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—THE SABBATH RECORDER has its circulation among a people of intelligence, education and sturdy independence of thought. It would be very strange, in view of this fact, if a regular editorial contributor to its columns should fail of being called to account for some of his statements. It would seem to imply that he must have performed his task with preternatural sagacity, or that he had not said anything. The Western editor has been comforting himself with this thought during the past week, since receiving three letters of criticism. We give here without his consideration because they each involve a point of some importance. We are open to conviction. If we are wrong we want to be righted.

One correspondent took exceptions to our critique on Mrs. Jackson’s “Ramona” in the Recorder of July 7th, and suggested that we must have been sustained by the thought that the “0’er the waters of the West, and we are dead.” We hasten to remind our correspondent that the main question was not in regard to Mrs. Jackson’s sex and helpless condition, but as to whether our statements concerning her story were substantially correct. Remembering that President Whitfield had spent some time in visiting the scene of the story, we wrote him for information. We quote from his reply.

You are substantially correct in your criticism. If anything is wanting, it would have made your state more stronger. I know well the families from whom the author obtained a large share of her information, and I have visited nearly every locality which she describes. The author herself has herself been in California and in Southern California. The originals are well known in that region. I have seen the adobe hut in which Ramona’s father, a Scotchman, lived. He was a sea captain, but only an adventurer, and lived with a squaw of the San Gabriel tribe.

Mrs. Jackson has done is to idealize the characters and the places described. I have conversed with one of the deputy sheriffs who removed the Tumacaca Indians. In the way, the locality which is described for the home of these people no more resembles the reality than black does white. As you may know, the general government has nothing to do with that transaction; it was all done under the action of the California Indians of that State never owned any landed property as they do in Arizona and New Mexico; neither the Spanish nor the Mexican government ever set off for them any reservation as we done in the other Territories. These Indians in California did not have any settled village, except as they were connected with the Franciscan missions, and those missions were only broken up before we acquired possession of the State.

There have been individual instances of injustice and cruelty in dealing with these Indians, but the government of this State has been only responsible for these. Under the missions they were reduced to the most abject slavery, and put in the process of being civilized, and so there are not many of their descendants left.

The description of Ramona’s home with that Spanish family at Camulos is very much overdrawn, while it more nearly resembles the facts in the case than most of the other places mentioned. The effect of the work in California has been to create any general sympathy for those dusky people, not to improve their condition, as far as I can learn; for the reason that her representation is far beyond the reality, and the reality is well and widely known in Southern California.

We would not willingly do injustice to any one. While we admire the splendid qualities of mind and heart which Mrs. Jackson possessed, and appreciate the beauty of the story under consideration, we must remember that the tale has but a small historical basis. The Indian has often been and grievously wronged. Mrs. Jackson’s heart was stirred with indignation and sympathy. She embodied this indignation and sympathy in “a novel with a purpose.” She painted her characters—she had the right—to serve her plan and make them set her pleasure. Ramona is a work of art; and it is also almost purely a work of fiction.

A friend sends a letter which includes the following question: “In the Recorders of July 7th, you say: ‘If we cannot close it (the saloon) all the week, and can close it on Sunday, let us do that.’ Through what power and by what right will you close the saloon on Sunday and on no other day? Will not the same power and the same right stop all other business on that day? And will not that be a union of Church and State?”

Remember, I would shut the saloon all the time, if I could. If I could not, and could close it on Sunday, I would do that on the principle upon which the authorities at Hometed acted when they closed the saloons on the day, when they expected that they would not be open again for business.

It was a time of peculiar peril, when whisky, by inflaming the passions and weakening the reason of the men, would work unusually disastrous results.

Sunday is a day of unusual peril to the wage-earner. He has his week’s wages in his pocket and he has nothing to do. He is a drinking man his danger is much greater than on any other day of the week. The crowded condition of the jails Sunday night and of the criminal docks Monday morning, coupled with the sights which any man may see upon the streets of Chicago before midnight of Sunday, would demonstrate that the liquor traffic does vastly more harm on Sunday than on any other day.

But “will not the same power and the same right stop all other business on that day?” The saloon has no moral right to exist at any time. If we deprive it of the legal right on any day, we are doing an injustice. It would be unjust to force the cessation at any time of a legitimate business which did not interfere with the rights of others. I can not see that it materially changes the case that some of those who look for Sunday closing are animated partly by religious motives. It will be long, hard and desperate struggle before the sale of intoxicating liquor is entirely prohibited in our large cities. You and I may be grey-haired men before we see it. In the meanwhile, if there is anything which we can do to cripple its influence and lessen its scope of operations, we propose to do it.

The letter upon the Negro question which we present below will doubtless be read with interest, as it is written in a vivid sincerity and earnestness and is from the stand-point of a Southern correspondent.

I have just read your quotation from the Advance. From that and various other readings I conclude that Northern people think that we Southerners are very cruel toward the colored people among us. My great-grandfather, grandfather and father were slave owners. At the close of the war, after the fighting of the so-called federal troops, there was hardly a gun on any of the lands in my ears. I saw the house of my cousin plundered by federal soldiers. Almost everything valuable was taken. When I returned home I found still greater devastation. My father was left without a quart of corn or slice of bacon. The federal soldiers had taken all. Starvation stared us in the face. Added to this the negroes who were set free among us pilaged our orchards, beat themselves by night to our corn before it was ready to gather in, grubbed our potatoes and took our clothing when they stole it after the washing. They sought to equalize their children with ours by admission in our public schools and by laws which would encourage inter-marriages. The result, however, was that we were there threatened but refused to leave when I told her to do so. While compelled to pay taxes to build school houses for them and furnish them with public instruction, we are able to send our own children to the public schools but a small portion of the time. Much has been done to enlighten and elevate them. There are about five hundred negroes in this place, and nearly all of them can read. I have been distributing the Sabbath Recorder and tracts among them for over a year. I am not alone in this work.

I believe that the Northern people are misinformed concerning the treatment which the negroes receive in the South. While you are sympathizing with the poor colored woman forty cents a day in the Northern State and the white woman with twenty-five cents a pair of pants, we are sorry for the Northern seamstress who makes a dollar a day, or the white woman with twenty-five cents a pair of pants who makes a dollar a day. We are sorry for the Northern seamstress who makes pants and shirts at two or three cents a garment. I pay scullery-maid and washerwoman forty cents a day and pay my colored washerwoman forty cents a day and pay my seamstress twenty-five cents for making a pair of pants.

I send you two clippings. Will the Sabbath Recorder please disprove these and oblige a Southern woman?

MRS. MARY E. FELDY.

DALLAS, N.C.

Our Northern friends have been greatly exercised on account of the numerous lynchings in the South, especially the lynching of Negroes charged with criminal assault. But things are on a balance now. Last week the Negro lynched a Negro who assaulted a colored girl at Forsyth, Georgia. They beat him nearly to death and then plunged him into a barrel of hot water. At Port Jervis, New York, last week a thousand infuriated citizens dragged a black brute through the streets and then hung him. He had assaulted a white lady. So the sectional and color line has been wiped out. Let us hope such crimes will stop.

CRIMES AGAINST WOMEN.

(Monopol Antrahsc-Appal)

The regular reader of the daily newspaper must have been impressed with the fact that crimes against women have been committed recently in various parts of the country, and that these crimes have met with summary punishment at the hands of persons not authorized by the law to inflict such penalties. When Negroes have been lynched in the South for rape or murder, there has been a great outcry from the Northern press. But when crimes committed by the Negro, papers like the Inter-Ocean, have ignored the ultimate cause of the lynching
that followed, left the impression that another black man's toil has been added to the list, and have given the entire affair a political coloring. Every time the Southern white lynched a negro ravisher, the cause of the lyncher was exalted as being the husbando: the white man for the negro. Timo and again the Athens-Cochran-Appeal has contended that no such hatred exists, that the general feeling of the whites towards the Negroes is friendly, and that there where is hatred is due to some uncall ed for effort to thrust the Negro into social equality with the white, or to some nameless crimes committed by the Negro against the sanctity of the home. The white man of the South is very sensitive on this subject, and is ready at any time to reap any inversion upon his hearthstone. His home is indeed his castle, and he is ready to defend it with all the fury of a medi­eval knight. Wife murder, virtually unknown among the whites of the North. The editoral columns of the Indianapolis News has kept up a tally on this particular crime, shows that it is almost a daily occurence in the life of the black man.

