This student evangelist movement began a few months ago in the heart of a business man who loved God's truth and his cause. We believe that it is of God and that it is destined to grow and extend and accomplish great good. There are scores of young men in our denomination who have the proper qualifications for this work and could spend some portion of their time in it. There are single churches which could send out an evangelist quartet for the Master. The necessary qualifications for such service are: Fair ability to talk and sing, common sense, a little tact, and a heart full of love for the Master and his cause.

In the West we have taken to the habit of turning our Associations into revivals. Might not the same thing be done for the General Conference? The sessions of this annual gathering are largely taken up by business, and underneath and throughout the business proceedings there may be running a mighty current of love and consecration which shall give us all an uplift and bring the wandering ones back to God.

The four remaining days before the opening session of the Conference will be spent by the students at Grand Junction. One of our number has gone to assist Bro. Saunders in special services at North Loup.

GARWIN, IOWA.

L. C. RANDOLPH.

THE "FAILURE" OF THE REVISED VERSION.

THE REV. B. F. WESTCOTT, D. D., D. C. L.,
Bishop of Durham, in the Repository Times.

It was my privilege to spend the last extended series of meetings before Conference. We shall write our faces toward Nortonville with gladness and rejoicing, praising God for "his wonderful works" which we have seen this summer. "Blessed be the Lord God of Israel from everlasting to everlasting; and let all the people say, amen." Praise ye the Lord.
**MARRIED.**

**HOPKINS—HOBBS.**—At Alfred Station, N. Y., Aug. 3, 1892, Miss Ola M. Hopkins, of Utica, N. Y., and E. H. Hobbs, of Denver, Colo., by Rev. John E. Russell, of Fulton, N. Y.; both were born in Oneida County, N. Y., and came to this country with their parents when about 5 years of age.

**SHEPPARD—KINN.**—In Milwaukee, Wis., Aug. 6, 1892, by Rev. John E. Russell, of Fulton, N. Y., George W. Sheppard, of Milwaukee, Wis., and Miss Anna Kinn, of Ralston, Wis., both were born in this state, and came to this county when very young.

**DIED.**

**SHEPPARD.**—On Monday, July 27th, 1892, at her home on the Wiltshire Road, east of Utica, N. Y., at 2 o'clock in the morning, Mrs. Laura Reed Sheppard, in the 44th year of her age, survived by her husband, one brother, and two sisters, to mourn her loss.

**SHEPPARD.**—In the town of Alfred, N. Y., Aug. 3, 1892, at 11 o'clock in the morning, Mrs. Laura Reed Sheppard, a constituent member of the Baptist Church, of this town, and of the Methodist Church, of the town of Orange, N. Y., and came to this country with her parents when about 5 years of age.

**ALLAN.**—Near Niles, N. Y., Aug. 3, 1892, at 11 o'clock in the morning, by the pastor of the Second Baptist Church, of that place, George H. Allan, of the town of Ellery, N. Y., and came to this county with his parents when about 5 years of age.

**PITTS.**—In Friendship, N. Y., Aug. 19, 1892, by Rev. John E. Russell, of Fulton, N. Y., George W. Sheppard, of Milwaukee, Wis., and Miss Anna Kinn, of Ralston, Wis., both were born in this state, and came to this county when very young.

**PETTEY.**—In Friendship, N. Y., Aug. 19, 1892, by Rev. John E. Russell, of Fulton, N. Y., George W. Sheppard, of Milwaukee, Wis., and Miss Anna Kinn, of Ralston, Wis., both were born in this state, and came to this county when very young.

**DEATHS.**—In the town of Alfred, N. Y., Aug. 6, 1892, at 11 o'clock in the morning, Mrs. Laura Reed Sheppard, a constituent member of the Baptist Church, of this town, and of the Methodist Church, of the town of Orange, N. Y., and came to this country with her parents when about 5 years of age.

**HOME NEWS.**—Custody of the Schoharie Farming Society Limited.—

**BIOGRAPHY.**—The Grave Services of the late Rev. J. C. Mack, of the Baptist Church, of this town, will be held in the Church, on Friday, Aug. 7, at 2 o'clock P. M. The last of the family to fall. The intervals of life. Here she was one of the constituent members of the Baptist Church.

The Burlington Route will Bell r.ound at 2.30 P. M.

The announcement that the North-Western Line, comprising over 8,000 miles of thoroughly equipped railway, has arranged to run two low rate vacation excursions during the months of August and September, will be gladly received by those who are interested in the development of the great West and North-west, as well as by those who desire to visit this wonderfully productive region at a season of the year when exact demonstration can be made of the merits and advantages it offers to home seekers and those in search of safe and profitable investments.

These excursions will leave Chicago on Monday, August 30th, and September 27th, and tickets can be purchased at the very low rate of one fare for the round trip to points in Iowa, Minnesota, North Dakota, Nebraska, Wyoming, Colorado, Montana, Idaho, Utah, California, Nevada, and Arizona. The fares will be strictly first-class in every particular and will be good for return passage at any time within twenty days from date of purchase. Full information concerning rates and arrangements for these excursions can be obtained at the nearest ticket agent, or to W. A. Thrall, G. T. A., Chicago & North-Western Ry, Chillicothe.

Farm for Sale.

The undersigned offers for sale his farm, situated at the head of Elm River, in the South-western part of the town of Alfred, Allegany Co., N. Y., and three miles from Alfred Centre, containing 125 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.

For further particulars call on or address Charles A. Stilman, Alfred Centre, N. Y., or the owner, D. H. Place, Ceres, N. Y.

CAUCERS AND TUMOURS are quickly and safely cured, with very little pain, by Rev. A. W. Coon, Canon Doctor, Alfred Centre, N. Y.

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**BENJ. H. SPEAKMAN.**—This firm has been doing business for twenty years, and is the original Patent Agent in this State. The application for Patents, in this office, is for the payment of the highest price for the work. Patents are in all cases, granted on the same plan.

**JOHN E. RUSSELL.**—Ex-Chief Clerk of the Patent Office, of Washington, D. C., recently returned from Europe, will be always ready to render the highest order of service, to business firms. Write for a copy of his catalogue.

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**NEW YORK CITY.**

**J. W. LEAVENS.**—Publishing and Proprietor.

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**TO KANSAS.**

The Burlington Route will Bell r.ound at 2.30 P. M.

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The Sabbath Recorder.

SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

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FIFTH-DAY, AUGUST 25, 1892.

FIFTH-DAY, AUGUST 25, 1892.

L. C. RANDOLPH.

GARVIN, IOWA.

THE "FAILURE" OF THE REVISED VERSION.

THE RIGHT REV. P. F. WILSON, D. D., D. C. L.,
Bishop of Durham, in the Repository Times.

It was my privilege to spend a considerable part of the ten most vigorous years of my life upon the revision of the New Testament. No one can know better than I do the imperfections and the inequalities of our work. I could criticise it more fully, I think, than it has been criticised. But when account is taken of every fault, I cannot but regard the result of that period of anxious labor with the deepest satisfaction and thankfulness. The Revision has brought, as I believe, the words and thoughts of the apostles before English people with a purity and exactness never attained before. I certainly have paid some attention to textual criticism, and I have very distinct opinions as to the special problems offered by the text of the New Testament, but the text of the Revisers does not represent the peculiarities of my own personal opinion. The variations from the received text which the revisers adopted—for they did not form any continuous text—are, speaking generally, those on which all scholars who respect the text of the apostolic writings must be decided with on the same critical principles as classical texts would substantially agree. Again and again I declined to propose any changes of text which I held myself to be unquestionably true, because it was not recommended by that general consensus of scholars which I felt bound to seek in the local ob...
which was betrayed by the "people's choice?"
Whatever critics may say, the translator's obligation is clear; and now perhaps it is acknowledged.
No doubt the use of the proposition "in," to which the Bishop of Wakefield has referred, is often justified by the context. In the present instance, the writer is not using the idea of viewing things which is not our own, and therefore it may be, I would venture to say, of great importance not to stir up the reader of the New Testament only—sprAds silently, 
I would propose to alter the familiar phrase, "In him we live, and move, and have our being." No one will, I imagine, object to the change in its general meaning, and I venture then, to appeal to the next generation for a just judgment on the new Revision.
This phrase or that may seem to me to be strange or unorthodox, but I have a limited and imperfect knowledge of the Hebrew idiom. In either case, I would have the self-control and self-sacrifice to allow apostles and evangelists to speak in their own words to the world in the same language in which the word was spoken, in Hebrew idiom, and with Hebrew thought. Let them so speak, and let us hum­bly and truly listen, and we shall be enabled to read the fulness of our meaning in our own tongue. I know no way in which we can under­stand the meaning of a message except with the patient observance of the exact words in which it is conveyed.

