mine. Three God's great mercy, the Lord have given me in this wilderness so good, diligent, careful and pious loving we. Thro' mercy live comfortably, moderately praised be God, as coheirs together of one mind in the Lord, traveling thro' this wilderness to our heavenly Zion. Knowing we are pilgrims, as our fathers were, and good portion, the"..."

The good Lord gives me, poor one, and all hearts to be faithful and diligent in the improvement, for his glory, our souls' good and edifi­c ing and building up one another in our most holy faith, that while the earth is in flames, innumerable, male and female, shall be found breaking together may be awake tripping our lane, and not to have oil to buy, but to go ready to enter with our Lord.

"I desire to hear how things are with you in your land; for this thirty years and more, I have observed (as one said) as the weather cool turns with you, soon after with them in the Massachusetts Bay."

"I commit you all to the God of wisdom to guide you and to make you willing to do his will, Amon."

The good home of which he writes, was in a locality called by him "Mayford," but more frequently by others, "Maidford." It lies north of the pond in Middletown, and not far from Easton's Beach. His three daughters were now happily married, and the eldest and the youngest, with their husbands, Robert Bard­ick and Joseph Clarke the younger, had joined the new settlement at Miskiam, now Wester­ton, L. R. But there, alas! there, one at a time, beart his father's name, just coming to manhood, having been born at Newport, Nov. 30, 1649. Truly his present days were full of "much comfort and liberty."

The views of Mr. Hubbard and others of Dr. John Clark's church about the Sabbath were a matter of frequent conversation and corre­spondence at this time. Finally, the difference between the two parties in the church came to an open rupture. Four observers of the Sev­enth-day went back to the keeping of the First­day, and this so grieved Mr. Hubbard and his friends that they withdrew from communion with these dissenters. Thereupon, a meeting of the church was called, and the wounded feel­ings were so far soothed that church relations remained unchanged for several months. Ulti­mately, however, the government of Dr. Clarke, and especially of Mr. Obadiah Holmes, became so directed against these views about the Sab­bath that earnest replies were evoked; and it be­came evident, after one especially vigorous dis­course, that peace could be reached only by the Seventh-day. The last, however, of the "June" 55th, 1671, five persons withdrew from the church, and with two others formed the first Seventh-day Baptist Church in America.

Their names are William Hiscox, who ultimate­ly became their pastor, Stephen Mumford and his wife (?), Samuel and Tuse Hubbard, and their friend, Rachel. The church was kept together by some tie to this church, and subsequently formed there one of the same faith. In this latter church, the children and grandchildren of Mr. Hubbard were very prominent workers. From it their descendants have carried their religious views to the Middle and Western States, and been more vig­orously than in the home of this pioneer and his associates.

(D to be continued.)

DID NOT UNDERSTAND THEM.

The immense size of a creature helps to make him ludicrous when frightened, as much as it helps to make him terrible when angry. For some time our reading-public were entertained by a newspaper anecdote of a man of average size who was frightened when he was threatened; and the smallness of a meneous elephant that was scared by a mouse.

The groundless terror of two elephants at some blown bladders afforded amusement to the visitors of the Zoological Garden, Philadelphia, a white ago.

You know that elephants are afraid of small objects, and says that they have a particular horror of a mouse. "Last July we gave our elephants a bath every afternoon. We threw half a dozen inflated bladders into the pond one day, when they went to swim.

"At first the bladders almost scared them to death. Then Empress struck at one with her trunk, and when it bounded into the air, bolted and scrambled out of the pond. Venturing back soon after, Empress who had taken the air of her own property of her sex and a mind of her own, very gently fished one of the bladders out of the water, and then kicked at it with her hind feet. No serious results following, she continued her investigations, which ended by keeping her front foot on the bladders. It exploded with a loud report, and the two elephants scrambled hurriedly into a subject terror.

Power and moral courage are not always united in beasts any more than they are in men.

Dr. Price says: "If you give $100 because your neighbor has given the same, and you are too proud to seem behind him, you have given nothing; you have simply bought your own reputation. But if you give simply to get rid of an important petition you have given nothing; you have simply bought off a nuisance."
SABBATH REFORM.

It is said that the Belgian government has issued the following order respecting Sunday work on the State railways: "From July 20th all goods traffic on Sunday is to cease, as well as on the great festival days, and on those days no goods trains or conveyable articles, which are to be conveyed by fast trains. Until October 20th, these regulations are to be applied with caution, so as to gradually acustom the public to them, with a view to cause no irritation. It is anticipated that 1,300 of the 1,500 goods trains running on Sundays may be withdrawn, and give to the personnel two more days of a month." This placing Sunday work on a level with work on other festival days, could hardly be called a victory for the Sabbath. Yet it is about all that the civil law can give, unless we ask the civil law to give us a religious institution, which evidently our American Sabbath Reformers are seeking to do.

PREACHERS AND THE SUNDAY PRESS.

The following, clipped from a "secular" paper, shows something of the character of the controversy going on concerning the Sunday newspaper. The thing which surprises us is that so few persons seem to realize the fact that, so far as the Methodist church is concerned, Monday papers and not the Sunday paper, which has to be brought out on Sunday labor. But, as stated, the clipping illustrates the style of the controversy between the preacher and the Sunday paper. The Elizabeth, New Jersey Herald says:

The Rev. J. M. Merrill, a gentleman belonging to the Methodist body and calling himself a bishop, has added his quota to the mass of Purifical absurdity and inconsistency that has, during the past week, rendered bury Pusey and Ocean Grove the bywords of the irreverent and the contempt of all common-sense Christians.

He was remaining on the subject of keeping holy the "Sabbath day," and in the course of his somewhat per­ ford address he turned his guns on the press and fired a raking shot at the members of the "fourth estate." Pasting the reporters with statements to give utterance to the following very foolish sentiments:

The man who sits on this platform and reports a sermon for a religious journal, who plucks his field on Sunday. One man plies his vocation as well as the other.