"A Southerner's" letter touches upon many points of a very great and a very troublesome problem,—the race problem in America. It would be easy for a Northerner to pass criticisms on this expression of our sister's opinions, but it would be more profitable for him to try to uplift himself for a little while in her place and look at things from her stand-point. There is no doubt in our mind that in the War of Se­cession the North was right and the South was wrong in principle. The mass of candid, in­telligent, people at the South God will not have stamp out their desire to get slavery back again and they are loyal to the government. But just think for a moment of the discouraging and almost hopeless outlook before the Southern people at the close of the war. Property gone, fathers, brothers, sons gone, the old ind­ependent system gone, and an utterly undisciplined race of freed men on their hands. Is it strange that the bitterness of those days should linger in the memory of all who lived in them? Is it strange that this proud race of white peo­ple should have revolted against being governed by ignorant negroes? Is it strange that they should be unwilling to be classed with them socially?

There is a profound conviction among the whites of the South that the blacks are an inferior race. We had a conversation a few weeks ago with a Southern man whose father had been a slave holder. He is a class leader in the Methodist church South, an earnest and intelligent man. He said that the Negro race was inferior and always must be. The white race was the ruling race and always must be. He explained the manner of conducting elec­tions at his home. The Negroes were allowed to deposit their ballots for one of their own race if they chose, but the white man was elect­ed. It was not necessary to go through the formality of counting the votes. The white man was elected before the first ballot was de­posited. He made no apologies for this course of procedure, but declared it to be right and proper under the circumstances,—in fact, the only course a self-respecting people could take.

It is not our purpose now to discuss lynch­law, or political methods or social conditions at the South; but there are one or two things which cannot be overlooked which has a bearing on the question before us. In the first place, every man should be rated according to his worth without regard to race, color, or previous condition of servitude. The man who commits a crime should be properly punished no matter who he is. The man who is honest, industrious, and capable should receive recognition for the same. Give every one a chance. There is too much of a disposition, not only at the South, but also in the North, and in the world over, to foreshadow a child to menial positions because of the color of his skin or the mold of his cheek-bones. It is not always the black race which is placed under the social ban. Our ancestors were slaves. The arrogant pride and beastly selfishness which men had to rise to anything better than blacking boots because he is a "nigger" is contemptible, whether found in Georgia or New Jersey.

In the second place we need more sympathy for each other. Let the Caucasian put himself in the Negro's place. How would you look at these matters if your skin were black? Let the North­erner ask himself what it was to him that his name should be Wonderful, while his Negro brother's name should be Wonderful. Let the South­erner imagine the humiliation through which his Southern brother has passed. Look on the other side. The truth will never suffer by it. The brave are generous. General Grant had a profound sympathy for the men who had faced him on the battle-field, there is no sublimier scene in our national his­tory than Abraham Lincoln standing on the field of Gettysburg, his face turned south, "with misle towa d none and charity for all.

L. C. RANDOLP.
THE MENTAL QUALITY OF MUSIC.*
BY JOHN R. FRYER.

A universal language of the soul; an art, so mysteriously in influence and delicate in quality that we can hardly understand it, - a refined instrument capable of playing a study, whose fields are so broad and pleasant that any civilized person can enjoy it in at least some of its many forms, - such is music; or, perhaps we would better say "civilized music," for even the howl of the savage, with its sad and distinctive exhalations, is to the sensitive listener both exhilarating and suggestive. Through the medium of music, the keenest and most refined emotions can be called forth and communicated to others, and the most exquisite and refined feelings can be expressed in a way that neither words, nor pictures, nor actions, can fully convey.

Modern music is only about four hundred years old; it is the youngest of the arts, and at present stands in a correspondingly unfavorable position; for, while it has been brought to the highest perfection, the secret of its power is almost wholly unexplored. But already in Germany, music has been adopted as the national art, as painting was once in Italy, and sculpture in Greece. The names of Beethoven and Mozart are voiced throughout the civilized world in the same breath with those of Phidias and Michael Angelo; and the time is probably not far distant when music will stand revealed as the most influential of all the arts.

When music is wedded with words, it is just as easy to see how it can be a moral or an immoral agent as it is to decide upon the tendency of a picture or a poem; but how can a piece of music be in itself moral or immoral, sublime or degraded, trivial or dignified? Let it be stated as our thesis that the true province of music is to excite the emotions of the hearer by suggestion and not by description. The real secret and magic of music lies in its power of eliciting vague emotions. Because words are too coarse and definite, too narrow and precise, we depend upon this far more subtle agent for that deep sympathy and satisfaction which cannot be expressed by words. And so we love music, but know not why, though surely because it expresses for us emotions which otherwise could not be expressed at all.

In hours of gloom or grief, men nowhere find back freshness to the tired heart when other remedies fail. And often, in its most degraded, trivial or dignified, and at danger to many precious sentiments and ideas, music is almost wholly unexplored. But already in Swedenborgianism, and Comtism and Buddhism, there is a considerable interest now manifest in the perusal of Swedenborg's works, which have been, for a few moments, a picture or a glimpse of the beauty of Christian Science, and the mystical (or non-formal) spirituality of Swedenborg's works. But already in Swedenborgianism, and Comtism and Buddhism, there is a considerable interest now manifest in the perusal of Swedenborg's works, which have been a picture or a glimpse of the beauty of Christian Science, and the mystical (or non-formal) spirituality of Swedenborg's works.

THE NEXT STEP IN CHRISTIANITY.

Judging simply from the facts which are equally accessible to everyone, it seems pretty plain, first, that men will not get on without religion; and second, that there is no religion practically available except Christianity. A few people, it is true, are experimenting with Swedenborgianism, and Comtism and Buddhism, but even those few people, it is true, are not necessarily in the religious sphere. Both methods will fail.

The formal statement of Christian doctrine and the organization of the Christian Church, are always determined by the actual beliefs and practices which possess the most widespread influence. Laws in the religious sphere are analogous to laws in the political sphere; they are but the expression of antecedent habits. What, then, are the present habits of the religious world which will, by and by, find formal expression in their general drift may be seen in two or three striking phenomena. 1. The altogether unprecedented interest now manifest in the perusal of Swedenborg's works. 2. The generally popular appeal to the spiritualism of Swedenborg's works. The tremendous attempt to apply the teachings of Jesus to the problems of conduct. Factories, printing, and all similar aspects of the same direction, might be multiplied indefinitely.

To what do they point? To this: Christianity has passed through the phases of dogmatism, ecclesiasticism, and experimentalism, and is about to show itself in the region of personal experience. The appeal to the spiritualism of Swedenborg's works will become more and more more concern itself with living. But in doing so it will not revise the whole of Swedenborgianism, and Comtism and Buddhism, but will be able to accommodate its teaching to the religious world.

Let us accept the responsibility of striving to cultivate a pure musical taste, and of giving serious attention to the moral influence of the music we teach or bear. Thus we shall find in our art a means to the cultivation of our higher natures, and of refining away all the base and trifling and petty elements of character.

Graduation oration, delivered at the Commencement of Alfred University, June 23, 1892.
passed on from phase to phase, even though the mass of its adherents be left behind us. But in the end it will be added to our portable possess. For this purpose and by this means Jesus will become more and more available. In this way Christianity will be something more than either far easier or far more difficult than it has appeared since the apostolic days; easier, because more intelligible by the unaided mind; and yet more difficult, because more difficult to understand by the heart. One can easily imagine with what divine sympathy and love the Good Shepherd, though pressed with a thousand tremendous flock gatherings in the city sanctuary, may say, "Other sheep I have which are not of this fold;" and how little it is in some minds with his gracious promises that the smaller flocks, remote and forgotten, are left with no one to gather and feed them.

If we would have our American Christianity duly cared for in all its interests, there must be a larger valuation put upon the rural pastorate. While it is the country that saves the city, it is the country church that must save the city church. With all of zeal, and talent, and material resources concentrated in the great towns, and the country church still holding its own, it is not only a practical fact, and one of the most prized and always indispensable features of the rural church and rural pastoral work, that one may write as a real existence. There are some of us, some who are or have been pastored in pastoral labors of forty or fifty years ago with something of the emotion of that poet who begins his song with

"Turn backward, turn backward, O time in thy flight."

It may be that distance lends enchantment to the thought of things that linger for more restful conditions lends over-coloring to what memory thus recalls.

One cannot help wishing that those who pass through the New York or New England village then nestling in its valley and on its adjacent hillsides, not indeed upon the highway, but in some meandering in its comings and goings, and set to work, may, in the proportion of which the railway train seems to take along for the church of the city. And when in the rural scenery seldom equaled and never surpassed in its beauty, the church of the city, it is the country church that must save the city church.