THE VALUE OF THE FAMILY ALTAR.
A variety of excuses are offered for a failure to erect the domestic altar, or for the neglect of the morning and evening sacrifices where it has been erected, but in most instances, if not in all, they are excuses only, not reasons. If the plea is a lack of the spirit of prayer, or of the heart, whether the father or mother, the answer is, that all, with rare exceptions, are capable of reading the Bible, and that those who regard themselves as incapable of offering extem­peraneous prayer may use a form. They may write out vaguely their prayer, or read them from use of one of the many excellent volumes that have been prepared for the benefit of this class; and all who are able to read may unite in the service. But, by the time of the night, the lack of time, the answer is, "Prayers and proverbs never hinder the journey." However pressing our work may be, we cannot afford to neglect our daily food; and praying in the presence of the Lord is an important duty. No man accomplishes more during the day by neglecting family worship. It was Martin Luther, if we remember, who said: "When I have an unusual amount of labor to perform during the day I spend more than the usual length of time in the morning in prayer." But this was the wise and reasonable course. If it were necessary to do more than his ordinary amount of work, the day to day was of course the claim of the divine blessing, and if he would secure this he must be willing to take more than the ordinary amount of time; but those who neglect the worship of the family altar do so because they have no adequate conception of the importance of a faithful dis­charge of this duty. The family altar should be con­scientiously maintained, not only because it is by the discharge of this duty that the bless­ing of God upon the family for the day is secured, but also for the sake of its influence upon the household. It is an educating process in a spiritual sense which no household can afford to neglect. It is needed by the parents, and it is needed by the children. And if there be any household where the need of this is needed by it for its own good, and, though they may not understand its value and refuse to avail themselves of its benefits, it still is of the highest importance, and is fin­ger of God's hand in the history of the family. It is the hand of God at work in the history of the family. We have been taught, in the words of the angels, "Ye shall bring forth a son of the house of David." It is a sign of God's presence in the family and in the child, and, though we may not see it, in the same way, though not as certainly, in the child as we do in the family. We have been taught, in the words of the angels, "Ye shall bring forth a son of the house of David." It is a sign of God's presence in the family and in the child, and, though we may not see it, in the same way, though not as certainly, in the child as we do in the family.

Verily, "the world liest embedded in wick­edness." The children represent man as he comes from the hands of God. Even with generations of wrong and suffering preceding him, there is still so much sweetness, strength and goodness in man. But the world lays its hands upon him. It pollutes the child's mind and brings him to a mental and spiritual barrenness. Why are the flowers so often stunted, frayed at the edges, and wilted before they are half open? Why is the candor of the child's brow gone from the face of the man? Why is the faculty of love which regards the presence of a human being as cause suffi­cient and in its own right; and why are there so many cases of this, in which the child is not as it might be, the very words of the apostles. "Read his own words," was the bidding of Aristotle, in the agony of the child's last illness, to his chaplain, who read to him the phrase "Who shall change our vile body." Re­ad his own words, and we can feel that if "the body of his humiliation" is a Hebrew idiom, it is one pregnant with meaning for us. Does it mean "the Son of his love" add nothing to the words "his dear Son?" Is "the gospel of the glory of the blessed God" quite the same as "the glorious gospel," I venture to say, in the context in which it is used, are the dis­proportion of changes judged to be unavoidable. The whole, executed, with the selection of changes judged to be unavoidable. The whole, executed, with the selection of changes judged to be unavoidable. The whole, executed, with the selection of changes judged to be unavoidable.

Such a selection is also undesirable. The Revision stands, as a whole, executed, with the selection of changes judged to be unavoidable. The whole, executed, with the selection of changes judged to be unavoidable.
The idea that the preacher wishes to advance was beautifully and morally expressed at a Young People's Convention not long ago. "The gospel must get a move on it, or it won't be in!"

Since these things are so, as Cicero used to say when he had made an improbable statement, they follow, and this follows, and that follows, for one thing, that a change is needed in the instruction given to the young men who aspire to be preachers of our churches. In the name of suffering audiences, I ask: What is a young man in a theological seminary taught? How to entertain an audience? How to attract an audience? How to hold the crowd? How to keep them coming to the church in the face of modern attractions elsewhere?

There are some things which I fear our schools of the prophets do not consider. Their courses of study seem adapted simply to teach what is the real truth of the gospel, and how it can be plainly set before all the people. It is the fact overlooked that people want almost anything rather than the simple gospel? Why was it that Voltaire, even in this world of skepticism, could seize the trapeze that is handy, and to illustrate the elevation mentioned, swung himself into the air from his choral loft and over to the rail of the gallery. Suddenly he sees a member of his audience greatly moved by his efforts. Seizing a rope from the roof, he drops quickly into the presence of the convicted one and is able to speak the right word before the heart can cool, and so it goes. O the good that might be done by a properly trained ministry!

And now a word as to what the preacher ought to say, and the training he should have to prepare him to say it. For, there are people even in this day who are attracted by what is said if only it is said to them. Beyond all questions, people like things that startle them, stir their emotion and give them no trouble of expecting anything but that a good story embodying these characteristics is exceptionally pleasing to people. Therefore, let the student for the ministry be instructed to tell just such stories. Tell it, and all, let him tell it as occurring to himself. It is so gratifying to an audience to listen to an exciting plot and think it all an uncurred. The hero is before us! We are looking on, listening to, the one who did all this! The preacher should be trained to tell these things not with a view of setting forth any facts that may have occurred in his experience, but rather, to attract an audience to his thoughts. We may as well recognize that this progress of the Christian is a real thing. We cannot expect to satisfy or attract by the sermons where there is nothing more to attract than there was in former times. And, our schools, especially by the denomination to prepare men for the pulpit, ought to consider these things.

But as I have gone thus far, let me not stop about the end for the sake of the beginning. It is a great question before the Christian church today, How can our preachers be so trained that their words and acts will attract the attention of the young people? We may as well recognize that if we are to keep the young people in church, which is worth keeping in mind, we ought to attract them. For, the question is, can we attract the young people? We have found that they are interested in the things which are of great interest to them. In former times, when Christians were slow and thoughtful and pious, and in some unaccountable way, their ideas and thoughts were ready to be heard and listened to; theological seminaries do little harm, for they give little instruction on this point. In recent times, as Dr. H. T. said, it is a bit of good breeding which is favorable for the schools. Much instruction is given, calculated to instill into the mind of the student, certain ideas and truths which are so to be the substance of his preaching. The unfortun- tate feature about this teaching is that the ideas and thoughts are not up to the times. It is a great thing, however, that the men were taught to preach to people of their own people.

For the reason is that the attracting power of what the preacher does. From experience it is known that an audience is much pleased when the preacher is seen to be walking coldly down the aisle when he wishes to speak to a person, walks, runs or leaps along the backs of the pews. Also, it has been found in these seminaries that the leader to stand on the rail in front of the people, if there is one, and perform feats of balance and movement that excite the audience, while not exciting the people of their own family. By experiment, I say, these things have been found to be very attractive to all, and it is the least tendency toward a religious service.

Now, let our theological seminaries have brought into their schools those who will learn these attractive feats. Yes, more; let the candidate for popular favor be instructed in the use of the right rope as a path of travel. Let him be handy with his camera, and to give practical application. Ah, it thrills my soul to think how it might be done by one well trained in these things. The young speaker, with a crowded house before him, moves gracefully from end to end of his tight rope. He is urging on Christians the need of personal training for the narrow path of life. He goes on to the time when such effort will lift the Christian up into the very presence of the heavens, and there he might seize the trapeze that is handy, and to illustrate the elevation mentioned, swings himself into the air from the choir loft and over to the rail of the gallery. Suddenly he sees a member of his audience greatly moved by his efforts. Seizing a rope from the roof, he drops quickly into the presence of the convicted one and is able to speak the right word before the heart can cool, and so it goes. O the good that might be done by a properly trained ministry! And now a word as to what the preacher ought to say, and the training he should have to prepare him to say it. For, there are people even in this day who are attracted by what is said if only it is said to them. Beyond all questions, people like things that startle them, stir their emotion and give them no trouble of expecting anything but that a good story embodying these characteristics is exceptionally pleasing to people. Therefore, let the student for the ministry be instructed to tell just such stories. Tell it, and all, let him tell it as occurring to himself. It is so gratifying to an audience to listen to an exciting plot and think it all an uncurred. The hero is before us! We are looking on, listening to, the one who did all this! The preacher should be trained to tell these things not with a view of setting forth any facts that may have occurred in his experience, but rather, to attract an audience to his thoughts. We may as well recognize that if we are to keep the young people in church, which is worth keeping in mind, we ought to attract them. For, the question is, can we attract the young people? We have found that they are interested in the things which are of great interest to them. In former times, when Christians were slow and thoughtful and pious, and in some unaccountable way, their ideas and thoughts were ready to be heard and listened to; theological seminaries do little harm, for they give little instruction on this point. In recent times, as Dr. H. T. said, it is a bit of good breeding which is favorable for the schools. Much instruction is given, calculated to instill into the mind of the student, certain ideas and truths which are so to be the substance of his preaching. The unfortun- tate feature about this teaching is that the ideas and thoughts are not up to the times. It is a great thing, however, that the men were taught to preach to people of their own people.

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WHAT THE WORLD IS WAITING FOR.

BY REV. P. K. SHELDON.