We hardly venture to imagine that any one could have been more eagerly attacked the day before for not being guilty of the very act which had pleased him to call sinful—reporting his sermon—which, by the way, could not have become sinful without a further violation of what he improbably styled the Sabbath. We suppose, however, that Dr. Merrill would have the divine law set aside.

But the inconsistency did not end there. The preach­ er branded the reporter as a "sinner," because he was "lying his vocation." "The reporter was doing no more than the preacher." The only difference was that the slave of the guillotine probably earned about $5 by "lying his vocation" in reporting the sermon, while Dr. Merrill would put money in his purse some $500,000. "The difference was in the object of the day, and the slave of the guillotine and my preacher," he uter­ nances certainly earned maught of the divine com­ missioned messenger of salvation. They were rendez­ vouss of the Pulitizans and hypocrites.

CALIFORNIA STANDS ALONE.

California is the only State in the Union that maintains the original idea of civil and religious liberty guaranteed by the Federal Constitution. It is the only State in the Union whose laws acknowledge that one man has as good a right not to rest on Sunday as another has to rest. It is, therefore, the only State in the Union where all classes shall not do on a certain day of the week. It is the only State in the Union where no one class can dictate what other classes shall not do on a certain day of the week. It is the only State in the Union where the law does not prescribe a day of rest by making them seem to have reverence for something which they do not reverence.

This condition of things in California causes some so-called "secular" enterprises to give up the gospel to wax wroth betimes, and to deliberately misrepresent the State. One of them is reported to have said in a recent number of the SABBATH RECORDER:

"Ours having no Sunday law in California is a state of things in which we stand alone—is deChristianizing our people. It is taking us back to the house of God and from parental restraint, and is making them worldly, thoughtless, sensual, and amoral. Now the idea that such men wish to convey, and which they often plainly affirm, is that California is in a worse condition socially, than are the other States of the Union. It is safe to say that there are some who make those assertions, from the pulpit or in the press, that does not know better. If there is one here who does not feel that the regular perusal of any prominent daily paper, whether it be published in this State or in any other State, will demonstrate to any candid man that California stands in the very act of being accused of more than its proportion of crime. This State is not perverted—socially, politically, commercially or morally—worse on an average than other States cannot be shown by any prejudiced authority. The intimation that it is worse is simply to manifest the spirit of re­ evulsion which would make the people be­ lieve that a Sunday law would be a grand anti­ dote for almost every evil. We had twenty years of results in California; we have had eight years without it. Can anyone trace any increased evil directly to its repeal? We can get plenty of examples from those who have been but a few years in the State.

It is true that the world at large, churches and all, is waxing worse and worse, according to the prophets, but it is waxing far more so in California than elsewhere. It is also true that some are departing from the faith, which is also true, and we are inclined to think that it would be so "in the latter times;" but it is no worse in this respect in California than in other States of the Union. But the Scriptures and the report of the civil Sunday law, or that the con­ sequence of prophecy that it. The Scriptures are very explicit as to the causes of the pernicious times that are to come in the last days. It is plainly asserted that the world will rise right in the church itself.

This know also, that in the last days pernicious times shall come in, when men shall _covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, unworthy, profane, murderers, fornicators, abstainers, drunkards, rakers, deceivers, _and called gods of his own, resulting in a form of godliness, but denying the power thereof; from such turn away. 2 Tim. 3: 1-5.

These sad conditions arise among those who have a form of godliness. It would not be necessary to predict such things of the world at any special time, but it is an inevitable condition of the world in all ages. But it is those who have a form of godliness—who profess the religion—that deny the power of godliness, would there be of denying the power of godliness than the frantic appeals to the Legislatures and Congress for their power in the shape of a Sunday law, by which the theories of the church may be en­ forced.

An Oakland minister who seems to see in a Sunday law all the elements of necessary re­ solution, as appears, says:

"We do not wish to invoke any civil law to say that you shall worship here or that you shall worship there, or somewhere else, but we do wish the civil law to say that this shall be a non-sectarian day.

That is simply asking for a civil law that will assume the prerogative of God. The Creator has not only a peculiar day, but a non-sectarian day, and he only can legitimately give character to a day. These Sunday-law preach­ ers would make our national holiday so that men shall do on Sunday; but they are forward in demanding what they shall not do. Where is the difference in principle? Let them succeed in persuading their legislators to pre­ scribe the acts of their followers to the extent of limiting them, and the success will but what the appetite for further power. The rising of human power they acquire, the more they will depend upon that, and "deny the power of godliness." Then determining what men shall do will follow as a natural consequence.—w. s. o. in Signs of the Times.

PECULIAR JUSTICE.

Wonderful are the ways of justice when she once puts on a tattered garment. The climate is there too stimulating for her brain, since she apparently grows more proficient in artful devices, and at the same time more reckless in tipping her scales. She is by no means the same calm individual who aids the law in cooler countries A certain captain once left Canton, China, but, being buffeted by the winds, made for the harbor of Tunis, to await better weather. The collector of the port set on board, and although the captain stated that he was freighted for Canton, and had nothing to do with Tunis, the captain was ordered to deliberately misrepresent the conditions of his ship, or that it may be seized.

Captain B— did so, but he repaired instantly to the palace of the bey, and demanded justice.

"Goot Frank," said the bey, "I am your friend. What do you want?"

"Highness," answered the captain, "your custom-house has robbed me. I have had to pay unjustly."

"You have alleged," answered the bey, "in this country, when we have the money, we keep it. The first acquisition is difficulty, but to keep it all is an easy matter.

"Shall I not have justice, then?"

"Certainly; every one has justice in Tunis. Will you have it here?"

"Peculiar justice, never! I am in a hurry!"

"So be it, then," replied the bey. "What is your cargo?"

"Marquise soap and twenty thousand cotton caps."

"It is well; go away and be tranquil."

"The bey then summoned his vizier. "Vizier," said he, "I love justice; we love the Franks. Proclaim that every Jew who appears out of doors to-morrow without a cotton cap will have a deduction in his nettle to settle with me."