Happily, in the new conditions of Christian activity now being realized, there is an encouraging and encouraging outlook. The rising of the young is one of these. The young life of the country church, called out and set to work, may, in the proportion of numbers, mean more for the country church than for the church of the city. And when in the congregations of these young people, the smaller delegations from the more rural communities meet and mingle on equal terms with those from the city, may, in the proportion of numbers, and must be, interchangeable of inspiration profitably to both. Then, it would be well if home missionary work were carried to the country churches in townships. Much, we believe, is already done in this way. The district missionary must be a messenger of comfort and encouragement, to the declining church, and when such a church, revived and re-invigorated, shall hear, as the church in Philadelphia heard, the message, "Thou hast a little strength, but hast kept my word, and hast not denied my name," and with this also the word of the description, "Notwithstanding, I will set my face against thee, even in thy days, Be it known unto thee, Thy patience, I also will keep thee," a new future for it may be dawning.—Standard.

FAITH AND WORKS

A cantankerous old Presbyterian minister in Scotland made last week, and religious seems to have so much declined in power, and the home of God fallen into neglect. No doubt much of the neglect, or even the fact that men and women are acting upon those communities which are away from the centers, while the religious tendencies in the whole national life, are felt in such communities though ever so much retired and secluded. A more appropriate sign is the decay of the rural pastorate to which we allude and a further cause may be that the desire of the younger ministry to find fields more prominent, and a tendency in religious workers generally, born of that spirit of leisurely movement in its comings and goings, and set to work, may, in the proportion of which the railway train seems to take along for the church of the city. And when in the rural scenery seldom equaled and never surpassed in its beauty, the church of the city, it is the country church that must save the city church.

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their Canadian temperature, serve as a tonic to the human body, and, like a hilly or mountainous region, develop ruggedness and endurance in vegetable and animal forms. The summers, with their heat of Virginia and their days of cloudless sky, ripen in the fertile fields the fruits of the garden, which are native to the warm temperate zone. Ah, our glorious autumnal days, with their delicious mingling of warmth and coolness! What russet colors our landscape and flowers, and fresher green our meadows and brilliant tints on the oak and maple leaves! What a dim veil hangs over landscape and flood. And what a treasure is the harvest in base. And safe from the tempest, in clustered grain-stacks, are blessings more precious than gold!

2. You have possessed from the beginning the most enviable necessaries to other precious sections of our country. Before the highways were built you could travel unhindered from any spot toward all points of the compass, on the clean turf of the prairies, or along the Indian trails. Since that time you have traveled over and over again at right angles to each other on main section lines, unchoked by any serious barriers. Over these you have comfortably ridden for years in your carriages to neighboring towns or distant cities, and hauled your burdens in your wagon from the hill to the mill or the warehouse. This is in pleasing contrast to the sight of the long trains of donkeys or working men and women, climbing the winding paths on the steep slopes of the Pyrenees or the Cordilleras Mountains, and carrying on their backs or shoulders the large bundles of the scanty products of the narrow valleys westward to the market, or the purchased wares from the scattered villages for the home use.

The vicinity of the Great Lakes, the most valuable inland and natural fresh-water way of the world, wonderfully facilitated your removal into this Commonwealth. Fifty years ago, after an enjoyable trip of a few days, the steamboat would, in the early morning, land you with your wife and small children and your household goods, at some convenient point on the western shore of Lake Michigan; and before the setting of the sun you would be at your home, ready to eat as the noon whistle could eat, sometimes the noon meal and almost always the supper, in the shade of a wide-branched oak, which stood close by the little rise of earth where you proposed to erect your log-cabin. Through this mode of communication you may be bully off your feet, as it were, by with some others, effected, exclusively for nearly twenty years, its carrying trade with the business centers of the East. In a single day you could deliver with horse-teams your grain, or your beef and pork, at some steamboat wharf, and return the next day with the money in your pocket received for those products, enhanced in value by the cheapness of the water transportation. The advantages of this connection with near and remote places of traffic have remained to the present day, and the great number of vessels that have furnished to commerce, was laid the original basis of the flourishing cities with lake borders, which form a continuous row, beginning with Sturgeon Bay, embracing Milwaukee, and culminating in Chicago, that nineteenth century marvel of the world. Looking away from the margin of our unsalted sea, as gems of rubies and diamonds deck the border of a kingly robe.

The railroad lines, which traverse your region, and which have multiplied, many fold, your opportunities, open the unlimited possibilities of your property, have immensely outdistanced the old means of conveyance, though not entirely dis-
**MISSIONS.**

Bro. Horace Stillman reports 13 weeks of labor with the First and Second Western churches, R. I., 30 sermons and addresses, and congregations from 10 to 50.

There will be unusual delay in reporting the money that has come into the missionary treasury through the Corresponding Secretary; but this is not at all the fault of our Treasurer.

Bro. Madison Harry reports 26 sermons at 4 preaching places in Kansas; congregations from 10 to 75; 60 visits, and the distribution of about 400 pages of tracts and 15 papers.

Bro. O. U. Whitford reports preaching, during the quarter, at Milton, Milton Junction, Rock River, Otter Creek, Marquette, and Pleasant Valley, in Wisconsin; at Welton and Garwin, Iowa; and at Trenton and Dodge Centre, Minnesota. Twenty-four sermons and addresses; congregations from 10 to 200; 10 prayer-meetings; 60 visits; the distribution of 750 pages of tracts, and 3 additions by baptism.

Not the least important thing about the great Christian Endeavor Society, and its organ, the _Golden Rule_, is their loyalty to the cause of foreign missions. The Baptist young people at Troy recently pledged their support to the plan of sending out 100 new missionaries and raising $1,000,000. We trust that our own young people will more and more see that among the things essential to a complete Christian and to a complete Christian Endeavor is zeal for the conversion of the world to Christ.

MEMBERS of the Christian Endeavor Societies of the First Hopkinton and Pawcatuck churches, who attended the great Convention in New York, recently, gave a most excellent report of the Convention in the First Hopkinton meeting-house, Ashaway, R. I. The exercises were marked by system, thoroughness, intellectual appreciation, and spirituality; and afforded the congregational satisfaction. Visitors were present from Westerly, Potter Hill, Niantic, Hopkinton, and Clarke Falls. If our Conference, Society Anniversaries, and Associations could be reported to the churches in a similar methodical and comprehensive way, their usefulness to the denomination would be increased several fold.

FROM E. H. SOWELL.

In making this report there is nothing of special importance to note respecting the work in Iowa.

We have been prevented from holding service on several Sabbaths during the quarter by storms, but when the weather has been favorable our congregation at Garwin has been larger than for some time past. Some of our Society here who have been irregular in attending church have taken a new interest in religious worship; this is encouraging. During the quarter we greatly enjoyed a visit from Bro. O. U. Whitford, who spent a part of two weeks with us, visiting among our people and preaching twice. We were very much encouraged by his preaching, counsel and words of cheer. The second Sabbath in June I spent at Trenton, Minn., as delegate to the Semi-annual Meeting, and the last Sabbath in the quarter was spent at our Association at Milton, Wis.

For the quarter I report 11 sermons, 11 prayer-meetings, 56 visits, 172 pages of tracts distributed. Traveling expenses chargeable to your Board is $11. My earnest prayer is for more consecration of myself and all I possess to Christ and his Church during the quarter.

**FROM J. S. POWERS.**

We have been sorely pressed in this country with cyclones, floods and wash-outs to such an extent that I failed, in the months of April and May, to reach any of my appointments at any distance from home, and since then have received letters from all requesting me to postpone my meetings until they could catch up with their work. Such is the condition of North Texas and Indian Territory. But Southern Texas is ruined by droughts. I have in the meantime been preaching wherever opportunity offered in reach by horse-back, distributing tracts and papers and engaging the people in religious conversation. I can report only one convert from Creed to Christ this quarter, a Dr. Brown, of Ardmore, I. T., a Christian minister of considerable ability. The battle was a long and hard one, but at last he said truth was too hard for him and he was compelled to yield, and yesterday keeps holy God's holy day. But he surrendered reluctantly, forcing me to discuss by letter and in person every text and stronghold of lawism. As far as I have been able to ascertain he is a man of good standing and influence. I pray God may be a blessing to us and to him.

I received a very encouraging letter from Bro. Quillen a few days since. The prospects are that we will have several additions there at my next visit which will be in a few days. I am sorry to say I am too poor this year to get to Conference, but my heart will be with you all. Tell the brethren at Conference I send a special request for prayer for myself and work that I may have grace and wisdom for my Master's service. May God, our Saviour, give you all a pleasant and profitable time is my prayer.