I sometimes wonder whether there is so great sympathy between the material and spiritual world that disturbances in the one will produce corresponding disturbances in the other. I am not disposed to think by some that when man fell the earth fell with him, and we know that when our Lord expired the material creation seemed to feel the shock. I believe both worlds are affected, and that a disturbance in the spiritual world can darken the sun, cannot a disturbance in the sun’s atmosphere produce storms in the earth’s atmosphere, produce storms also in the spiritual world? I am led to these reflections through reading the following story. There are now unusual disturbances in the sun’s atmosphere, which accounts for the many cyclones, clouds, and storms of every sort that are occurring in the earth’s atmosphere.

Does the influence extend to the human world and produce storms there also? Surely one we cannot be so pessimistic as to suppose seem sometimes as though the period had arrived when “the devil shall be loosed for a season.” In assemblies of Christian men, bold thinkers utter a new thought, or perhaps more frequently an old thought in a new form, and consequently a new feeling pervades. Our servile men reassert a time honored belief and liberal minded (?) men hiss them. A church is trying to separate a candidate from his pastor by a minority of nearly half its members. Another candidate is invited; he is rejected by a large minority of those who voted for the former candidate, and the result is that but because they wish to oppose those who are against them before. A third effort is made; a minority vote; few from both these minorities, not because there is any objection to the candidate, but just to weaken vengeance on them. It is clearly lover than brother.

A church, or perhaps one or two families in a church desire a change of pastors. They begin to rummage the roster, the pastor in his methods or his preaching; they neglect to provide for, or promptly pay his salary, continuing of course to treat him with great cordiality and deference. And so they manage to freeze him out. And all this while there was a contract to the effect that if either party desired a change that party to notify the other in time. It claims for itself absolute sovereignty.

No book has so mercilessly assailed all evil as the Bible. No book has been so bitterly hated or so widely and systematically misunderstood as the Bible.

The Bible.

No book claims so much for itself as the Bible.


WHAT IS IT TO BE A CHRISTIAN?

This is a question requiring clear and careful thought, such as require the principles, and features of moral conduct. Yet it is a question of great importance, demanding serious considerations before we can make reference to the soul and the nature of the affections.

There is a time when one begins to be a Christian. It is when the affection, the former and entire manner of life is given up, and different affections and a new mode of life is adopted. New feelings, new impulses, new aims and purposes, newly-born joys and hopes, are realized. At this very point of time the person who was not a Christian begins to be one. He begins a new life and drops the old habits of sin,—an unbelief for a life of righteousness and a new and blessed faith in Christ Jesus.

This regeneration, the work of the truth and Spirit of God. This change is a radical change—a change from nature to grace, from loving obedience to the truth. To be a Christian, then, is to be renewed in the image of God, and to be conformed to the image of Christ in all life. The sphere of self is given up for the ruling love and law of Christ, which implies non-fellowship with the world, its lusts, its sins, its malignities. The full pursuit of peace. A Christian carefully observes the law of the Sabbath, love prayer and communion with God, public and private; and is not satisfied with the Word of God without discount or criticism, and makes it his law of life. He never prays by rule and chest, by type, form, fashionables, and worldly customs, are, repleve to all who are in Christ Jesus—who walk not after the flesh, but after the Spirit.

THE TURN OF LIFE.

From forty to sixty a man who has properly regulated himself may be considered as in the prime of life. His trained nature of consti-

tution renders him almost impervious to the attacks of disease, and experience has given him judgment and prudence. His mind is resolute, firm, and equal; all his functions are in the highest order; he assumes the responsibilities of a mature and staid man. He builds up a confidence on the foundation he has formed in early manhood, and passes through a period of life attended with great advantage, and is not halted by a year or two past sixty he arrives at a critical period in the road of existence—the river of death flows before him, and remains at a standstill. But after that this river is a viaduct called ‘The Turn of Life,’ which, if crossed in safety, leads to the valley of ‘Old Age.’ The bridge over this stream, the river of life, is material, and it depends upon it how it would be tripped or bend or break. Gout, apoplexy, and other bad characters may be easily brought to pass by the way the traveler, and thrust him from the path; but let him gird up his loins, and provide himself with a fitting staff, and he may trudge on in safety with.
of the State to consecrate Sunday, thus enunciating the doctrine of a union of religion and the State, and essentially of Church and State. Speaking on this point, Ringgold says: "There are some who pretend that immorality has been accomplished by statute. Thus, one reason given for 'separating' the day as a 'holy' one in Massachusetts is the fact that the legislative power has exacted the observance of it as such." And Judge Kent assures us that, in New York, "the statute for preventing immorality consecrates the first day of the week as holy time." Judge Robertson, of Kentucky, speaks of the law in his State as "the statute consecrating the Sabbath," and so in Georgia, courts and magistrates are to regard Sunday as the Lord's-day "a day of rest, a day of prospective of religious obligation and duty." If this power of the State be conceded, the full doctrine of the union of Church and State is established. If the State can "consecrate" a day, it can place a person, or a bulwark, on an altar. If a statute law can make one thing holy and require men thus to consider it, we have returned to the original pagan conception that religion is a department of the civil government, and any disregard of the State regulations concerning sacred things must be punished. It is an exercise of power; thesanction and authority of the Legislatue, as much as any regulations and laws having for their object the preservation of good morals, and the peace and good order of society.

In another decision under the statutes of Georgia, it is declared still more at length that "independently of the moral obligation resting upon all men to obey the law of the Lord, and to observe by abstaining from all secular business on the day set apart for his worship throughout Christendom, the rest of one day in seven from toil and labor is a great conservative, refreshing, invigorating means, designed by Almighty wisdom for the preservation of health and the recreation of our mental and bodily faculties. But neither the law of God nor the law of man forbids us to do anything we choose; the Saviour said on the Sabbath-day, the Saviour rebuked the Pharisees who questioned his divinity because he healed the impotent man on the Sabbath, and bade him take up his bed and walk; and he who spake as never man spake said that the Sabbath was made for man, not man for the Sabbath, and that it was lawful to do good on the Sabbath-day, and his own pure and perfect life illustrates his teaching by deeds of constant kindness and benevolence on the Sabbath-day. When the statute of Georgia, therefore, excepts works of benevolence and charity from the operation of the bed law, but makes it a violation of the law of the Almighty as announced by the Saviour and beautified by his example."

In the presence of such decisions it is useless for men to assert that the laws do not deal with Sunday as a sacred day, and on religious grounds. Men would not make such assertions. People urge their views in sufficient numbers and the odiun which this age attaches to religious legislation. Several other facts of similar nature will be presented in subsequent issues of the Sabbath Outlook. Meanwhile let it not be forgotten that the decisions quoted above openly state what the friends of Sunday really seek, namely, that Sunday shall be upheld and guarded as a sacred day, a religious institution, by civil law. There are those who say this openly, and make the issue fairly and without equivocation. We do not believe in such legislation, but we respect those who do and have the honesty to say so; on the contrary, those who "juggle with words," declaring for the "civil Sabbath" only, forfeit their claims to straightforwardness and honest purpose. As is shown elsewhere, the late executive of the State, during the Sunday closing of the Fair was based on the demands of religion, and the wish of religious people. If that action continues in force it will do much to fortify the doctrine that the nation may interfere in religious matters whenever religious classes desire to support and with sufficient vehemence. Let this policy be settled, and in spite of our National Constitu-
**AN INTERESTING LETTER.**

Shanghai, China, March 22, 1892.

*Dear Mrs. Nichols,* — Your kindness in sending me $5, through my brother, has enabled me to make a much desired visit into the country. This trip forms a bright picture in my memory, and I would like you now to enjoy some of the scenes with me.

The tiny little boat was hired for five days at sixty cents a day, thus you can see this letter will be the story of three of the dollars. Our beds, the medical trunk, dishes, food, store, etc., were placed on the boat soon after eight o'clock in the morning, and we were taken across the river. We walked a few miles to the home of one of our Christian women who opens her house to the women. When we entered the room, the total receipts and the expenditures on each field is especially interesting as history and as showing the growth of our work. The book is to be furnished for fifty cents, postpaid; and only about four hundred persons out of the entire denomination seem to want it.

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The book with the above title, now going through the press, published by the Missionary Board, has been noticed in these columns several times. It contains many valuable papers of great denominational and general interest, there being single papers well nigh worth the price of the book. It will contain a list of the officers of the Society and members of the Board, since the organization of the Society; with the number of years of service. There will also be a table requiring much time and care for its preparation, showing, for each year since 1883, the preacher of the Annual Sermon, the number of workers on each field occupied by the Society, the total receipts and the expenditures on each field. This is especially interesting as history and as showing the growth of our work. The book is to be furnished for fifty cents, postpaid; and only about four hundred persons out of the entire denomination seem to want it.

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in Australia who embraced the Sabbath in 1882. Two or three years after that her attention was called to the life of Seventh-day Baptists by an article in the London Jewish Chronicle, on the taking of the Mill Yard Seventh-day Baptist chapel by a railway company, and thereby she ardently desired to know more of our people. When Brother Ehrlich (missionary to the Jews) arrived in the city and providentially met her, and received from him a bound volume of the Sabbath Memorial. After reading a portion of it, she loaned it to a Baptist minister who is interested in the Sabbath question. Brother Ehrlich is furnished with a small supply of Sabbath literature which he hands out as occasion requires. The little envelope tract "Why I keep Saturday," and "Why I do not keep Sunday," of which I have published more than 20,000 copies, was given to a gentleman of the Salvation Army who resided fifty miles from London. He said that it "quite turned him upside down when he first read it." and the friend writing adds, "I believe he will keep the Sabbath, and I hope I shall get some here to obey through your reading material.