There were some thousands of Jews in Tunis, and there was not a single cotton cap. The un- fortunate Jews were thus informed, and then they learned that Captain B— had an abundance of the desired article. That was enough; he was able to sell his entire lot for eight shillings a cap.

He rushed to the bey's palace, and poured forth his thanks.

"Vizier," said the bey, "I have not done yet. Vizier, proclaim that every Jew who keeps a cotton cap another hour will have a representation against the叭ek with me."

He purchased all the articles again for a pen­ ny apiece, and went on to Canton with his carg­ e. He had his purse laden with the silver thus juggled from the Jews.
THE GENERAL CONFERENCE.

The first session of the Eighty-ninth Anniversary of the Seventh-day Baptist General Conference was opened at 10 o'clock, on Wednesday morning, August 19th, with the Peace-tuck Church, in Westfield, R. I.

After the President's address, extracts from which we present elsewhere in this issue, the remainder of the day was largely filled with the reports of committees, officers and executive boards.

The Trustees of the Memorial Fund, through their Secretary and Treasurer, made an encouraging report of the fund of which there is $16,748 15 safely invested and bearing interest at 6 per cent. There are in the hands of the Trustees, besides these invested funds, several pieces of property whose value is not yet known.

The report of the Corresponding Secretary showed the history and growth of the churches and of the several societies through which denominational work is being done.

The outlook is full of promise. As a rule, our churches are in a healthy condition, our societies have their work well in hand and the membership is loyal to our work.

The Sabbath-school Board made reports from about seventy-five per cent of the schools. The value of thorough and systematic study of the sacred Scriptures was emphasized by the Secretary, and the report shows that this is appreciated by most of our people. By this we shall conquer in the world's great battles.

THE PRESIDENT’S ADDRESS.

As stated elsewhere, the President of the Conference spoke, at the opening of the Conference, on “Counting our forces.” The length of this address precludes our use of it in these columns, but we make copious extracts from it. After speaking of the character and power of the elements of evil in the world, such as self-indulgence and sin as witnessed in infidelity, social vice, Sabbath-breaking, and godlessness, President Carpenter said:

“Standing face to face with such a great work to do in the world, with such difficulties and opposing influences in the way of its accomplishment, and with such high and holy obligations to mankind upon us, how reasonable it is that for our encouragement we should estimate all the strength and count all the forces that are now on our side.

Jesus said, "For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he hath sufficient to complete it? Lest haply, when he hath laid a foundation, and is not able to finish, all that he hath put forth for his building, and he that behold begin to mock him, saying, This man began to build and was not able to finish. Or what king, as he goeth to encounter another king in war, will not sit down first and consult counsel whether he be able with that which he hath to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, sendeth an ambushment and asketh conditions of peace."

These words justify forethought and calculation; teach us our inability of ourselves to finish the work of our own generation; and the same Holy Spirit is still able to accomplish that which seems impossible to man.
and asked for a drink of water; who was moved with compassion for the multitude, because they were distressed and their hearts were perishing for want of food; and he asked the woman for water. She had a vessel of water and gave him a drink. When he had set the poor in their places, he took bread and gave thanks and broke it, and gave to the disciples, and the disciples gave to the multitudes. He commanded his disciples to take nothing for their journey except a staff and a bread and a leman.
Young People's Work.

SYMPOSIUM.

WHAT DOES "YOUNG PEOPLE'S WORK" MEAN? WHAT IT SAYS.

The question under consideration contains two assumptions, viz., (1) that there is work for young people, and (2) that that work is peculiarly suitable for them.

The time was when children and youth did not have a part in church work until they were old enough to work side by side with their fathers. Their early years, so profitable for training, and so full of possibilities of service, were spent in comparatively idle waiting for a work to fall into their hands. They were not prepared. But a change has occurred, and now the youngest Christian disciple is considered a worker in his Master's vineyard. Hence we may assume, without discussion, that there is such a thing as young people's work.

The second assumption is not so generally admitted. All believe in young people's work, but not all believe in young people's work. There are a few—and we are glad to note a rapid decrease in their number—who no longer approve of separate organizations of young people for evangelistic work, on the ground that the church is the only organization of Christians authorized by the Bible. It should be remembered that the history of Christian movements of evangelizing the world, and lays down some general methods of work, but many of these details are left to the sanctified ingenuity and sanctified judgment of the workers.

The youthful movement had its origin in God and is the church. It was not to be regarded because of the long years of preparation and careful drill. The German nation was ready for the time of Christ and the church was prompt and ready to present the message. So the young people of the Christian church of the United States of America have been many years getting ready. Therefore it need not surprise us. There is a great work yet to be done by the Christian Endeavor Society. Its work is to get young people active. When it succeeds in getting all the young people to be active it will have done its great work as a foundation for the future. In this we must remember that the Christian life is a contest. Virtue is a sharp conflict. One must get the better of himself. The pleasures of the world are pleasant; they are real and we cannot deny it. It is dangerous to disregard the fact. They are real pleasures and they have their attractions. Hence there is a battle. Character comes only as the result of a contest. The end of the gospel may be peace, but the continuance of the gospel is an incessant conflict. There are no passive virtues. What we call such, as for example, contentment, resignation, etc., are the result of conflict. Evil never gives up. The devil does not take a vacation. When the soul forgets itself so far as to say, "Now is peace," then is the moment of defeat. We must fight, and fight till God says "enough." Thus we are discouraged, and it would be so to our minds if we were not to fight. There are certain facts which we ought to notice. In the first place, the battle is God's. Therefore it is an eternal conflict between right and wrong. It was going on in eternity before the creation of man, will continue as long as the human race endures, and will only end be the eternity when we know that God will surely win. Therefore in this battle let us range ourselves on the side of God. In the second place, he uses human means. Why is this so? Why does he use us who are so weak? And yet he has used man in every age. Christ came into this world as a man. Thus even in the salvation of the world human means were used. The power that wins in this contest through human means is character, and the power that makes character is the spirit of God.