**FROM J. L. HUFFMAN.**

At the beginning of the quarter I was at Jackson Centre, Ohio, where I remained ten days. Held fifteen meetings. We had a good work in the Church, and twelve were added to the membership.

I next returned to Portville, N. Y. Here I preached twenty-eight times, in addition to meetings held before going to Farina, Ill. The Portville church has been greatly benefited, and thirty-nine have been added to its membership.

I held twenty-three meetings with the West Genesee Church. This church has become very weak, with but few members left. We had a good meeting, a number of conversions and two additions to the church by baptism.

At Richburg I held an interesting and profitable meeting; 411 times preached, thirty-four times. The church was revived, and the difficulties settled by which certain persons were restored to the church membership. Five were baptized and joined the church, and a Y. P. S. C. E. was organized with twenty-five active members.

During the quarter I attended the Quarterly meeting at Hebron, Pa., preached at Hebron Centre, Shingle House, Corps, on Deer Creek, and at Bedford school-house. I also attended the session of the Western Association at Little Genesee, and continued meetings after the Association. Preached eight times, had a good meeting and a number of conversions. They were expecting to have baptism the last Sabbath in June. The result I have not yet heard. Twenty-nine have been baptized and added to the Adventist Church during the quarter, as the result of the meetings held with them the previous quarter.

This ends the labors of the Conference year, which have been attended by the blessing of our heavenly Father, for which we give thanks. Have preached 411 times, made 522 visits and calls, have organized five Y. P. S. C. E., and two Sabbath-schools. One hundred and forty-six have been added to the churches where I have held meetings, one hundred and twenty-three by baptism.

P. S. Since writing the above I learn that twelve have been added to the Little Genesee Church by baptism.

**FROM D. K. DAVIS.**

The regular exploitation of the church, embracing the Bible-school and Young People's Prayer-meeting, have had a fair attendance, with the usual interest. We need, and some are praying for, a revival. Our heavenly Father has blessed us with an abundance of rain this spring so that the prospect for crops is very encouraging. We are glad to report that a strong interest in missions exists against South Dakota is due to ignorance in regard to the facts. If those seeking homes where land is cheap and soil rich will come and see for themselves, we are sure they will settle with us. What we are especially anxious about is that they shall secure homes before the price of land is too high. There are still a few quarter sections, not far from the church, held at ten dollars per acre. One can be bought for less if taken soon. We hope to be remembered in prayer, not only the members of the Board only, but by all the dear brethren and sisters, that, as a church we may be not only the faithful spokesmen of Sabbath truth, but that we may be recognized as a power in this community for the salvation of the unconverted.

**STEVE, South Dakota.**

BEHOLD THE LAMB OF GOD!

Behold him when he was baptized, and the heavens were open and the Spirit descended, and God, the Father, spake and said, "This is my beloved Son in whom I am well pleased!" Behold the Lamb of God as he is led of the Spirit into the wilderness of temptation! Behold him all night in prayer! Behold him the morning in the wilderness of temptation! Behold him nailed to the cross! Behold him going without the camp, bearing our infirmities and sicknesses! Behold him upon the cross, and buried! Behold him on the third day rising! Behold him going to heaven in victory! Behold his power and wisdom for us! Behold him at the tomb of Lazarus when death fled and the dead came forth in the power of life! Behold him in the garden praying with his face upon the ground, and sweating as it were great drops of blood! Behold the crown of thorns upon his brow! Behold him going without the gate, bearing his cross! Behold him in the garden of Gethsemane! Behold him as he rose from the dead! Behold him as he walks with two of his disciples and opens unto them the Scriptures! Behold him as he ascends up to heaven! Oh, may we all have a well-grounded hope in him, that we may be prepared to meet him when he comes in his own due time without sin unto salvation, to all that love him! "Behold, he cometh with clouds; and every eye shall see him, and all kindreds of the earth shall be convinced of him. Even so, Amen."
**WOMAN'S WORK.**

**SERVE GOD AND BE CHEERFUL.**

"Serve God and be cheerful," self-balanced. Whether fortune smiles sweetly or frowns, do not let the Pleasure of the God in whom I carry the sceptre and crown.

"Serve God and be cheerful." Make brighter the light that shines on your path. The race of the daily soul blessing Profane not with gross and with doubt.

"Serve God and be cheerful." God's soul is untinged with the soil of this world, Do right and do good. Make the best Of the gifts and the work put before you. And to God, without fail, the best.

**PROFESSOR WHITING made some fine points**

in what is reported as an interesting address given at the annual meeting of the Baptist women, in their missionary gathering. "Her first message was to the mothers and home workers. When the early influence of home and church has been right all else comes easy, and the girls will almost spontaneously seek the place where they can do the most good. But too often the parents are unwilling to give up their children. They are like the pastor who, after making an earnest appeal to the workers, asked if there was any in the congregation who would go, and was confounded by the rising of his own daughter. He stammered out, 'My dear, I did go, and not mean some forty or fifty of the Wellesley students earnest appeal had become foreign missionaries, but this would have been much larger if many more of the girls who had been shown over all the homes, the chief said, 'It is the Book which has done all this for you. Why have we not had the Book?' Miss Whiting traced the links in the chain which had given us the Book, and made very impressive our obligation to pass it on to others.

**DR. WAIT, who now has charge of the Shanghai Holiday Box, reports, on June 27th, that the boxes are packed and essentially ready for shipment when the time comes next fall. They are insured for the summer. The response has been very generous, and as a result several things are listed in the Record Supplement called for. Will those of you who may not have fully realized that the box closing was back in June, the 10th, and who have hitherto been sending later, even up to Conference time, please send a note out," that nothing more for this year's work in this line can now be recoiled. Dr. Wait and Mrs. Babcock will both be out of town; the time for sending is both up and past. Will those of you who did notice that this year's arrangement called for the closing of the box by June 10th, who have not corrected that such a change of time had been made, both in the early call for Christmas gifts and because of the early arrival of them, please note the fact that the giving is reported as generous, and also notice that the shipping is not to be done now, but as the date approaches.**

Having a committee-woman up and dressed for her work, the question of meeting her in the matter requires simply this, that if June must needs be the time with her for closing the box, that the rest of us be likewise up and dressed at an earlier hour to meet the packages for the work, though done so early, is like those of preceding years, well done. Next year's plans will speak for themselves in due season. The one stipulation which Dr. Wait made in accepting the charge of the box was that she be allowed to do her work by June 10th. Good reasons therefor lay back of her request.

**THE WOMAN'S HOUR of the North-Western Association, to be held by provision of the programme on Friday afternoon, was postponed until Sunday at 4 P.M. Mrs Harriet Clark, Secretary, had charge of the hour. Though coming close upon Mrs Davignon's report of the Association when many were weary, the listening was given with evident pleasure—such is the testimony of one who watched the passage of this hour with a jealous eye. Heavy clouds had been gathering, interest was subsiding, the day, but the impress of the spirit of the hour was unlike the tendency of the cloudy, dark day towards depressiveness. One knew of a surety that the people felt real interest in the cause common to us all, and also in the development of its interests through the special channel then particularly presented. The music, arranged for by Mrs. Nettie Burdick, was the anthem, "The Lord is my Shepherd;" a quartette, "I Wonder if there is Room for Me!" beautiful in itself, and well rendered. The chairman, Mr. Williams, officiating, "Two Courts A Week." The papers presented were written by Mrs. J. W. Morton, North Loopy, Neb.; Mrs. D. H. Davis, now at Alfred Centre, N. Y., and Mrs. C. M. Bliss, Milton, Mrs. Dennett read Mrs. Morton's paper. Mrs. Ingham read the paper sent by Mrs. Davis. Following the reading of these papers Mr. Clark called upon various speakers to address associations to speak of the condition of the work in their several associations, either as presented at the recent gatherings of those bodies, or as they might be permitted to speak, of the future prospects of the same. The paper closed with a full and honest exposition of the work. The exact wording has slipped us, but its thought is found in this—an interest in the Woman's hour as a work amongst our people done later version.

**AMERICAN ADORATION FOR EUROPE.**

(George William Curran, in Harper's)

We have long deferred to Europe in many ways, and our satirists and critics have scourged mercilessly what they branded as our servility. True, we are not as yet with a sufficient sense, O repressor American, that you must prattle of the Rhine. Is the—the—the—Philadelphia or Albany or Wiltshire as significant that you cannot forget a crumbling Colos­seum or ruined Parthenon? Are not two millions of a capital interest cleaning in New York enough, that the streets of Berlin or Glasgow must be thrown in our faces? The Campaign, the Society, the Church, the School, the Patriotism, speaking with firm set lips, and so the nightingales of the boards reproves us for scorning our own children whom Europe has not yet crowded with laurel.