Two have recently joined our church, and several strangers have attended our Sabbath services since the meetings have been held in Eldon street. The building of our chapel is still delayed, purposefully, there is no doubt. When will your people send a brother minister to help in the good work? As ever, yours in the Lord,

W. M. JONES.

BY TITHES AND OFFERINGS.

The Lord's treasury, according to old Testament records, was to be kept replete by tithes and offerings. In the Rambam of June 16, 1892, was put a synoptical history of the tithe. The following furnishes a similar review of Bible offerings.

The Mosaic ritual there were by general law offerings of all kinds of sacrifice, the burnt-offering, the sin-offering, and the peace-offering. The offerings of the first fruits, of the tithes, and the sin-offerings were obligatory. Peace-offerings were voluntary, and meant devotion. By the burnt-offering people attested their reverence for God. By the sin-offering they sought the expiation of their sins and a restoration to their covenant relations to God. By the peace-offering they gave expression to their devotion to God, and of their gratitude to him and love of him. Lev. 7 gives the law concerning the various kinds of offerings. Of the peace-offerings there were strictly speaking three kinds, for the sacrificing of which there was a prescribed form if they were sacrificed, though all were really voluntary. The first partook of the nature of a sacrifice of thanksgiving. The second was like unto a vow, while the third was pre-eminently voluntary. By the peace, or thank-offering, a man gives expression to his sense of friendly communion with God. All sacrifices were, strictly speaking, imperfect, and were never capable within themselves of removing sin nor of blessing. They but represented the various phases of man's need, and served as the petition to God of his desire for forgiveness and blessing. Only God could forgive. Only God could communicate grace and favor, but he did it by means of and through certain divinely appointed methods of communication with him. The tithe and the offering made that method. The ceremonial law served its purpose and its service is still a service. The law by which that lay within the heart of God's thought in prescribing laws and ceremonies, namely by tithes and offerings, by payments and by presents, due and offerings.

These lie amongst the fundamental principles of God's grace. He has, as they have through all the history of intervening days since those which were made sacred by the rulings of the Jewish hierarchy.

The Bible teaching concerning the thank-offering is specific, and its illustration full, of every man that gave it willingly with his heart. That is the text, that the bone and sinew of all, the heart of it, a condition as attainable now as then, as needful, as suppressive of blessing to individual, to church, or to society.

The willingness of the heart sanctifies the gift. New Testament teaching corroborates that of the Old concerning the thank-offering. "Every man that will offer a sacrifice to the Lord, let him give, not grudgingly or of necessity for God loveth a cheerful giver." The secret spring of the whole question lies bedded in that word "willing." "Even every one whose heart stirreth him up to come unto the work to do it was the prompting which brought about the munificent giving unto the building of the Lord's houses. When because of the willing heart the people had brought enough, Moses, by command of the Lord, restrained them from giving. There had been, meantime, an increase to then in willingness by the exercise of the spirit of willing giving, the cultivation of this spirit.

Obedience to the spirit of just payment of dues to the Lord, a willing heart to add thereunto the freewill-offering of that which would embellish the church of God and make beautiful everywhere man's service to him as needful to God as the produce of the earth. There is no better financier in the universe than God himself, no better economist. Therefore there good reason in it that the tithe should still be paid into the treasury of God's work, and if paid it must be true that the accumulated tithe of the membership of God's church of to-day would surely fill his treasuries to bursting. The open windows of heaven would pour out that old-time promise of blessing such as there should not be room enough to receive it. The giving with the willing heart, amounts to good measure pressed down and shaken together and running over, would find the Lord's work to-day even unto state of sufficiency.

Surely the Lord did know what he was about in ordaining the system of tithes and offerings. Were it as sure as we do know what we are about and did conform to God's prescrib- ing them for us within our homes, hearts, hands, the coffers of the church, and the treasuries of the philanthropists the whole wide world over.

The subject of increasing the speed of railroad trains by using rotary electric motors in place of the present reciprocating steam motors, is daily growing to be more and more important.

THE LAW OF CHRIST.

Paul says the law of Christ is bearing one another's burdens. "Whoever therefore hath a burden upon them, let him call for help of me. I am he that speaketh unto you; I am he that speaketh to your neighbor as yourself. It is plain to see that the two are identical—both the same law. One who loves his neighbor bears his burdens and is glad to do it.

This is not the only law of Christ, for there are many laws. But it is this one which is the chief law about men, and we have so much to do with men that James tells us to love one another, and Christ poured out that old-time promise of blessing. Let us receive it. For who loves God loves his neighbor also, and conversely, he who loves his neighbor loves God. Love is not divided; it is one.

But on another hand, the law of God is the law of Christ. It is not merely the law of Christ, but it fills to the full its requirement. One who bears another's burdens shall not have his own burdens increased, instead of throwing them on others, is just the one who will be ready to bear another's burdens. For the shirks his own burdens is certain not to try to help any one else to bear his. Each one's first duty is to accept his own troubles and obey with Christian resignation, accepting the blow, enduring the pain, making no complaint of God, receiving no one else with the sad tale of sorrow, but growing, but believing the exact truth about God or his son Jesus Christ will not save us, for it does not save devils. And the devils believe and tremble and are lost.

It is a very remarkable fact that in the very command in which Paul's teaching, another's burdens and furnish the law of Christ, the Lord tells us that each one must bear his own burdens. The two statements seem at first to conflict. But if there be an infraction which must bear his own burden, and then say also that we must each bear one another's burden? In the one, are we to bear our own and yet all bear the burden of others?

There is no difficulty about it. It is one of the blessed paradoxes of the Christian life. Those who bravely and cheerfully bear his own burdens, instead of throwing them on others, is just the one who will be ready to bear another's burdens. For the shirks his own burdens is certain not to try to help any one else to bear his. Each one's first duty is to accept his own troubles and obey with Christian resignation, accepting the blow, enduring the pain, making no complaint of God, receiving no one else with the sad tale of sorrow, but growing, but believing the exact truth about God or his son Jesus Christ will not save us, for it does not save devils. And the devils believe and tremble and are lost.

Friend, do you see a neighbor—and Jesus has told you who your neighbor is—struggling under a heavy burden? Remember the burdens you have carried and who has given you strength to carry them, so that now the burden seems slight, though it has borne the weight of sin, let you fill up what is behind of his burden bearing. Go and lighten your own burdens, and then, you can help him. He is under the weight or our load, can tell them where they also shall find strength to bear the burden which is right in their path together; for he who has learned first to bear his own burdens has gained a superior strength which makes his own burdens lighter, and makes it better able to help the burdens of others. In weakness he is made strong.

The failure of what is known as the Farbault plan respecting the public schools is full of the strongest possible evidences that there can be no compromise with the Church of Rome.
The National Temperance Advocate recently published the following prayer, which the Rev. Dr. D. O. Means, of Worcester, Mass., the intimate friend and pastor of J. W. Gough, found in his diary not long ago. It was written in 1845, and the Doctor thinks has never been in print before. It almost makes one's heart stand still to think a man could sincerely frame such a petition. What a picture of the terror of a drunkard's death:

Almighty God, if it be thy will that man should suffer, whatsoever good in thy right hand, implores upon me. Let the bread of sorrow be given me to eat. Take from me the friend, and the companion cold but the love and friendship of the poor be my dwelling place, and the scouring hand of poverty inflicts its painful torment. Let me sow in the whirlwind and reap in the storm. Let those have me in decision who are younger than I. Let the passing away of my welfare be like the fleeing of a cloud, and the showers of my enemies like the rushing of waters. When I anticipate good, let evil annoy me. When I look for light, let darkness be upon me. Let the terrors of death be ever before me. Do all this, but save me, merciful God, save me from the fate of a drunkard.

A difficulty is arising in the Hebrew church which threatens to become serious. At the Central Babi Bath Conference, recently held, a resolution was offered and passed that in the admission of the repentant sinner, the Abrahamic rite might be dispensed with. The resolution and its adoption by the Conference has been the source of much discussion, some of which appeared to lack in the spirit of charity.

Wise, of Cincinnati, under whose training many of the young ministers of the Conference have come, is the leader of the liberal, or reform, movement. It is also proposed to change the time for public worship from the Sabbath to Sunday. The orthodox party strongly, almost bitterly in some cases, oppose the whole movement. They believe that they are largely in the majority and that the reformed cannot carry the church with them.

There are indications that, in that case, a new and reformed Hebrew Church (with the Hebrew left out) will be organized. We shall await developments with interest.