I felt it in the breezes that blew so easily; I saw it in the width of her plains; but I know now that it springs from the hearts of her people. What is it? Nebraska's freedom, her large hospitality. You will have guessed before this that I had come to attend the North-Wes tern Conference Association.

Since the time that noble band of colonists made their way from Wisconsin to make themselves homes and to plant God's truth in this then unsettled valley, there had been such a meeting as this held in their church. Many did not know what it would be like or of what it might consist, but they all seemed to have resolved to open their hearts and their homes to their visiting brethren, and to come out en masse to the meetings, till the house overflowed. They had caught the true spirit of the hour. Those who came seemed also to inhale freshness from the wild surroundings. Those from the city seemed least to lose some of their conventionality, and one large representative fromamped up New York rejoiced to find himself in a country big enough for him to turn around in.

UP THE LOUP VALLEY.

1.

1. What work organized and carried on by young people under the careful supervision of the pastor is a training school for the church. From the young people must come, sooner or later, those who will take the places of the active church workers, and the work they are now doing is a training for that work. If no such work is carried on, when the time comes that the pastor needs a strong, willing worker to fill a vacant place in the work of the church, he will be as thoroughly handicapped as the master craftsman who has no reserve force to draw upon.

While our young people's work provides such a reserve force of workers, that is by no means the only good effected. The actual work accomplished by this body of young men and women in training is of no mean proportion. If the church workers are to be as they should be, a church school is a school to be used to train the hands of the pupil the more thoroughly he becomes. In fact the actual work accomplished is of itself the greatest possible incentive in the training. Boys and girls, as well as men and women, find it much easier to perform a task of which they are the originators as to as to produce a pleasing, tangible result. It is much easier to learn how to cut a piece of marble into a pleasing ornamental shape by taking a knife and chisel and actually cutting the marble under the direction of a skilled instructor than by reading books of instruction, and the result of the more actual work a school is able to put in the hands of the pupil the more thoroughly he becomes. In fact the actual work accomplished is of itself the greatest possible incentive in the training. Boys and girls, as well as men and women, find much easier to perform a task of which they are the originators as to as to produce a pleasing, tangible result. It is much easier to learn how to cut a piece of marble into a pleasing ornamental shape by taking a knife and chisel and actually cutting the marble under the direction of a skilled instructor than by reading books of instruction, and the result of the more actual work a school is able to put in the hands of the pupil the more thoroughly he becomes. In fact the actual work accomplished is of itself the greatest possible incentive in the training. Boys and girls, as well as men and women, find much easier to perform a task of which they are the originators as to as to produce a pleasing, tangible result. It is much easier to learn how to cut a piece of marble into a pleasing ornamental shape by taking a knife and chisel and actually cutting the marble under the direction of a skilled instructor than by reading books of instruction, and the result of the more actual work a school is able to put in the hands of the pupil the more thoroughly he becomes. In fact the actual work accomplished is of itself the greatest possible incentive in the training. Boys and girls, as well as men and women, find much easier to perform a task of which they are the originators as to as to produce a pleasing, tangible result. It is much easier to learn how to cut a piece of marble into a pleasing ornamental shape by taking a knife and chisel and actually cutting the marble under the direction of a skilled instructor than by reading books of instruction, and the result of the more actual work a school is able to put in the hands of the pupil the more thoroughly he becomes. In fact the actual work accomplished is of itself the greatest possible incentive in the training. Boys and girls, as well as men and women, find much easier to perform a task of which they are the originators as to as to produce a pleasing, tangible result.
We found North Loup to be a nicely kept village of five hundred inhabitants, well supplied with stores, and a good hotel, but no saloons. Some one well remarked to the credit of the North Loup people, "Over in Iowa they cannot have saloons; but in North Loup they can have them but will not." A well graded and managed school of four departments, the higher series of which has an attendance of over 200, and good buildings, is worth mentioning. The school seems to be in excellent hands. Let us hope that those who are of our people may decide for one of our own schools of higher education, Milton or Alfred.

Of course a trip of this kind would not be complete without a gallop over the prairie. This I had, and not on any ordinary horse either, but upon a real, genuine, solid, perfect bronco, a tamer than you may imagine,—one that had forgotten the fact. A visit to a "dog town" and to a sod house filled up the round of curiosities and left us "no more worlds to conquer"—at least but one, which I will speak of again.

As I am writing for the Young People's Department, I want to say something of the young people of North Loup. North Loup is well known for the number of its young people, and well it may be, for they are all young—the most of them young in years, but all young in heart. The eighteen years that have passed since the settlement of "The Loup" has not yet made old and decrepit men and women of its people. In this county there are no young people so well born that they cannot be raising its second generation, and its first crop of grand-children. As in most new sections of the country, here we notice that the people mingle in society more freely and openly, men and maidens marry younger, larger families are reared, more and harder work is done, new and progressive ideas are accepted, and greater promises for the future of our nation is seen than in older communities. All of this is but the manifestation of that spirit of youth which Christ also meant when he said, "Except ye become as little children." A large Society of Christian Endeavor, with a thriving junior society just starting, is helping to enkindle these precious youth in the service of Christ. It was at the Young People's hour of the Association that the Spirit showed his presence in the wave of revival that came over the assembly. Of the thirty-five persons, who on the following Sabbath asked for Christian baptism, none were over twenty-four years of age. When the gathering of reapers for Christ's harvest, with so many years before them, so much strength and energy, it may now be said that the young people of North Loup are for Christ.

If it is somewhat hard to get to North Loup, it is harder to get away from its people. One must have a hard heart to leave be is actually obliged to. So I stayed several days longer than I had planned, and had the more time to get acquainted. But I never could get all their names straight, and I soon found it was safe to take it for granted that I knew everybody, and shake hands, but to "call no names."