But may not something be said for Europe? Although it is a country no longer young, it is so astoundingly wise that its approval is worthless? Because we are the child of the morning, with a boundless estate of the future, do we know anything so much as the right and wisely that we justly laugh at an older wisdom? Is it weakness that stirs desire in the heart of the young painter of the prairies to see the statues of Raphael, of Titian, or Correggio? Is it servility that draws the American sculptor to study marvels of marble and Phidias? Is it vanity that sends the architect to the schools of Paris, the physician to Germany, the artist to the counsels of that seat ofジャンル gf glorious tradition art to the Philadelphia exhibition? Is it the shallow love of an echo that will not let the scholar rest his brow upon the masterpieces? The art, the great buildings, the masterpieces of human lore, and the great libraries, their workshops? Is it slavishness or loyalty of the soul that makes the Englishman and Shakespeare, of Burns and Scott, enchanted ground to the native of a continent which only, because it is of recent civilization, is not yet known?

Would not our melodious monitor agree that it is because other and smaller countries are so sincerely devoted to the maintenance of lyric art, so versed in it, so educated by taste and long training and experience, that their opinion is the opinion of knowledge, and therefore that as they hold, so we must hold, and the verdict of the best experience and training does not signify? Would not and shall not the word of Livius commended to the botanist as a certain word of many an excellent American college could not secure? When the audiences that made the great events of, God bless them, the March of Minor­stein, salute Paderewski, may we not listen with just preposition? It is a familiar phrase of the Celtic Scholar: "Tell me a Latin, and I can learn German, and so on.

Sir Hubert Stanley is praise indeed, says our later version.

"Is the case fully stated when it is said that we applaud because Europe applauds? Is it not rather because we find that Europe justly applauded? Its applause properly bespeaks our attention; but, in fact, our applause does not follow ex officio, like Diggory's laugh the Squire's familiar jest, it follows our own percep­tion of desert—a perception simply quickened and guided by larger experience."

**CHRIST lays hold of the very foundations of our democracies and the topmost stratum, taking with him all men, women, and children—poor, feeble, homeless, all, and with them, Mounten rests, caught within the circle of his sovereignty and the hopefulness of his beneficent men of every grade and quality.**

**The Beatitudes in the Apocalypse are for all overcomers. Heaven's rewards and crowns lie beyond battle-plates. Spiritual life always needs the greater strengths, our new conditions for ad­verse circumstances. We grow best under weights. We find our richest blessings in the burdens we dare to take up.**
RELIGION is, primarily, a state of heart. But this state of heart finds expression in some subtle form of social unity with all the intensity of his great Father-heart; but the world knew little of that love until God revealed it in his wondrous plan of sal­vation. He "so loved the world that he gave his only begotten Son that whoever believeth on him should not perish, but have everlasting life." The apostle John directs attention to the display of that love when he says: "Behold, what manner of love..." The substance of the divine love is thus hidden in the bosom of God, and its expression is what he does for those who have his heart. In no man's religious life is, primarily, subjective; it is a temperament, a state of heart. But what a man finds expression in what he does, for "out of the abundance of the heart the mouth speaketh." "As a man thinketh in his heart so is he." While, therefore, it is of greater importance that men live right, that they keep God's commandments in outward form, that they "deal justly, love mercy, and walk humbly," the place to find all these true manifestations of the perfected life is in a pure heart.

The Homestead Affair

BY O. STRAYER

The "Carnegie Works," as they are commonly called—although the legal title is "The Carnegie Steel Company,"—are situated at Homestead, Allegheny county, Penn., and are the leading "works" of the kind in the United States. Indeed, there are two similar plants in the whole country, one at Bethlehem, Penn., and the other at Joliet, Ill. They represent a capital of $255,000,000, and give employment in round numbers to some 40,000 men. They are at present chiefly engaged in the manufacture of "structural" steel and armor plate, having as a branch of their business the Exposition and the United States Government.

The creator and ruling spirit of them, as well as the controlling stockholder in them, is Andrew Carnegie, the well-known millionaire, philanthropist, and, last but not least, author of the somewhat noteworthy book, "Triumphant Democracy." Frick is H. A. Morgan's, and Frick, formerly an independent operator of note, and largely the creator and conservor of the great Connellsville coke industry. Like most successful Americans Mr. Carnegie has worked his way up from a boyhood of poverty to his present enviable position, and has, when life has passed the half way mark, not only shown himself worthy to "stand before kings," but, what is more to the purpose, has manifestly endowed the people, and the benefit of the people, and, in the liberal manner of an overcrowded life, written that which has given him foremost rank among the "literary millionaires." Mr. Carnegie has announced his intention of giving away his large accumulations during his life, holding, substantially, that it is his duty to give away a million to the world.

Mr. Frick is not what is commonly known as a "popular" man, although one of our popular writers has said that when he reads him very favorably in one of his books—under a fictitious name, of course.

Three years ago Mr. Carnegie, who is nothing if not a political economist, who never forgets that he was once a poor boy himself, and whose constant aim has been to bring about a co-operative relation between employer and employee, proposed to his army of employees a "sliding scale" of wages by means of which the employees could participate in the fortunes of the firm. This "sliding scale" worked after this manner—as the price of steel advanced the wages advanced, as the price declined their earnings declined in proportion.

But while there was no limit to an advance of wages when the cost per ton at which the decline stopped. This was known as the minimum, and the figure on which it was based was to be the minimum on billets. This method was manifestly to the advantage of the employees. At this rate the skilled workman could earn wages comparable to that of an attorney, a successful lawyer, doctor or clergyman was beggared in the extreme. Sixty to ninety dollars a week were not an uncommon wage, and even one hundred and fifty were possible. Compared with the three dollars a week earned by the Southern cotton picker, this did reasonably well.

Subsequently, the company put in costly machinery which enabled the workmen to do the work of three men, and at the expiration of three years (June, 1892), for which the scale was adopted, asked the workmen to consent to a reduction of the "minimum" to $22 per ton, claiming that under the improved conditions, better wages could be earned at $22 than formerly at $35. When the workmen refused, the Carnegie Steel Company offered to let the workmen have possession of the town if they would give up control of the town. An "Advisory Committee" of fifty members of the "Amalgamated Association of Iron and Steel Workers" assumed control of the town. This being likewise refused, the Company "shut down" the works.

Immediately the company put a force of soldiers in control of the town. The workmen were forced to take possession of the town, all the railroad, the electric light plant, the river, the lawyers' offices, the streets, and the post office. Guards were stationed at every approach, and no one was allowed to enter the place who could not give an oath of allegiance to the Union. Mr. Carnegie could not have approached his own mill had he desired to do so. I question whether even in the strictest sense of the word Pres­ident Harrison could have done so. South Car­olina was never in a clearer state of rebellion than were these people. The new condition of an American town was in the hands of an anarchist mob. It was Charleston without the poor apol­lites, and the hereditary nobility of the old South was Harper's Fer­ry with John Brown left out.

After enduring this state of things all too long, Mr. Carnegie, sensing what was about to happen, sent to the Sheriff of Allegheny county for protection. Sheriff McCleary—who is in no degree a small, timid, or vacillating sort of a good, law-abiding, order, in every way worthy of his position as chief executive of the fifth county in point of wealth and popula­tion in the United States—visited Homestead...
and had a conference with the "Advisory Committee." The committee suggested that they be allowed to appoint deputies from their own number. The police had been told that, because of their proposition being very poorly declines, the sheriff sent up a detachment of such deputies as were at his command. The troops of the militia, State, and national troops were. The want of support was all that. The sheriff was compelled to manage affairs, for the work for the Bro. and Sister Randolph have done in China, and earnestly desire their continued interest in the cause of China missions, even as we shall pray for their usefulness wherever the Lord shall call them to labor.

Voted that we approve of the plan suggested by Bro. D. H. Davis, that he should return to China this fall, and that his wife remain in America another year.

Voted that Dr. John G. Swinney be authorized to procure medicines needed at the medical mission in China.

ORDINATION.
A council called by the Friendship Seventh-Day Baptist Church at Nile, N. Y., met July 20, 1892, for the ordination of B. H. Kelly to the ministry. Meeting called to order by the church clerk, L. H. Kenyon. Opening prayer by J. Kenyon. G. W. Burdick was elected chairman and T. B. Williams, pro tem, was chairman of the examination. After about two hours of examination the council expressed its satisfaction by vote and proceeded without the usual ordination sermon. Charge to the candidate was given by T. B. Williams, following by the laying on of hands and consecration prayer by J. Kenyon.