There is nothing small in the religion of Jesus Christ. God is a mighty God; Jesus is a mighty Saviour; the salvation which is the substance of the gospel is a "great salvation"; the soul of man, which is the recipient of this salvation, is of such vast importance that to barter it for the highest earthly consideration is, in the impressive imagery of the Lord himself, supreme folly. In the language of the Scriptures, the sea, the sun, the stars, the unseen forces of the physical universe, are not sufficient to express the thought of God's love and care for his children, whereas expressions of that love and care are like mountain peaks and fertile vales in a magnificent landscape. If we were to study the Scriptures more with these thoughts in view would we not live more in the mighty things of God, as the Jew and the Christian, so closely less in the littleness of the world's strife and cares? Oh brethren, to be children of God, to be laborers together with him, to be ambassadors for Christ, beseeching men in his stead to be reconciled to God, to herald his truth—a whole gospel—to bring life to those who have no privilege that can come to mortals! This privilege is granted to us to-day in very large measure. Let us, with God's help, rise to an appreciation of it, and go forth to our work like sons of the morning.

Labor troubles are multiplying rapidly throughout the country. Following closely upon the strike of the iron workers in Pennsylvania, there have come strikes of railroad men in Buffalo, N. Y., of laborers on public works in Tennessee, and troubles of less magnitude in different parts of the country. In Buffalo county, New York, the railroads are employing new men whom they expect to work under State protection. In Tennessee the trouble grew out of the employment of State convicts upon certain works for the free laborers objected. At the present writing the control of affairs is in the hands of the working men and their friends. The method of procedure in all these cases, including the Homestead trouble, is substantially the same, and is the dog-in-the-manger method. In a word the strikers declare, "We will not work under the existing circumstances and conditions, and we will not let anybody else do so." The first part of this proclamation is perfectly legitimate. It is the absolute right of every laboring man to work if he can find employment, whether for the free, or for the State, or for the private employer. For this reason the second and third parts of the manifesto is all wrong. They have no right to say that other men shall not do work which they have refused to do. And yet for the purpose of carrying out this illegal part of their programme, they take possession of and destroy property which does not belong to them, and carry away from other men their own business on their own premises in their own way, and stop other men from accepting employment which they need and which they are anxious to accept; and to do this in order to violence which sometimes results in serious injury, and result in times of death to parties whose only offense is their willingness to work for their daily bread. Without now discussing the possibly just grievances which labor may have against capital, these are the methods employed, and they are without possible justification. But the leaders of labor unions were commissioned to do their utmost to injure the cause of the laboring men, putting their friends out of sympathy with them, and placing weapons into the hands of those who might do them harm, it is difficult to conceive how they could work any good even if more effectively. There is yet nothing dearer to the average American citizen than the right to do as he pleases; and that right necessarily implies the non-interference with every other American citizen in the exercise of the same constitutional right. Hence lies the right and the wrong of the whole striking business.

The return of Mr. Gladstone to power in the British Government brings before the people of two continents the question of Home Rule for Ireland, as well as others of vast Importance. For this reason we propose to call attention to the fact that, in some respects, Ireland is already the most highly favored portion of all the British Empire. This statement will be a surprise to many of our readers, so accustomed have we become to hearing Ireland spoken of as the country of the lost cause, and as the object of prejudice against all forms of government not strictly Democratic or Republican. We do not say that Ireland has no wrongs to be redressed, or that Home Rule would not be better for her than the dependent condition that she is now in; we are not well enough versed in the details of British politics, or with the qualifications of...
the Irish people for self-government, to answer all the questions involved in the problem. But that the question is altogether a one-sided one,—that Ireland has everything to gain and nothing to lose in the struggle for Home Rule, is a fallacy evident from the statement that it is one of the most highly favored portions of the Empire, we give two paragraphs from a paper, or a series of papers, written, if we mistake not, by a sometime resident of the land. The papers were published several years ago by the Christian Advocate of New York. It will be seen that the paragraphs touch respectively the questions of political principles and landed rights, two very important points in the life and prosperity of a people:

In a political point of view no privilege is inconsiderable as that of having a fair representation in the legislative assembly. Ireland sends to the British House of Commons over a number of years and three members, Scotland seventy-two, and England and Wales four hundred and ninety-five. If we leave out of our calculation the members returned for universities we shall find, speaking in round numbers, that England and Wales have one member for fifty-nine thousand people, Scotland one for fifty-seven thousand, and Ireland one for forty-six thousand. If the same principle were represented in the same proportion as Scotland, instead of one hundred and one (leaving out of one hundred and three members), Scotland would have only seventy-nine representatives to the House of Commons. In the matter of landed rights we draw the laws for the United Kingdom, Ireland is treated not merely with justice, but with generosity. If England and Wales have let men take more in his favor than his brother agriculturist in England. Indeed, at the present time an agitation is going on to introduce some of the provisions of the Irish Land Acts into the land laws of England. The rest of the Irish farmer, fired by an independent authority, whose bias is generally against the landlord; so long as he pays this "fair rent" he is absolutely independent of the landlord, and cannot be dispossessed. He has liberty of tenure. If he and his landlord come to terms, the British Government will lend him money at a low rate of interest, to be repaid by easy installments spread over a number of years; and thus the tenant can become, as thousands are becoming, the owner of the soil he tills. Are any farmers in the world so well treated by the government under which they live as the Irish? Ours are more secure and happier than our own laws or nature and safer than to call the government that thus treats its subjects a hateful tyranny."

WHAT WILL BE THE RESULT?
More young men went into one saloon of Pawtucket, by actual count, on a recent Saturday night from 8:30 to 10:30 than there were in eight of the largest churches of Pawtucket and Central Falls at the last Sunday morning service.

The above item clipped from one of our periodicals leads me to ask if this statement is as assumed, a fact. "What will be the result?" It cannot be the proof of two things, namely: 1st. The downward course of our young men. 2d. A large disregard for the institution of the Sabbath. With these two thoughts before us we may well arouse ourselves to inquire where we are coming to our conclusion? It is a self-evident truth that the future of any community, whether it is a nation, people or nation, will be just what the raising generation makes it. It is also a fact, as a rule, that education forms the common mind. "Just as the twig is bent so will the tree incline." Now, let us see if men are being educated in saloons; if their associates are those who visit those dens of vice; if they are as a mass absenting themselves from the public worship of God and the study of the Bible, we may not with propriety awake out of sleep and ask where the young people of this day are drifting? In the words of Mr. Macdonald, those facts thus brought to light claim our work, influence, tears, and prayers. The demoralizing influences of the saloon and the wide-spread desecration of the Sabbath are matters which are startling, for they are fraught with much danger to our personal and public welfare.

We only have to observe to learn that our churches, however elegant and inviting they are made, are not the grand centers toward which the young people are attracted. Indeed, as a rule, if they attend at all it must be in the evening after the Sabbath (or Sunday) has been spent in pleasure-seeking—gunning, fishing, sailing, in short almost any thing that will give them a cheer rather than remembering the Sabbath-Day to keep it holy. This state of things is becoming so general that we see it cropping out, somewhat, from what is considered some of our best families. So general is this evil that we believe it has become one of the leading popular sins of the day, and one which should call forth earnest, prayerful effort from parents, pastors, and all lovers of God and humanity. It has been wisely and truly said, "that a Sabbathless people are a Godless people." If we look at the history of any nation or people who have long and generally disregarded a proper observance of the Sabbath institution and its privileges we shall see the proof of the above statement. God did not institute the Sabbath, and command it to be kept holy, without a purpose. In his wisdom and love for the human family, knowing that they would need rest for the body and food for the soul, he instituted it, and wove into him who shall trample upon this God-given institution and command, for God will not hold him guiltless, and its serious effects will be visited upon the generations who follow. When we consider that these very young men who visited the saloons, and who were not seen at the public worship of God, are, or will soon be, the Gran centers toward which the privileges afforded by, the God-given gift of the Sabbath are to be kept holy, without a purpose. In his wisdom and love for the human family, knowing that they would need rest for the body and food for the soul, he instituted it, and wove into him who shall trample upon this God-given institution and command, for God will not hold him guiltless, and its serious effects will be visited upon the generations who follow. When we consider that these very young men who visited the saloons, and who were not seen at the public worship of God, are, or will soon be, the Grand centers toward which the privileges afforded by, the God-given gift of the Sabbath are to be kept holy, without a purpose.

The Treasurer's report was presented for action to the members in attendance.

The Treasurer presented his quarterly report, which on motion was adopted and ordered printed on file.

The Treasurer also presented his report for the year, and by vote the same was adopted.

Minutes were read and approved.

Board adjourned.

Arthur L. Tittsworth, Sec. Rec.

TRACT SOCIETY.—BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, August 14, 1892, at 2 P.M., Chas. Potter, President, presiding.

There were ten members present. Prayer was offered by Dr. Eric Lewis.

Minutes of last meeting were read. The auditing committee reported as correct the second quarterly report for the Tract Depository presented at the last meeting, and the report was adopted.

Correspondence was presented from H. D. Clarke and L. A. Platts concerning the editing of the "Helping Hand" and other lesson helps, which upon motion were tabbed.

A. C. Potter wrote enclosing citation concerning the estate of Mrs. Phoebe E. Palmier, and the President was authorized to sign the necessary papers.

Correspondence was also received from Jno. P. Mooser in relation to accounts at the Publishing House.

Time was given to the reading of the Corresponding Secretary's Annual Report, and on motion the report was adopted as far as read.

It was voted that the balance of the report be referred for action to the members in attendance upon the Annual Meeting.

The Treasurer presented his quarterly report, which on motion was adopted and ordered printed on file.