The Sunday before leaving a party of us went to the valley about twenty-five miles, to Calamus, where there are the remains of an old fort, Ft. Hartsuff, which was built by the government for the protection of inhabitants against the Indians. Three Sabbath-keeping families are there, members of the North Loup Church. Dea. Boaz and wife are not able to attend church on account of ill health. Sister Boaz can hardly be expected to see the inside of a church again on earth.

Our party "went a fishing" for a while (without catching any fish) and then we went to the Fort, wandered through the old buildings, and concluded we could ever be made of them. Then we repaired to the little school-house, and two dozen of us that had come had such a rare meeting, short and earnest, I shall never forget it. Then we drove home in the evening and night, having greatly enjoyed it all, and often found ourselves trulyappy to be good, which every young people are planning to follow up.

The next day the last of us left for our homes. As when the others went away, a numerous company was at the train to see us off. I shook hands with everybody, even with a strange lady who with some enterprise and amiable spirit said, "I never met you sir, but you are one of the ministers, I suppose?" Then we stood on the rear platform and waved our handkerchiefs, and the crowd thinned, until we were out of sight.

Temperance.

Dr. A. M. Day claims that moderate drinking families furnish the pupils of the saloon. The family is in the primary school. The parents in the house where there is moderate drinking are more responsible for most of the inebriates that disgrace and infest the community than the run-agers. This true, that intoxicates us not the drunkenness, any more than the plagues that follow one in the desert, the cold and haughty indifference of so-called respectable people, to the cause of all this, the traffic itself. The great body of the people in fashionable society are as indifferent to the evils of the liquor-trade as though they had been reared on the planet Saturn, and were here for so short a visit, that it was not worth their while to investigate their neighbours trouble to heart.

—Casual Notes.

F. E. P.

Popular Science.

FRECKLES.—Halitosis states that in carbolic acid we have a certain cure for freckles. The skin, first washed and dried is streaked with two fingers of the left hand, and each freckle is covered with a drop of pure carbolic acid, which is allowed to dry on the skin. Under its action the part becomes white and burns for a few minutes. In from eight to ten days the centerized scale falls off, and the freckle, as if from nature, reassumes its natural color.—Edinborough Medical Journal.

ELectriCity for a Felon.—By electricity used as follows, a felon is destroyed by lightning speed: Use a galvanic battery of the best sort, and upon the left leg, which is selected, is applied a small glass disk; upon the right, a similar one, but with a copper plate or copper. Into the second finger in the second glass cup, in which you have placed the fingers of the right hand, you place the convict's hand, and immediately it will be seen that the second sound finger in the second glass cup, in which you have inserted the negative pole; continue passing the current from twenty to thirty minutes, and, if required, repeat the process. The felon then, on being examined through the peristomeum will appear as a pimple at the skin in a few days, and may require to be pricked with a needle.—St. Louis Clinic.

Left-legs.—Some time ago Dr. Sibley read before the British Association an article on "Left-leggedness," in which he showed that while the majority of right-handed persons are at the same time left-handed:—"The rule in walking is to keep to the right, and this appears to be almost universal. It is more natural to bear to the right. Of a large number of people examined from the better-educated classes who were asked about the existence of the rule, only 97 per cent males, and 53 per cent females, were aware of the rule. The large majority of left-handed persons tend to bear to the left. The left leg being the stronger, is more readily brought into action. If the left leg is short, the foot starts off with the heel which is placed in the stirrup of the saddle or stop of the bicycle in cases of injury. The pubis on the left side is the fleshy part which a man takes off from in jumping. In experiments of Mr. G. H. Darwin, in which from them to the right-hand, the right-handed one diverged to the left, and vice versa. The proportion of the surfaces of the two legs, in 54.3 per cent the left was the longer, and 33.3 right. For measure the experiments on the human body, the drawings and measurements of 200 pairs, with the result that in 45.4 per cent the left was the longer, and in 34.5 per cent they were the same size. Measure at the first joint going toward the foot, the larger, and at the second, the left foot shorter. From these figures it is observed that the left foot is more frequently larger in the male and less frequent in the female. The left foot is of the same size is greater in the females. The percentage of the heads of the left is very constant, whereas the number with the left larger, and those in the right side, are much more variable. Man, being naturally or artificially right-handed and left-handed, tends to bear to the right, but the left leg inclined to the other hand, nearly always inclined to circle to the left."—Good Health.
LESSON X.—THE TRUE CHILDREN OF GOD.

For Sabbath-day, Sept. 5, 1891.

SCRIPTURE LESSON.—John 8: 41-47.

INTRODUCTORY.

Introduction.—Following our last lesson the readers of this Bible class may have felt inclined to ask whether the influence of his words and acts, never more distinctly than at that time, yet never more impressively than it is now, is to destroy the Christian. "Abode not in the truth." An angel of light, he rebelled and fell. His first act was a falsehood, and he has been the father of lies. Every receiver is a son of the devil. v. 45. "Ye believe me not." Because the truth is not what you want. A man can be more deceived by the words of a wicked than of a good teacher. They wanted a Messiah of their own character to take vengeance upon the Romans. Had Jesus declared that v. 46, he would have been called the "Son of God." v. 47. Even Pilate said, "I find no fault in him." Which of you convicts me of crime against God? Go not away. v. 37. "Ye do not believe me because I tell you the truth." You are of your father, the devil." Your spirit and conduct are like his. "Lusts." Longings. "Ye will do." Will choose and delight in. "A murderer." From the very beginning of the history of the human race. Seducing the first parents so as to destroy them, "Abode not in the truth." The bond-woman.

A DISCUSSION.