A charge to the church was given by G. W. Burdick. The right hand of fellowship was given by A. A. Place, then followed a general hand-shaking of the audience with the candidate. Benediction was pronounced by the candidate.

All passed off very pleasantly, and it was remarked by many that Bro. Kelly stood the questioning well. After his giving some religious experience and feeling in respect to the call to the ministry, the questions were confined quite closely to the fundamental doctrines of our faith, but came short of getting through all that are held as fundamental and essential; and so far as we know, all agreed that the examination was sufficiently thorough and that the candidate could tell a number of things that we might wish to hear in the council. Thus has the church formally sealed what is believed by all to be a divine call to go forth and preach salvation to lost men. But there is something in the devotion of a consecrated pastor and people that goes far deeper than form, and means perfect peace with God, and practical piety among men.

M. G. Stillman, Sec.
**THE SABBATH RECORDER.**

**Vol. XLVIII, No. 30.**

**The Work of the Society of "The King's Daughters."**

*By Miss Jean Dunn.*

Only a tiny silver cross with three little letters thereon; but already I hear you saying, Why, this is insignificant, what is the use of such trifles? Five hundred or more little crosses of the same kind are used by the Church of Christ in a quarter of a century! Why, this is insignificant? Nay, truly it is not.

It is the little things that make the great things. When Paul thrice asked him to take away the thorns of his flesh, he was told, "It is thine, and is given thee to bear." This is the meaning of the motto of the Society of "The King's Daughters." That which is thine, and is given thee to bear, is the motto of this happy company of women, who are still the leaders of the church organIzation for us to take the Daughters. Whatever work right around and about them seems most in need of being done, they choose as their particular mission. Thus each individual is brought to see the need of this work and the many little things which have to be done in order to fill the needs of others.

To the friends of the Daughters, the motto is "A Magic little letters, I. H. N., enscribed thereon, but it ought to be dear to us as our honor or good character. It is his promise, "If we sustain the being done daily for the salvation of one soul, the Lord shall guide thee to the path of true light and knowledge."

When Paul thrice asked him to take away his physical infirmity the answer came, "My grace is sufficient for thee, for my strength is made perfect in weakness." When Paul constantly realized his weakness, God could impart to him in a great measure his own unlimited power. So we, in honor to honor Christ by our lives, must depend entirely and alone upon the fountain of strength.

If Paul could do this, so can we. For as many as are led by the spirit of God (no man-made promises) they are the sons of God.

"For we have not received the spirit of bondage again to fear, but we have received the spirit of adoption whereby we cry Abba, Father." We are free men and women, boys and girls in Christ Jesus, we have no man-made chains to bind that freedom. The promise is the nail imbedded to God's plan of salvation and holy living the less we depend upon the only true source for them. If we do not love the Lord Jesus Christ enough to serve him faithfully, no pledges will make us order an acceptable service. For one of our reasons of Christianity is not what God requires of us, neither is it pleasing to him. "And thou shalt love the Lord thy God with all thine heart, and with all thy might." God's Word tells us, "The Lord will give strength to his people," and, "Trust ye in the Lord forever (no man-made pledges mind you), for in the Lord Jehovah is everlasting strength."

When Paul thrice asked him to take away his physical infirmity the answer came, "My grace is sufficient for thee, for my strength is made perfect in weakness." When Paul constantly realized his weakness, God could impart to him in a great measure his own unlimited power. So we, in honor to honor Christ by our lives, must depend entirely and alone upon the fountain of strength.

You may say, "If you can take the church covenant why not this?" Aside from being almost entirely different in nature, the church is an institution ordained by God, this man originating.

If we as Christian Endeavorers do not put the personal organization of the church, its pledge is largely for our own spiritual growth which lies in our tireless hands; to smooth the pillows for the poor throbbing heart of the King's Cross, and is issued from the Central Council. Any club of ten or more constitute a Circle. This Circle chooses its own name, its motto, and its work. Herein lies one secret of the vast amount of good which has been and is being done daily and hourly by the King's Daughters. Whatever work right around and about them seems most in need of being done, they choose as their particular mission. Thus each individual is brought to see that "the duty which lies nearest" is the duty which should demand her attention at once. Each member of the Circle thus becomes a missionary in the truest sense of the word; and she must so consider herself if she be a true daughter of the King. Her mission is to minister to the needs of others in any and every way possible; to lift the weight from the tired hands; to smooth the pillows for the poor throbbing head; to wait through the days of the invalid with reading or music; and hundreds of other little things which the loving heart and the willing hand ever finds to do.

Little things, you may say. Yes, for so they seem oftentimes to the doer. But ought we to call that word or deed which brings some of the sunlight of heaven down into a sad human heart, a little thing? We make sad mistakes oftentimes by forgetting those words of Christ: "He that is faithful in that which is least, is faithful also in much." The daughter of the King is never at a loss to find this sort of personal work. Besides this, the members of her Circle usually choose some work in which they may unite. The choice of work is unlimited; the purpose is the building up of humanity.

The following are some of the lines of work: the establishment of kinder-gartens, kitchens, gardens, dispensaries, etc.; the support of homes for the poor, the aged, and the orphans; all sorts of work for hospitals, such as furnishing homes, making beds, training of nurses, keeping the wards supplied with flowers, giving of reading matter, etc.; in the cities, mission work of various kinds; tenement-house...
work, furnishing of warm lunches in pleasant rooms to the tireless shop-girl and cash-girl for a trifling sum; maintenance of reading-rooms for the poorer classes; and many, many other things which I cannot take time to mention here.

The educational plan carried out in the "School and College Extension" movement is just now receiving considerable attention. Many among the highly educated of the "Daughters," have offered their services as teachers, to any other member of the Order; the lessons to be carried on personally or by correspondence. As this is strictly a private, personal work, many sensitive ones who have longed for an education they had never hoped to gain, have gladly taken advantage of these generous offers and already begun their work.

I have already spoken of the maintenance of homes for orphans. Some Circles take one of these little ones to care for at their own homes. One Circle sent for "a dear little thing with black curly hair, and black eyes." They were somewhat surprised when it came to them to find that, in addition to the dark hair and eyes, it possessed a black skin also. But they kept it and cared for it till it passed on to the land "where all souls are white." The work is not confined to young women. There are circles of aged women and middle aged. One old lady of eighty years made, with her own hands, quilts for sixty of the self-sacrifice "Sons," eightv years made, with her own hands, quilts for sixty of the self-sacrifice "Sons,"

We heard lately of one little girl who had a life so noble. Her mother, going out to see them again, had asked her if she had a King's Daughter out here, to come and see the poor little girls. "Oh, yes, mother," said she; "I do have a King's Daughter."]

"We are here to care for these little ones to care for their homes for orphans."

Not for the poorer rooms to the tired shop-girl.

"The disease was of such long standing."


"Of good things do to by and by.

"For whatever men say in their blindness, And of spite of the fancies of youth,"

"What can we do to reach other burdened hearts? Human hearts sometimes seem very hard to reach."

"Duty then becomes a beautiful thing. The mountains before us melt suddenly away; for, oh, what is there to do, in His dear name! Life becomes worth the living, if for nothing more than to give the "cup of cold water," to the parched tongue."

"Jesus, in Thy name we glory! Name of every name the best!"

"In His name" and homes shall brighten,

"Eyes forgot they used to weep, As when the maiden, been as Jared."

"Who lie in darkenes deep!"