The Treasurer also presented his report for the year, and by vote the same was adopted.

Minutes were read and approved.

Board adjourned.

Arthur L. Tittsworth, Sec. Rec.

"Where your treasure is there will your heart be also" is still as true as it was when first the lips of the divine Saviour uttered it. We sorrow a colored man quote these words not long since in explanation, if not justification, of his occasional indulgence in strong or inebriating drinks. It is the terrible issue of that life which finds its treasure in such unhonorable objects. A lady of wealth who recently died in London illustrates the truth of Christ's words. She left $500 to a poor clergyman and $50,000 to a home for dogs.
PERSONAL MISSIONARY WORK.

The majority of that class understand the meaning of the two words, "personal work." Each day as it comes brings to each one of us opportunities for the application of the meaning of these two words. Whether we be in the field, shop, office or school-room, we realize that the success we have in our work, whether we are engaged depends upon the proper use of the powers we possess.

When a teacher assigns a lesson to a class, it does not come once to the mind of any member of that class who is interested in the work, how the lesson is to be met by personal application. Long indeed would we be in completing a college course, slow indeed would our minds develop, if we were to depend upon our teacher, class-mates, or our desires, to accomplish the task for us.

Then on what does the grand occupation headed "Missionary Work" depend? With equal confidence we would say, "on the individual man." Yes, and our lesson has been assigned; yet we are idle; at the close of each day we have to regret that no real personal work has been done by us, except for the gratification of our own selfish desires.

But who will do this work? Shall we leave it to our pastor, our associates, our desires? No, it will require the efforts of every individual enlisted under the banner of Christ. What we have done to-day, to-morrow shall bring forth the harvest of our labors.

Silently, and often by interrogration expressed or implied in conversation, and in words written, our younger generation is asking of us the reasons for what we are, what we believe, and what we do as Christian people. And now, as our people are gathering, so to say, in one of our synagogues, though we as members of Christ's body are ourselves his temple, brought together from all over this broad land, there comes to our mind the thought: What mean we by our great denomination? What mean we by our great institutional assembly? Why do we exist as a separate body of Christian people, with all of our special machinery for Christian work? Our children, as they grow up, ask us this question. We ought to encourage them so to do. Inquiry into this subject is the typical attitude of healthy souls, is never to be condemned. But are we to have our answer ready. Divine wisdom teaches us to do this. If we say, we know not; or if we reveal a halting faith; or with an uncertain emphasis state our reasons; or, again, if we give reasons which are not founded upon facts, and which are not rooted in our own firm convictions, our children will be quick to note it, and perchance the spirit of youth will turn them from what some of us who are older seem to hold with but too trembling fingers.

Sometimes actions speak louder than words, and our lives, with their daily deeds, answer these questions of our young people for us,—and that maybe not as we would wish them to do. Let us as elders think about this as we go to Conference this year, and as we send our homeward ways let us meditate thereon. Perhaps it would be a stimulus to us if we knew how we really answer these questions; that is, how we seem to do daily work in the sight of view of our young people. Come, young friends, let us have a series of articles from your facile pens on answers which the words and lives of those of your elders who have most influenced you have given to these questions as surely they have arisen in your minds. Why are we Seventh-day Baptists? What does it mean? Why do we exist as a separate Christian body? And what of the future?

RECEIPTS OF THE YOUNG PEOPLE'S PERMANENT COMMITTEE.

For sale by the Rev. J. K. Jones.

Prestiposly acknowledged!.................................................. $ 200 11

Received since March 1, 1890.

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Missouri.

The American nation, as a people, are fond of short cuts made necessary by the constant hurry in which we live. Perhaps the effect of this is more to be noticed in our speech than anywhere else. We have fallen into an incorrect use of words and phrases. The following eight words, which are frequently used by interchanging one for the other, furnish examples of this.

Between for among—The word "between" is properly used only when its object consists of two items. "Among" should be used if the
object includes more than two items. "Between" "him of by" "two or "by two." A father divides his property between his two sons. Another divides his estate among his five children.

Constant means occurring all the time, without interruption. "Frequent" means occurring often. We frequently hear constant used to describe events that occur quite often, but at considerable intervals of time.

Custom for habit. People engage in habits. A community or a people have a custom. It is a habit or practice common to the people, and denotes two words. Indeed, this habit has almost become the custom in some communities.

Depot for stations. The place where the train stops to take passengers in a station, whether there be a building there or not. The depot (depository) is a strong building for the temporary storage of goods in the case of the railroad company for delivery or for transportation. It may be at a station or it may not.

So general is the misuse of words that the faculty of Wellesley College has promulgated a list of phrases and expressions to be avoided by the girl collegians, and it might be studied with profit by many college students. "I guess so" for "I suppose or I think so.


SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1892. THIRD QUARTER.

Sept. 20. Review.

LESSON X.—PHILIP PREACHING AT SAMARIA. MISSIONARY LESSON.

For Sabbath day, Sept. 5, 1892.


INTRODUCTION. —We have, in this missionary lesson, a simple example of what was being done, on a larger or smaller scale, by all the Christians who scattered abroad in consequence of the persecution following upon Stephen's death. This Philip was the second of the seven deacons (Acts 6:5), not an apostle, but an example of the way in which the early church had organized itself. This Philip was an example for the Christian church to follow in its work in the world. The story of Philip's ministry in Samaria is a story of the growth of the church.


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They can be on the lookout for signs of religious interest. No teacher or superintendent should for a moment forget that the school is the nursery of the church and labor in that direction, helping to develop true Christian life in those under their watchful care. They will be fellow helpers in carrying on the Lord's work.

**HOME NEWS.**

**New Jersey.**

PLAINFIELD.—Plainfield seems destined to maintain its reputation as a city of churches. During the present season two new churches have been dedicated; the Grace Episcopal, located on seventh street, being a new stone edifice to take the place of their old house which they had outgrown; and the Unitarian also of stone and located on Park avenue. This is the first house of worship this congregation has owned since its organization some two years ago. —By the recent death of Dr. Abel S. Titworth, our hearts are drawn out in sympathy to the entire family of the deceased in their deep affliction, and also to the New Market Church in their loss of a devoted and valued member. This death following so closely upon that of the Rev. Wardner C. Titworth, would seem to call for a double portion of God's sustaining grace upon the parents, Dea. I. D. Titworth and wife. —We are again in the midst of the vacation season, when the congregations of the city churches are greatly reduced in size and the pastors mostly out of town. Our own pastor has remained, however, at the post, and will do so until he goes to the General Conference. During his absence of a few weeks following that portion of his pastorate which his health and age require, he has been filled with the spirit of the love of God, and has set before his people the necessity of evincing a community of interest with the church. July 28th, is an article on Washington Letter.

**Iowa.**

GARWIN.—We have been enjoying beautiful summer weather for some time past, during which time farmers have secured their harvest and hay crops in quite good condition. While some crops are poor in parts of our State, we are favored with very fair crops of everything we usually raise.—Mr. and Mrs. C. C. Sowell, formerly of West Hallcock, Ill., have located among us, and will, ere long, have their new home ready for occupancy. Dr. M. S. Wardner, of Chicago, has been called by his alma mater, the University of Iowa, as a member of the college's medical faculty, and received the president of the college. We were in need of a physician and are glad to welcome the doctor and family. Any and all others who desire to locate at Garwin will find a beautiful, fertile country in which to live and receive a warm welcome from our people.—The student evangelists of Morgan Park have been holding meetings in our town for about two weeks, and the blessing of God has greatly attended their labors. Many indifferent professors have been aroused to activity, backsliders reclaimed, and many lost souls secured. In fact, a trolley system which meets such general favor that the road will be extended to other parts of the city.

**Aug. 19, 1892.**

**THE INCARNATION.**

To the Editor of the Sabbath Recorder:

In your issue of July 28th, is an article on the "Incarnation" by W. D. Tickner. The rhetoric, spirit, and tone of the article need no commendation, but for the subject matter I desire to say a few words.