(Continued from page 547.)

one, perform his evil wishes. They see where Jesus is leading them in the conclusion, hence the reaffirming that they are the children of Satan. "Ye are the children of the devil, the son of perdition." Not bastard, but genuine stock. "One Father, God." Apostasy from God is also called fornication. They maintain that in opposition to God, are not idolaizers nor descendants of such. v. 42. "If God were your Father, as their spirits, choice, and bent of mind prove, ye would love me." Here Mary shows the false Jesus was the begotten of the Father and the brightness of his glory. No man loves the Father and denies the Son. "Came from God," God is the source and Father of all good. v. 43. "Yield to God your will, me my divine commission." v. 43. "Why do ye not understand?" This tone of his speech, and see in it a tendency of the course you cannot hear." To understand and appreciate it. His word was opposed to their vanity and prejudices, and they would not receive it. v. 44. Jesus has wisely predetermined the way, and now plainly says, "Ye are of the devil." Your spirit and conduct are his. "Lusts." Longings. "Ye will do." Will choose and delight in. "A murderer." From the very beginning of the history of the human race. Seducing the first parents so as to destroy them, "Abode not in the truth." The bond-woman.

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1. "I know.""I know." How can you read their thoughts and motives? v. 38. "I speak, Father." He brought from heaven this message. It was a divine communication. God's true children receive it. "Ye do that to your father." As in verse 44. v. 33. "Abraham our father," Still trusting in lineal descent. And do not merely name the children of promise! "If ye were." If you had his spirit and faith. "Ye would do the works of his Father." You would be as obedient as Abraham was. v. 40. "But now." With your present condition. v. 44. "Seek me to know the same confusion between temperance and total abstinence more than fifty years ago; and his disowned body has been lying in a drunkard's grave these many years. As well might you try to prove that Jesus was a bastard, but genuine stock. "One Father, God." Maleciation is also called fornication. They maintain that in opposition to God, are not idolaters nor descendants of such. v. 42. If God were your Father, as their spirits, choice, and bent of mind prove, ye would love me." Here Mary shows the false Jesus was the begotten of the Father and the brightness of his glory. No man loves the Father and denies the Son. "Came from God," God is the source and Father of all good. v. 43. "Yield to God your will, me my divine commission." v. 43. Why do ye not understand? This tone of his speech, and see in it a tendency of the course you cannot hear." To understand and appreciate it. His word was opposed to their vanity and prejudices, and they would not receive it. v. 44. Jesus has wisely predetermined the way, and now plainly says, "Ye are of the devil." Your spirit and conduct are his. "Lusts." Longings. "Ye will do." Will choose and delight in. "A murderer." From the very beginning of the history of the human race. Seducing the first parents so as to destroy them, "Abode not in the truth." The bond-woman.

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The Sabbath Recorder, May 30, 1891

The New Plan.

I heartily endorse the new plan of mission work by the individual church, in which the church permits its pastor to spend from one to three months each year away from his church and pastor, but in the church think of diminishing her cash benefits, because of such an offering of her pastor's time. Rather should the contributions be quadrupled, which could readily be done in many churches by the tithing system. Unless a church is so constituted as to demand the entire time of its pastor and church, and pastor, as well as the cause, may share in the benefits of thismission enterprise.

Let me give the experience of my own church from January to April, the three months the pastor was allowed to go on the California mission. The pastor made arrangements for the pulpit supply before leaving, so that there was not a dollar of necessary expense to the church as such, fifty cents I think they paid for one minister's railroad fare. The supply included a variety of excellent pulpits: State Secretary of Sabbath-school Association; the revising committee who assisted us in the winter; a minister from Atchison; two local pastors; the elders of the church; one lay member, and the pastor's wife. As none of these spoke but twice, the most but once, the people anxiously to hear them all made more than usual efforts to attend, so that the Sabbath-schools and our other services, seemed to suffer no loss by the pastor's absence. Nor certainly were they losers in the matter of pastoral labor as the pastor's wife, during the time, made seventy-four visits and forty-two calls, mostly religious as well as social.

By this enterprise the pastor had valuable experience; doubtless good was done on the field; it brought money to the treasury of the Missionary Society; the church enjoyed a pleasant variety, and individual talents were brought into requisition.

If other churches can face as well as did this we advise them by all means to send their pastors out on the field two or three months of the year.

G. M. Cottrell.

Breratn.

In my Recorder article (Aug. 6th) on "Christian Giving," the type for 1 Col. 10: 3, had the word "prepared" where it should have been "prospered." The full text (Emphatic Second Verona Churches, Aug. 6th) was as follows:

When the pastor's time has been completed at last, the people anxious to hear him away, came and--girls, and--boys, and--men. As none of these spoke but twice, the people anxiously to hear them all made more than usual efforts to attend, so that the Sabbath-schools and our other services, seemed to suffer no loss by the pastor's absence. Nor certainly were they losers in the matter of pastoral labor as the pastor's wife, during the time, made seventy-four visits and forty-two calls, mostly religious as well as social.

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G. M. Cottrell.

Ordination Services of H. L. Jones.

In pursuance of a joint call from the First and Second Churches, Rev. H. L. Jones was ordained to the gospel ministry, Wednesday, Aug. 12, 1891, at the First Verona church. The following was the order of exercises:

Morning Session.

2. Prayer.
3. Upon motion of Rev. J. E. N. Backus, Rev. A. B. Prestice, was elected clerk of the Council. 
5. Upon motion of Rev. A. Lawrence, L. G. Backus was elected clerk of the Council.
6. The official statement of the First Church in reference to the ordination of Bro. H. L. Jones was read by the clerk of that church.
7. The official statement of the Second Church in reference to the ordination of Bro. H. L. Jones was made by the clerk of that church.
8. Upon motion of Rev. J. E. N. Backus, voted that this Council proceed to examine, in view of ordination,

Brother H. L. Jones, and that the Moderator act as leader in the examination.

9. Music, "Take me as I am." 
10. Examination of the candidate, in which he gave the history of his experience, and expressed his beliefs in the existence of God, divinity of Christ, and the Holy Spirit. 
11. The Moderator read a letter from Rev. D. H. Davis, in which he stated that all the people in the church from the Council was on account of a funeral he was obliged to attend.
12. Upon motion of Rev. A. Lawrence, voted that when the Council adjourn it adjourn to 2 P. M.
13. The question of Rev. E. N. Backus, voted that this Council express their entire satisfaction and approval with the qualifications and fitness of Brother in the gospel ministry. 
14. Voted that the clergy of the church make the required deposit to the treasury of that church.
15. Voted that the clergy of the church make the required deposit to the treasury of that church.
16. The Council adjourned at 11:30 A. M.
17. The Moderator read a letter from Rev. J. E. N. Backus, expressing his entire satisfaction and approval with the qualifications and fitness of Brother in the gospel ministry.