"Sons and daughters of the beloved Church, We will now send all waters;

"To his feet fresh trophies bring; Grace and strength are ours to claim, While we labor in His dear name."
when I, Holt Ghost. "Would, they pray for boldness with the affirmation of their testimony by healing and by signs and a in his name. D. 26-36, by whose permission, though convinced of his ated." 1 fifth tetrarch of Galilee (Luke 23: 11), thorship. v.28. In reality the things predicted in the derstood to be almost wholly Messianic, referring to Psalm 45: 7. This we here two verses of fer the generally received opinion, and this declaratlOn of fear. John 12: 24. The second Psalms for the time being be conscious of it, but results 39: 9, 9. Filial and reverential. Heb. 1: 2, 28. 6. Name of God. Psa. 5: 4; 7: 8. 7. Un holy fear a characteristic of the wicked. Rev. 21: 8; John 3: 22; Prov. 36: 1. 1. Sometimes the fear of man, or fear of chil ren is seen in the Sabbath-school when the teacher fears to talk or question about the spiritual things contained in the lesson. — Probably much quibbling will be had in this lesson over the "unlearned and ignorant man," whether they could read and write, or whether all they said was an inspired utterance. Then the "notable miracle" will suggest the question of miracle and some contentious member will air himself on that question: — Coming to the next lesson, the half hour for study will be spent on the age of the heaved man, and the question whether or not the expres sion "holy child Jesus" proves that Jesus was not God manifest in the flesh. — Now all this may be a part of the study, and helpful in getting facts that lead up to the spiritual or "Leading Thought." But it must be considered (by way of reverence) too often prevents teacher and scholar from finding the core of the lesson. — Tuning from this thought, the question has been asked, What is the essence of teaching? Some say that it is "causing another to know." Another says, "It is causing another to believe." "To teach a lesson" must mean more than to give knowledge and skill, ought to fill the mind and shape the conduct. This intimates that teaching is also training. Very well, the work essential is to teach and train, to bring the scholar to something he did not before have and help him to make a good use of it. Unless one can in some degree train he can not teach. That is a most successful teacher who can direct, control, and shape the feelings, thoughts, words, and ways of his scholars or children. He may not for the time be conscious of it, but results in time may show it, to be the work he did. Surely a teacher occupies an important position, accepts a sacred office. 

Reduced Fare to Conference. Arrangements for rates to Conference have been com pleted for all tickets at one fare for the round trip. Delegates will ask for excursion tickets, at point of starting, to Kansas City and return. All such tickets will be on the regular fare and, as far as possible, by the Erie line from points in the East to Chicago. Other roads in the East and South will sell at the "Reduced Fare," and, if possible, at the same price. These tickets can be bought at all post offices, and will be placed at other offices if special arrangements are made for it. Passengers need not go to Kansas City, but their tickets will be honored at St. Joseph. From there tickets will be issued at the round trip ticket at one fare; and these tickets will be provided in Chicago. Tickets will be good from Aug. 27th to Sept. 15th.

Our party will leave Chicago August 23d at 6 P.M., via Atchison, Topeka, & Santa Fe R. R., and arrive at Fort Scott the 27th, at about 11 A. M. Dearborn Station is the Santa Fe Depot. First class coaches and free reclining-chair cars will be provided, and fare to Fort Scott. No Nashville without change. A special train will be provided for our party if the number going will justify it. Sleeping cars at usual rates.

Persons who expect to attend should give notice, either direct or through their pastor, as soon as possi ble, to Rev. J. Ordway, 300 West Main St., Chicago, so that they may be provided with exchanging tick ets, and so that the necessary arrangements may be made with the pastor. In the case of the number of persons which will probably go from his society, on or before the 1st of August.

New York.

Hartville and Hornellsville.—The religious interests of these places continue good, and the prospects are somewhat encouraging. At Hornellsville, last Sabbath, one was baptized and six are awaiting baptism at Hartsville.

Iowa.

Welton.—Our prospect for crops is a little discouraging on account of the continuous wet weather. The majority of farmers will have paying crops. A few farms, where the land is low and level, will yield less than a half crop, many farmers producing their hay in the soil, by reason of the heavy rains, is so hard that the potato crop will be light. We have enjoyed two weeks of tolerably dry weather, and farmers have improved in making hay, harvesting fall wheat, rice, etc. The corn stands for barley, large quantities of which is produced by the Ger mans for the market. Americans, Prohibitionists especially, do not raise barley for the market. (?) —Our outlook spiritually is brighter, owing first to the earnest, aggressive movements of Bro. J. H. McInnes, who resides at Hartsville in the spring from Alfred Centre, to spend the summer; sec ond, to the recent visit and labors of the "Student Evangelists," of Morgan Park. Their live, practical sermons could not fail to impress the most casual listener. Backsliders were re called to their duties; the cause was encouraged. One very worldly man remarked that he never saw so consecrated a lot of men as they seemed to be. They literally take a town; not by guish and storm, as some may suppose, but they place the leave in the lump by personal contact, and the Lord sees it to work. Nothing will create an interest in a movement of this kind, and be so successful in getting people to attend, as an visit and an invitation from the workers. We believe the Lord of the harvest is with them, and so may he continue to do, is our prayer.

July 30, 1892.

South Dakota.

Smith.—Although the states of the North Western Association do not show that there is a church in existence at this place, it is a fact, nevertheless. Our pastor and wife were sent as delegates to the Association, but owing to floods did not reach there until very late. Our church is in a flourishing condition, the meet ings being well attended. The outlook is bright. Situated in one of the finest farming sections of the West, with the price of land rapidly ad vancing, and with the prospect of a bountiful harvest in the near future, we feel that we are
THE SABBATH RECORDER.

WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., July 23, 1892.

The wheelmen of the country convened here this week. This city has been styled the “bi-cycle capital of the world.” Hundreds of clean, wide, shaded asphalt streets, running around lovely parks and magnificent public buildings. The home cyclists, both male and female, are numbered by the thousands.

Mrs. Belva Lockwood, who has been nominated for the Presidency, was the first woman to mount a tricycle here, and much gazing and comment her first appearance caused. Now the wheelwomen are daily visible on all hands, and bodies of them, escorted by wheelmen, are a common sight in the evening. The names of those who inhabit on Anacostia Island in the Potomac, lying opposite Georgetown and just below the bridge which leads to Arlington.

The eight-seats, brought here by many conventions, of course visited the public buildings, Mount Vernon, Arlington, Soldiers’ Home, and the forts and neighboring battlefields. These later will attract large numbers of the one hundred thousand people expected at the Grand Army reunion. Thousands of old soldiers will revisit near-by historic fields in the two Virginas, Maryland, and Pennsylvania, from Bull Run to Antietam, and to Gettysburg. Every visitor is shown the metal star that marks the spot in the floor of the depot where Garfield fell, shot by the insane Guiteau, and the old theatre building where Booth attacked Lincoln, and the humble house opposite where he died, and also the house of the Surratts, where the guilty fools met and conspired, and the old Van Ness mansion, in the wine cellar of which they at first planned to secrete Lincoln as a hostage.

One of the original farmers who reluctantly donated the General Government half of the land on which the city stands, Burns by name, a sturdy cholerie Scotchman, who opposed the favorite plan of Washington to locate the capital here, and who monopolizes with Gen. Lee, of the Revolution, the distinction of having executed the mischievous and unlawful expulsion, had an only daughter courted by many and finally married to a handsome New York Congressman of Dutch descent, Van Ness by name. For them was built a large mansion near the White House, thanks to the P. O. taxe, and enclosed with ample grounds by a large wall, with gates and gate-keeper’s lodge, and driveways. It yet stands amid century-old trees, though in partial ruin. The rude little cottage of the old man Burns, preserved by his daughter after his death, occupies one corner of the grounds. After her husband’s death gaiety was banished from the mansion, and the names of Burns and Van Ness came to an end and the property descended to remote heirs. The city grew away from it, and little by little it fell fast from consideration to its present decay. It has been a beer garden, a gambling resort, a florist’s establishment, and now it is to be made the headquarters of a garbage contractor. Strange that this fine old place, almost within a stone’s throw of the President’s mansion, should descend to such base uses while the splendid new city grows away from it in all directions, as if to be revenged on the carp­ ing and selfish opposition of the hard-headed old Scotchman.

The Octagon, another old structure near the White House that has fallen into neglect. Originally it was a splendid eight-sided mansion.

It is said that Madison occupied it awhile during his Presidency. Afterward it was said to be haunted, and many are the stories told in circles high and low, of mysterious bell-ringing, footsteps, and midnight revelries of unseen tenants. For years it has stood a role of misfortunes, and now in decay. But the growth of the city will soon destroy it and all memory of it and of its old time companions.

WHAT IS CHRISTIAN ENDOW? 

“The first Christian Endeavor Society like most movements in the church of modern days, had a very humble origin,” says Rev. Francis C. Clark, of the June Review. “No council of church fathers decreed it. No ecclesiastical assembly declared that it was good. It sprang into being in a form and for a time for such as the disappointed, cultivated man, or woman whom we enjoy meeting, and generally the better for living.” —Ex.

Must make it their boast that they are not interested in woman’s gospel. So, if a wife has a long story to tell her husband, she is filled with misgivings lest it might tire him; she leaves it to her servants to carry the meal. She does not take up his time, and, even on the hand-gallop, she has not arrived within call of her conclusion from her rattle, with confidence. Well, how did it turn out?” But the man has never a misgiving that he will be hurried, or that life be by-gone times, to be interrupted, and peculiar to him.