The union of the human and the divine in the person of Jesus of Nazareth, is a profoundly mysterious fact and truth, which no finite mind can comprehend, or explain. We unquestioningly receive the doctrine as we do that of the trinity of the God-head, on the credibility of the inspired writings. We understand in harmony with the consensus of belief of the ablest biblical students, that there co-existed in the person of Jesus of Nazareth real humanity and true deity; in other words, that he was very man, and also very God. Each nature we may suppose executed distinct, but harmonious offices in the scheme of redemption. We deem it right and proper to use our powers of mind in deciding whether the objects mentioned are, in fact, co-existing. Those who concern Jesus are to be understood as predicated of his divine nature, or refer to his human divinity. Bro. Tickner contends earnestly for both the human and the divine nature of Jesus; and yet as it seems to us, utterly what is incoherently or dialectically or incoherently of the body of Jesus, it was "animated solely by the divine consciousness;" and to make the assertion still stronger he adds, "No human consciousness lived within that body." Could Jesus truly be a human being, and yet have no conscious existence? The brother also says, "He was subjected to temptation in his human or divine nature. Can any human organism without conscious existence be tempted? We cannot conceive how it could be possible. It is further remarked that "It was the divine nature that was tempted in all points alike as we are. In answer to that James 1:13 says God cannot be tempted by evil, and himself tempteth no one. Can a being, not susceptible of sin, be tempted? What ought to be said of the thought that the incarnate Word was "Tempted by the the infirmities of the flesh," or does the following language mean? "As man he became heir to all the failings and imperfections of the race." Brother Tickner expresses the thought that "it was God who suffered the pang of hunger, of weariness, of distress. It was God who, held in bondage by the flesh, suffered in the garden of Gethsemane. It was God who suffered on the cross, and who for our sakes yielded up his life." If the above language is employed in any other than a metaphorical sense we must regard it as strangely untrue. Truly speaking, God was never hungry, weary, or distressed, but the divine, or the divinity, as used literally, we must regard it as simply absurd. And who suffered in Gethsemane? Was it the divine, or was it not rather the human nature that in deepest anguish sweat great drops of blood, and who said, "My soul is exceeding sorrowful unto death, and to whom Luke says an angel was sent to strengthen him. Why was there given to Jesus a perfect human body and soul, as Adam had before he sinned; but that he might, as Mediator between God and men, meet the demand of the law, by perfect obedience to its claims in the same nature in which he had transgressed it; and might in the fulness of time offer himself as an obligation to divine justice, his divinity constituting the altar on which his humanity was offered and thus giving infinite dignity and value to the sacrifice? N. KINNE.

Baker, Ill.

**WASHINGTON LETTER.**

From our Collegiate Correspondent.

Washington, D.C., Aug. 19, 1892.

Washington is depopulated in part by the departure of the President, Cabinet Officers, Congressmen, fashionable and vacation-takers. The latter includes hundreds of Government clerks, the major part of whom get away for a month in summer. Nine hundred florists meet in convention this week, but otherwise visitors are scarce. Few excursionists and few bridal parties. The prominent business men, lively politicians, and interesting interviewers who throng the hotels while Congress is in session come no more, and the supply of capital prophets is almost consumed. Nobody comes to Indiana, Wisconsin, Iowa, Kansas, Virginia, North Carolina, Louisiana, Missouri, and a lot of other States for this or that candidate. No fresh authentic reports can therefore be sent out and the States must work out their political advancement without the benefit of Capitol foreknowledge and election.

But though the voices of Capitol orators and hotel prophets are heard no more the Congressional campaign committees are hard at work loading the mails with franked envelopes containing their communications. The use of the stamp speaking is controlled from New York by the respective campaign committees, but the fountain of political literature springs from
the franking privilege and the Congressional Record, and is situated here. The Democrats are sending out 150,000 packages including Hopkins' and Wilson's and McCready's speeches on wool and woolen goods; Wilson's and Bryan's on Trusts; McKinley's on pensions; Ripley's on the tariff; McPherson's and Stewart's on the force bill; large extracts from Henry Ward Beecher's sermons; and with loss of attendance at a nice school-house three and one-half miles north-west of town. Brothers Preston and Ira Bond and families, and Oliver Bond, and Julius Babcock, and Eld. Herbert Babcock, of the Friend Church in Scott county, have been here in this section, and recently their number was increased by Bro. Jacob Babcock's family from Garwin, Iowa, and Sister Corllet and family, from Long Branch, Neb. These good people are much encouraged now that they have a church among them, and propose to have regular Sunday services, and Sabbath-school, and expect occasional preaching from Eld. Babcock, who will very likely move into the community before long. They are also much encouraged with the prospect of their place as a desirable home. They say they have never seen in the last year or two, "what the country is for;" not for raising corn and crops that mature late in the season, but for all kinds of small grain, which can be raised with reasonable certainty from year to year, with an average yield of wheat of fifteen to twenty bushels per acre, and at a very small expense in raising than any place in the land, since they only need to break up their ground once in three or four years for wheat, only stirring the stubble ground with cultivator or disc-harrow, and thus get good crops. On such ground only forty-five pounds of seed wheat is necessary, and by the use of heading machines the grain can be put into stacks at an expense of $1 per acre. But corn, potatoes, and cereals, can be raised also, if planted so as to mature early. Now is the time to secure homes. Improved land can be bought by the acre. Requisitions to claims can be had at 50 to $150. Abundant water at forty to sixty feet depth. The country here is as fine in appearance as any I ever saw. Trees are growing finely, and if any of our people are thinking of going to a new country where land is cheap, they cannot do better than to look up this place where there is a church already established, with good prospects of additions in the near future. Our trip to and among them was pleasant and encouraging. Pray for their peace and prosperity.

MARRION, Kansas, Aug. 12, 1892.

M. HABER

SPECIAL MISSIONARY BOARD MEETING.

A special meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in the vestry of the Pawcatuck Seventh-day Baptist church, Westerly, R. I., Aug. 18, 1892.

The meeting was called to order at 9.45 A.M., the president, William L. Clarke, in the chair. Prayer was offered by the Rev. J. L. Cottrell. There were present fourteen members and two visitors.

The meeting was called to listen to the reading of the Annual Report of the Board of Managers to the Missionary Society, prepared by the Corresponding Secretary and the Treasurer, to be presented at its Annual Session, at Nortonville, Kansas, Aug. 25, 1892, and to act upon the same.

After the reading of the reports as prepared by the Corresponding Secretary and Treasurer it was voted that they be adopted as the Fifteenth Annual Report of the Board of Managers of the Seventh-day Baptist Missionary Society.

It was voted that the list of members be printed with the Annual Report.

It was voted that the Treasurer be instructed to receive certain funds contributed by several persons at Alfred Centre for the building of a new home for missionaries in China.

It was voted that J. B. Crandall and L. T. Clason be a committee to audit the Treasurer's account.

Adjourn.

WILLIAM C. DALAND, Rec. Sec.

DIGHTON, KANSAS.

This place is the county-seat of Laine county, and is 361 miles west of Kansas City, on the Great Bend branch of the Santa Fe railroad. Hearing of a number of Seventh-day Baptists in that vicinity I made them a visit recently, and remained with them over Sabbath and Sunday, preaching twice each day. A Seventh-day Baptist Church was organized at a nice school-house three and one-half miles north-west of town. Brothers Preston and Ira Bond and families, and Oliver Bond, and Julius Babcock, and Eld. Herbert Babcock, of the Friend Church in Scott county, have been in this section of late, and their number was increased by Bro. Jacob Babcock's family from Garwin, Iowa, and Sister Corlett and family, from Long Branch, Neb. These good people are much encouraged now that they have a church among them, and propose to have regular Sunday services, and Sabbath-school, and expect occasional preaching from Eld. Babcock, who will very likely move into the community before long. They are also much encouraged with the prospect of their place as a desirable home. They say they have never seen in the last year or two, "what the country is for;" not for raising corn and crops that mature late in the season, but for all kinds of small grain, which can be raised with reasonable certainty from year to year, with an average yield of wheat of fifteen to twenty bushels per acre, and at a very small expense in raising than any place in the land, since they only need to break up their ground once in three or four years for wheat, only stirring the stubble ground with cultivator or disc-harrow, and thus get good crops. On such ground only forty-five pounds of seed wheat is necessary, and by the use of heading machines the grain can be put into stacks at an expense of $1 per acre. But corn, potatoes, and cereals, can be raised also, if planted so as to mature early. Now is the time to secure homes. Improved land can be bought by the acre. Requisitions to claims can be had at 50 to $150. Abundant water at forty to sixty feet depth. The country here is as fine in appearance as any I ever saw. Trees are growing finely, and if any of our people are thinking of going to a new country where land is cheap, they cannot do better than to look up this place where there is a church already established, with good prospects of additions in the near future. Our trip to and among them was pleasant and encouraging. Pray for their peace and prosperity.

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SPECIAL MISSIONARY BOARD MEETING.

A special meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in the vestry of the Pawcatuck Seventh-day Baptist church, Westerly, R. I., Aug. 18, 1892.

The meeting was called to order at 9.45 A.M., the president, William L. Clarke, in the chair. Prayer was offered by the Rev. J. L. Cottrell. There were present fourteen members and two visitors.

The meeting was called to listen to the reading of the Annual Report of the Board of Managers to the Missionary Society, prepared by the Corresponding Secretary and the Treasurer, to be presented at its Annual Session, at Nortonville, Kansas, Aug. 25, 1892, and to act upon the same.

After the reading of the reports as prepared by the Corresponding Secretary and Treasurer it was voted that they be adopted as the Fifteenth Annual Report of the Board of Managers of the Seventh-day Baptist Missionary Society.

It was voted that the list of members be printed with the Annual Report.

It was voted that the Treasurer be instructed to receive certain funds contributed by several persons at Alfred Centre for the building of a new home for missionaries in China.

It was voted that I. B. Crandall and L. T. Clason be a committee to audit the Treasurer's account.

Adjourned.

WILLIAM C. DALAND, Rec. Sec.

DIGHTON, KANSAS.

This place is the county-seat of Laine county, and is 361 miles west of Kansas City, on the Great Bend branch of the Santa Fe railroad. Hearing of a number of Seventh-day Baptists in that vicinity I made them a visit recently, and remained with them over Sabbath and Sunday, pre-
TEMPERANCE.