After the services were over all the officers of the churches and members of the congregation came forward and shook hands with Brother Jones, bidding him God speed in his new work.

L. G. Backus, Clerk of the Council.

Tract Society—Fourth Quarterly Report.

From May 31 to August 21, 1891.

J. F. Hubbard, Treasurer.

To Balance from last report, $849.60. Cash received since as follows: Receipts, $418.10. Balance before 1st, $231.50. Balance now $1,698.20. Total, $2,147.70. 

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WASHINGTON LETTER.
(From our Register Correspondent.)

WASHINGTON, D.C., Aug. 19, 1891.

Undismayed by previous failures to influence the license granting authorities of Washington, the temperance people have already begun the work of gathering petitions which may lessen the number of saloons in the National Capitol during the next license year, which begins the first of next November. The Good Templars, ever in the vanguard of the army of moral reform, have gathered a mass of valuable testimony from the business men of Philadelphia, and other nations, to which effect estimates are given of the serious effects of liquor saloons upon all adjacent property, which they propose making public as soon as it is in proper shape.

Other temperance organizations and individuals are engaged upon various lines of action, all with the same end in view; but the liquor interest is also active—it is always and, unfortunately, judging from past experience, it can command sufficient influence to nullify, to a great extent, the work of the temperance advocates in this direction. For instance, Congress enacted a law at the last session that no intoxicating liquor should be sold or licenses be granted within one mile of the grounds of the Soldiers' Home, just north of the city limits, and the Commissioners of the District of Columbia made a great pretense of carrying this law out, by refusing to grant licenses that had been applied for in the prescribed section, which includes a considerable section of the streets of Washington, and giving notice to those whose licenses had already been granted that they must close, as their licenses had been cancelled. There was great thankfulness among the good people of Washington to know that even a small part of their beautiful city had been officially rescued from the poisonous and death dealing claws of the rum fiend.

But the rejoicing was premature. Those liquor dealers who had secured their licenses, acting upon the advice of lawyers employed by the Liquor Dealers' Association, which exists for the special purpose of standing by every liquor dealer, no matter how many times he may violate the law, are now seeking to employ the best legal talent to defeat the efforts of the law-abiding people to close up his groggeries, refused to close and announced their intention to have Congress amend the law so as not to include those saloons inside the city proper. If they can do that in the face of the opposition of not only Christian and temperance people, but of every sincere well-wisher of the city in the land they will present to the country an object lesson of the power of the liquor interest that would be as disgraceful as it would be sad.

Should this attempt be made, Washington will make a loud call for the assistance of all friends of moral reform, in its efforts to defeat it.

WASHINGTON, D.C., Aug. 10, 1891.

Washington is just now the scientific Meca of America owing to the presence here of a large number of scientists from all sections of the country in attendance upon the forth biennial session of the American Association for the Advancement of Science, which has a membership of about two thousand, although not more than two-thirds of them are expected to attend the meeting which began here to-day, and which will continue for some days. The meetings are held in the Columbian University Building. This evening a reception is to be held.

General regret is expressed at the resignation of Rev. A. H. Zimmerman, State Secretary of the Young Men's Christian Association for Maryland, West Virginia and the District of Columbia, which is to take effect in September. He will, it is thought, return to the evangelistic work which he left to accept the Secretaryship.

It is now evident that a considerable portion of the $51,000,000, 4½ per cent bonds maturing in September, perhaps as much as $20,000,000 or $25,000,000, will not be presented for extension at 2 per cent under the offer of the Treasury in the coming days until September 30. Those not presented for extension will have to be redeemed, and the Secretary of the Treasury says there will be no difficulty about meeting this obligation, although it is in a measure an unexpected one, as it had been expected that all these bonds would have been presented at the 2 per cent.

Rev. Samuel Kramer died here on Sunday in his eighty-third year. He devoted the greater portion of his life to work in the itinerate field, and was the founder of the Seaman's Bethel, which until several years ago was located near the Navy Yard in this city. He was also vice-president of the board of managers of the Soldiers' and Sailors' Temporary Home. During the late war he was a chaplain in the Navy and a major in the Army, a record that was certainly unique.

"Is the young man safe?" was the very interesting theme upon which Rev. Dr. Henry E. Mott, of Dubuque, Iowa, who is temporarily in Washington, held a Sunday School meeting at 5 o'clock. He gave as the illustration of this solemn question the well-known story of Washington saying: "A man has just as much religion as he acts.

It is now understood here that President Harrison will return to the White House early next week in September, because of pressuring public business to which he wishes to give his personal attention.

SPECIAL NOTICES.

The following programme has been provided for the occasion:

1. Are our churches organized and officered on the apostolic plan? E. C. Burdick.

2. Is it right for our ministers to solemnize marriages on the Sabbath? W. E. Saunders.


4. Have we, as a denomination, a mission to the colored people of the South? W. W. Amas.

5. What is the true relation between our people and our denominational Board? W. W. Amas.


8. What is the relation between Church and State? F. O. Burdick.


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The Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets at 3:30 P.M. The Mission Sabbath-School meets at 2 P.M. at Col. Clark's Pacific Garden Mission.

The following programme has been provided for the occasion:

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THE SABBATH RECORD
Dainty Foods Demand it.

'N EVERY Receipt that calls for baking powder, use the "Royal." Better results will be obtained because it is the purest. It will make the food lighter, sweeter, of finer flavor, more digestible and wholesome. It is always reliable and uniform in its work.

"I have found the Royal Baking Powder superior to all others."—C. Gorby, Chef; Delmonico's.