He begins his story at its earliest morning stages and goes leisurely to its close, not omitting the slightest detail. It never occurs to him that his life will find solution. He tells what he said and what the other man said, and what the other man might have said well what he would have said had the other man said what he might have said. And the worst of it is, that his confidence is justified. This is an interesting issue. It takes her out of her own into a larger life, and she not only tolerates but enjoys it; and that is the fairest influence between the listeners.”

POLITENESS.

Never be economical with politeness. It peeks a courteous young man and servants, who catch your tone and manner, and reveal you to your friends in a way that you cannot hide. Never be so unreasonable as to have a manner of good society does not denote or imply insincerity, nor need the sincere person be brusque or boorish. That is a gift worth striving for, if it is deemed to be a way of working, to use tools by using them, how to exercise hand and foot and eye and brain, in order that hand and foot and eye and brain may become expert in life’s vocation.

M. P. HUNTING.

1. If one of the fundamental duties of government is to protect the subject against wrong, any action in hindrance is a breach of the law. The direction so far invalidates its rightful claim to allegiance and support. It is not just that the evils or pecuniary costs of crime should fall on any but the criminal. Now every criminal by example, told to himself, does not increase all crime. Therefore government should plan to put all cost of crime upon the criminal himself and the criminal class. To this end the penalty of every crime should include a pecuniary mulct to be paid in compulsory labor or manufact in money.

2. It is wicked to tax a good citizen to support a criminal in better style or greater comfort than the good citizen and his family can enjoy, and the legislators who do it are either morally wicked or injuriously ignorant; whoever votes for these evil is engaged in wickedness. Every voter is as really and fully obligated to do his best for just laws as a sole ruler.

3. Whosoever hinders, by action or inaction, the defense of right or the needed punishment of wrong, is hindering the justice of the law. In the guilt of the wrong doer whose immunity he secures. He who knowingly or by trick clears the guilty is in that act a worse curse to society than the guilty doer of the wrong. The natural moral reason to complain if the punishment he had taken from the original offender were fastened on his own neck. If the worst foes of right cannot otherwise be punished, let them at least be condemned in words and socially ostracized.

4. As religion without righteousness is most irreligious, so every teacher of the true religion of Christ quickens conscience to apply the law of loving like Jesus used to the relations of humanity, and incites and empowers his hearers to live out the law. There can be no better test of the Christianiz of any profess’d Christian.

5. Since true rights can never conflict, no one may morally get gain at the cost of another, or of community. None may carry on a noxious or dangerous business to the harm of any, nor do in decency ask the permission to carry on the dangerous or hurtful business without first furnishing good and sufficient bonds to pay for all loss of life, health or property, and all crime, pauperism and expense which may result from it. A license such business, and such bonds is certain unjust, and the licensors are morally responsible for the harm, and if they themselves do not pay for it should be the considered among enemies of right and wrong of their fellowmen.

6. What would be wrong for one, five or ten men to do, is wrong for a society, for a million men, or for a nation, churchship, citizenship, and especially even patriotism, even when it oversteps the limits of others, is wicked. A law establishing or permitting wrong must. The law, shunts its makers and apologists out of all good society, not only on earth but even beyond.

7. The wrong done, as parts as to do all he possibly can unto his own wrong, becomes good, and must be treated as such, and yet may be justified if he does the same as he has caused and not let them fall on others.
Temperance.

"The Grand Lodge of the Batail Liquor-Dealers of Texas" is the official name of the State liquor-dealers' association. They say: "We are opposed to intemperance in any form." -Dr. Dawson Buras, in his annual letter on the danger of intemperance, shows how the per capita expenditure per head, of the population, counting children, of 70 shillings, which indicates that the habit of drinking in the United States is gaining. These are the United States customs officers. These figures are the result of a population exceeding 16,000. At the other end of the line the figures are not as great, for there are only seven cities with a population exceeding 40,000. There is a substantial difference, however, between the cities and the towns. In the larger cities, with 1,000 or more population already under the age of 16, there are 21 per cent of all the total population. But in the United States there are 18 per cent of all the total population.

"The only use I ever made of brandy during my tour through Greenland was," says he, "to melt the snow with it. I don't do that any more." -Suppose the liquor traffic, and every honest industry will reap the benefit. The butcher will sell more meat when his customers consume less beer. The farmer will sell more butter when his customers consume less beer. The manufacturer will sell more goods when his customers consume less beer. The silversmiths and jewelers will sell more silver and gold when their customers consume less beer. And the clergy will be able to do more good when their flock consume less beer. -"Temperance Bitters" contain more alcohol than the strongest rum. "Temperance Bitters" shows the same licensing district, and within any other money, pure as the Dyer will reap the benefit. The butcher will sell more beef when his customers consume less beer. The farmer will sell more butter when his customers consume less beer. The manufacturer will sell more goods when his customers consume less beer. The silversmiths and jewelers will sell more silver and gold when their customers consume less beer. And the clergy will be able to do more good when their flock consume less beer. -"Temperance Bitters" contain more alcohol than the strongest rum. "Temperance Bitters" shows the same licensing district, and within any other money, pure as the Dyer will reap the benefit. The butcher will sell more beef when his customers consume less beer. The farmer will sell more butter when his customers consume less beer. The manufacturer will sell more goods when his customers consume less beer. The silversmiths and jewelers will sell more silver and gold when their customers consume less beam.

FACTS FROM THE GRAND LODGE OF THE RURAL LIQUOR-DEALERS OF THE UNITED STATES OF AMERICA.

- The Grand Lodge of the Rural Liquor-Dealers of the United States of America, which was formed in 1872, has over 500 members. It is the largest and most influential organization of its kind in the country. The lodge is composed of men who are actively engaged in the liquor business, and who believe in the temperance movement. The lodge has a large library, which contains many books on the subject of temperance, and which is open to all members.

- The lodge holds regular meetings, at which business is transacted and speeches are made on temperance subjects. The lodge also publishes a monthly journal, which is circulated among its members, and which contains articles on temperance, as well as reports of lodge meetings.

- The lodge is active in promoting the temperance cause, and has many campaigns under way. One of the most important of these is the campaign for the prohibition of alcohol, which the lodge is working for with great zeal. The lodge has secured many important victories in this campaign, and has been able to prevent the sale of alcoholic beverages in many places.

- The lodge is also active in promoting the education of the public on the subject of temperance, and has published many books and pamphlets on the subject. The lodge has also established a temperance school, which is open to all children, and which teaches the children the importance of temperance.

- The lodge is also active in the support of temperance organizations, and has contributed generously to many of these organizations. The lodge is also active in the support of temperance candidates, and has contributed to many of these candidates.

- The lodge is also active in the support of temperancelegislation, and has worked for many years to secure the passage of temperance laws. The lodge has also worked for the repeal of many laws which are harmful to the temperance movement.

- The lodge is also active in the support of temperanceinstitutions, and has contributed generously to many of these institutions. The lodge is also active in the support of temperanceinstitutions, and has contributed generously to many of these institutions.
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NEW YORK CITY.
The Queen intends to send the crown lace, the last she ever wore, something never done before, to the castle of her own country. Our history of lace begins a thousand years before Christ, with photographs of objects found in theNevertheless, the tracks in the railroad going to Mexico, and is worth in Mexico from when she touched at the island of Timor.

The total number of immigrants arriving in the United States in the year ending June 30, 1892, was 1,123,559, as against 556,710 in 1891, an increase of 566,849. From Germany came 302,062; from Russia, 81,345; from Italy, 10,094; from Sweden and Norway, 50,221; from Ireland, 50,811; from England and Wales, 102,180.

The steamer Catterhun, which recently arrived at Sydney N. S. W., reports that when anchored at the island of Timor, there was a rumor that the island of Sangir, in the Malay Archipelago, had been destroyed, caused by a volcanic eruption, and that the population, comprising 12,000 souls, had perished. The Catterhun steamed to theraham, and is worth in Mexico from when she touched at the island of Timor.

The large congregation and display of flowers, both in the church and at the grave, gave expression of the sympathy and grief of friends.

The fruits of the Holy Spirit are love, joy, peace, the promise of the Lord Jesus that his joy shall be full. The sweetest honey is gathered out of the hive of a busy, unselfish, useful, and holy life.

Farm for Sale.
The undersigned offers for sale his farm, situated at the head of Elm Valley, in the town of Alfred, Allegany Co., N. Y., and three miles from Alfred Center, containing 123 acres, with good buildings, and well watered from living springs. The farm is in a good state of cultivation, and has timber sufficient for all ordinary uses. The stock will be sold with the farm, if desired. Terms easy.

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