The greed of the saloon is the peril of the people. The human wave that will one day stand before the judgment bar.

H. Carroll D. Wright, well-known statistician, states, among other facts that 1,460,000 persons, or about one-twentieth of the population of the United States, receive, license their liquor dealers in amounts that amount to $2,000,000 a day, or $6,000,000 a year.

Miss Charlotte A. Gray, who recently was European organizer for the World’s W. M. S., says: "The sabhaths in certain places are solemnly kept by closing down the public houses, and in others they are ignored as they destroy the stomach in a holy, dozen years, is hardly what was in the cup when Christ drank of it and gave to his disciples.

The silver for table use in one of the New hotels of Chicago is opened cost over $30,000. The Saloon is minutely described in the morning papers, and called the Temple of Bacchus. The fitting up of this room cost $50,000. The wine in glasses will cost infinitely more. A world of misery and poverty and crime will result from the keeping of this gilded den.

According to the report of the Commissioner of Internal Revenue for the fiscal year ending June 30, 1901, there were among the different kinds of spirit liquors, the different States and territories, for the fourteen months ended June 30, 1901, of retail liquor-dealers, 23,000,000; of wholesale-liquor-dealers, 2,736; of retail dealers in malt liquors, 10,389; of wholesale dealers in malt liquors, 5,059; and of rectifiers, 1,062. These people, numbering in the aggregate 25,042, constitute the national drink oligarchy of America. They represent in the aggregate large wealth, and are a specially protected class under the government, but they are a small minority of the 60,000,000 of this country.

I do believe that under the wise laws that have been enacted in Maine for the suppression of the liquor traffic the use of intoxicating liquors has vastly decreased. It is not a leading article of commerce at every grocery store; it is no longer included in the hospitalities or any kind of social event from a corn-husking to a grand ball. It is no longer a reputable and legitimate article of consumption. The paper for the newspaper and the traffic that carries the news itself in the public gaze has been driven into dark corners. Popular sentiment and constitutional law are alike arrayed against it. It is carried on by stealth in feverish, filthy, and degraded scenes, and ought not to be tolerated as it is present destructive oligarchical rule.

The paper in the books that have survived for three centuries was made by hand, of honest rage, and without the use of strong chemicals, while the ink was made of nuts of the laurel tree, the ink is a compound of various substances nature dealt in this form. The paper for the newspaper and the traffic that carries the news itself in the public gaze has been driven into dark corners. Popular sentiment and constitutional law are alike arrayed against it. It is carried on by stealth in feverish, filthy, and degraded scenes, and ought not to be tolerated as it is present destructive oligarchical rule.

No fewer than 155,000,000 gallons of liquor were sold last year in the State of New York, but they are a small minority of the State's population, and to be perfectly safe, not to startling to discover them in any of the secretions.

ALCOHOL.—The Island of Jamaica produces about the allspice that is used. It is known, also, as pimento, or Jamaica pepper. The tree on which the berries grow is evergreen and the flowers grow in dense clusters; these develop into small green aromatic berries, the size of black pepper, but they are a very different kind and lose some of their pungency. For commercial purposes, the berries are gathered when green, carefully dried in the sun, and afterward packed in large bags in bottles of 100 to 150 pounds, and shipped. Pimento grows in many parts of tropical America, but nowhere do they thrive as in Jamaica. The trees are never planted by man and the seeds are spread by birds and animals. The seeds are dropped by birds, and the rains and the tropical sun do the rest. Surplus trees are cut down and become walking sticks and umbrella handles. This Villainous compound is Ad and poisonous.

A great opportunity.—For 10 subscriptions to the "Zion's Outlook," a semi-monthly publication of the Missionary Society, and the "Missionary Advocate," 25 cents, we will send the following booklets by Professor Drummond. This offer is good for 30 days: "The Greatest Thing in the World," "The Parable of the Prodigal Son," "The Second Innings," "The Changed Life." With a little effort these excellent books can be obtained Also, for 5 subscriptions, with cash, we will send the "Zion's Outlook," a semi-monthly publication of the Missionary Society, and the "Missionary Advocate," 25 cents. The total cost of the books is 25 cents. We will send the booklets free to any one who will subscribe for the "Zion's Outlook," a semi-monthly publication of the Missionary Society, and the "Missionary Advocate," 25 cents.

The Quarterly Meeting of the Shingle House Sabbath-at-nights have been held in Provo, Utah, and George

The Quarterly Meeting of the Seventh-day Baptist societies of Southern Wisconsin, to be held at Rock River, Sept. 2, 1903, at 10 A. M., is cordially invited to meet with us. The Mission Sabbath-scholar meets at 1:30 P. M., at Col. Clark's Pacific Garden Mission. Strangers are cordially welcomed, and the "Greatest Thing in the World," "A Talk with Boys." These books have been so widely known because of their intrinsic worth it will be necessary to any further about them, only that we wish to put them into the hands of our young people, and we will this honorable method to do it. Now it only rests with us to extend the best of our young people, and the books are theirs.

SPECIAL NOTICES.

The Quarterly Meeting of the Shingle House Sabbath-at-nights have been held in Provo, Utah, and George Shaw has just received his appointment as the "Greatest Thing in the World." A Talk with Boys. These books have been so widely known because of their intrinsic worth it will be necessary to any further about them, only that we wish to put them into the hands of our young people, and we will this honorable method to do it. Now it only rests with us to extend the best of our young people, and the books are theirs.

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Paragraphs,

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87x310
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87x411
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times, and is regarded as one of the most

by the mound-builders of prehistoric

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Not many were killed, as many, who have been
probably have been killed had it not been
for the intervention of the troops, who were

in the Sutton family, was born at Albion and joined with

professor of religion, who, with a
friendly disposition was found for himself a warm place in the

the Sutton family, was born at Albion and joined with

MARRIED.

Baxter—Proctor. At the residence of J. B. Cruikshank,
Buckfield, Me., June 19, 1892, Mrs. Abigail Proctor,
and Mr. Calvin A. Baxter, of Brookfield, Me.

Granger—Moore. At the residence of Mr. and
Mrs. R. A. Moore, of Westerly, R. I., Aug. 9, 1892,
Miss Eliza L. Granger, of Westerly, R. I., and
Mr. Robert A. Moore.

Baker—Baker. At the home of the bride at
Eastport, Me., on the 13th inst., by the officiating
Minister, the Rev. Mr. S. R. Baker, of Brookfield,
Me., and Miss Alta M. Baker of Eastport.

Cooke—Hendrick. In Alexander, N. Y., July 10,
in the residence of the bride's parents, by
Rev. Mr. Henry R. Curtis, of Massena, N. Y., and
Miss Emma M. Hendrick, of Alexander.

DIE.

The Mountains of Colorado.

Denver, Estes Park, Colorado Springs
and Glenwood Springs may be
reached, via Chicago or St. Louis, via the
Burlington Route fast express trains,
handily equipped with every modern
improvement. Write P. J. Eustis,
Agent, Chicago, for particulars.

The official Russian clerical reports show that
the writer of the disease has somewhat
alated.

Low Rate Harvest Excursions.

The announcement that the North-
Western Line, comprising over 8,000,
Miles of territory, will arrange for a
unique excursion, is evidence, among
those who interested in the develop-
ment of the great West and North-West,
that the excursion season is open

Farm for Sale.

The undersigned offers for sale his farm,
located at the head of Elm Valley, in
the south-western part of the town of
Alfred, C. N., and 3.5 miles from
Alfred Central, containing 131 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. $1600
for cash, or for $100 per month, and
balance in 12 equal monthly payments.

CANCERS AND TUMORS
are treated by the latest and
most effective methods. Health
improvement guaranteed. Office
open 10; 12 a.m. and 1:30; 3:30
p.m.

CONDENSED NEWS.

An insane man stopped Queen Victoria's carriage while she was driving near
house, and threatened to kill her.

The World's Fair buildings will be
furnished with a bill to
that effect. October 21st is the exact
anniversary of Columbus's landing, allowing
being made in the calendar made by Pope Gregory.
The change of date of dedication was made in the
interest of religious accuracy, and also to
New York City, which will have a Columbian celebration on Oc-

The choral is abating at Nijni Novgorod
Astrakhan, and in the Transcaucian terri-
but the number of deaths continues
to increase in the Caucasus and provinces
of Saratoff, Samara, Simbirsk and
Vorenburg. A mob attacked the hospital
at Starebokel, in the government of
Kiaokh, and completely demolished it.
The doctors were assaulted and
probably have been killed had it not been
for the intervention of the troops, who
were summoned to restore order. The
soldiers soon suppressed the rioting and
stormed the hospital.

Prof. Putnam and his associates, while
engaged in collecting material for the eth-
obological exhibit at the World's Fair, have
made a very important archaeological dis-
coverey near Fort Ancient, Ohio. It is
a serpent mound, 1,200 feet long
and about 10 feet thick. This is by far
the largest known "serpent" constructed
by the mound-builders of prehistoric time,
is regarded as one of the most
notable of American antiquities. The
mound-builders' works have been repeated
in the usual manner of the unknown
author, a "huge serpent," Many valuable
relics are expected by Prof. Putnam from the
excavations now being made.