DELICIOUS MINE PIES EVERY DAY IN THE WEEK.

None Such Condensed
Mince Meat

HIGHEST AWARD

The Minced Pies which are sent to your door, are the result of many months research, and the combination of herbs, spices and mutton used in their preparation are all of the very season when exact demonstration of their merit can be given. The Minced Pies have no rival for their superior flavor and digestibility. The time has arrived when the American toil for good will have a chance to work for good and be rewarded. The experience of the writer and the results of scientific research have been brought to bear upon the old recipe for this unique delicacy of the season, and never has the result been so successful. The Minced Pies have been prepared especially for the benefit of the public, and no finer or more satisfactory article has ever been prepared for the table than those which are now being sent to your door.

M. B. Kelly, Jr.;

Dainty Foods

CONDENSED NEWS.

At least sixty lives were lost, many vessels were driven ashore, and vast damage was done to property, by a recent cyclone in Martinique.

The Ebenzer hotel and the Garfield cottage, at the Barnum estate, N. J., where President Garfield died, were recently sold at the real estate exchange, at New York. The trustees of the estate bought the property for $50,000.

Advises from several points in Minnesota, the Dakotas and Minnesota, show that the temperature veered close to the frost line on Aug. 28, but that no serious damage has been done. In Minnesota a few touches of frost were experienced; but without severe results to crops.

The Conard steamer Aurora, from New York, August 15th, for Liverpool, arrived at Queenstown, August 23rd. She reports having safely crossed the North German Lloyd steamer Elder, from New York, August 15th, for Bremen, on August 21st, in lat. 50 deg. north, long. 25 deg. west. The Elder's machinery was disabled and she was making. She declined assistance, hoping to be able to proceed in eight or ten days.

There are now living three presidential widows: Mrs. Grant, Mrs. Garfield, and Mrs. Tyler. Each receives an annual pension of ten cents per line for each line in excess of twenty.

A bookkeeper who has been working diligently at the Boston Journal: "I have found the longest word in the English language. It is "Velocepede" a noun used in "Velocepe" a verb meaning to walk. There are the next longest, as I make them out: 1, die-pro-torial-a-bile-nese; 2, hon-or-it-able-un-tal-a-ble-nous; 3, on-pre-nal-a-tal-a-tal-i-ble-tal-a-tal-y.

The last word applies to all that have no 'pro'pretentious,' that is, things not at all pretentious. The stem of the word, of course, is 'tal,' the remaining being an aggregation of prefixes and suffixes."

CANCERS AND TUMORS are quickly and safely cured, and with very little pain, by Rev. A. W. Coon, Cancer Doctor, Altoona, N. Y.

Satisfaction guaranteed. Circulars and Testimonials free when called for.

DIEP DIED.

MARRIED.


GREENE—LEWIS: In Owego, N. Y., August 10th, by Rev. J. F. geometric, and Mrs. Emily Myer, of Owego.

LATTIMORE—MACARTHUR: In Little Comport, N. Y., August 11th, by Rev. J. F. geometric, and Mrs. Sarah M. Skidmore, of Card, Fu.


MINUTES WANTED.

To complete a set, the minutes of General Conference for 1897, 1810, and for which fifty cents each will be paid.

Sixty-four in Chicago, Peoria, Quincy, and Rockford.

PILGRIM'S GROVE, IOWA, June 10, 1890.

For sale.

The Standard Home adjoining Milton College grounds. For particulars address R. P. Clark, Milton, Wis.

CANCERS

Are easily removed and permanently cured. They must not flare up or disappear. A true buy is one that gives you his word and knowing the history of his patient, he can guarantee it to his clients. The cancer person is removed from the system and not rendered incurable.

VARICOSE VEINS

-treated by constitutional methods without lost appetite or local applications, and radially cured.

RHEUMATISM

赣e quickly to any new curative and treatment. It is easy to cure and can be taken with the greatest safety.

ANXIETY AND ECZEMA

Disappears for good after a brief treatment. If our remedies are to the profession, but any judgment on their efficiency will show that we have not only cured these diseases, but cured them thoroughly.

RADICALLY CURED

every form of chronic disease. Special attention given to diseases of women. Our physicians are well known and their experience and knowledge of pathology is far beyond the ordinary. Refer for conformation, references, to any of the following.-D. B. SAVAGE, 103 Main Street, Utica, N. Y.; A. G. WARD, 310 Broadway, New York; H. H. RUTHERFORD, 361 Broadway, New York; R. H. WARD, 361 Broadway, New York; C. H. SAVAGE, 361 Broadway, New York.

PATENTS

A pamphlet of information and advertisement will be supplied gratuitously to subscribers. Address the American Sabbath Union, New York, N. Y., 361 Broadway, New York.

SABBATH RECORDER

PUBLISHED WEEKLY

BY THE

AMERICAN SABBATH TROTH SOCIETY

ALFRED CENTRE, ALLEGANY COUNTY, N. Y.

TERMS OF SUBSCRIPTION.

For payment in advance. $1.00 per year in advance, to be paid in advance. All papers to foreign countries will be charged 50 cents additional, on account of postage. All papers sent by registered mail at additional cost of 50 cents per year. Papers not prepaid are subject to the option of the publishers.

Subscriptions will be sent gratuitously to persons who are unable to pay for them.

Treatise advertising will be inserted for the benefit of the Sabbath Union, 50 cents per line, not to exceed 100 lines, 15 cents per column inch. For interest paid, it is, in the case of space not paid for, the company will not be held responsible, or liable in any way, for any loss or damage or injury, direct or indirect, arising out of the use of such space, or for any time lost or axchance when the work is not printed, or for the omission of the merits of this favored section of the paper may be made. As far as the company can inform us, all space is paid for, and no other persons have paid for the space, and no others are to be allowed. The space is to be paid for in advance. The company reserves the right to decline to accept any advertisement, and to give the subscribers notice of the time they will not be allowed to publish such advertisements.

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DUE TO THE

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BY THE

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