The Sabbath Recorder.

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THE SABBATH RECORDER.

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Jno. F. MOORE, Business Manager, Alfred Centre, N. Y.

HIS AND OURS.

With silence as their only benediction,
God's angels come.
Where in the shadow of a great affliction
This soul sits dumb.

God calls our loved ones, but we lose not
What He hath given.
They live on earth in thought and deed as truly
As in His heaven.
—Foxcroft.

PRESIDENT MAIN delivered an address last Thursday, at the University Convocation in the Senate Chamber, at Albany, on the educational value of the study of the English Bible.

The University Y. W. C. A. is represented this month at the Northfield Conference of Christian Young Women by Miss Eva Merritt, and the Y. M. C. A. at the Conference of Christian Young Men by Mr. Orra S. Rogers, both graduates this year.

A new experience for the Christian Endeavorers at Montreal last Sabbath was an attack upon the great Convention by a mob of 5,000 hooting, yelling, insulting Catholics. Fifty arrests were made, and with much difficulty the mob was dispersed.

Much is being done in the work of "Prison Reform." Many wholesome plans are in operation for proper management and for educational and religious influences among convicts. But it sometimes happens that the institutions themselves need reforming as well as their inmates. For instance, in a certain penitentiary professing to be a reform prison, a convict whose crime was stealing, is compelled to labor at cutting out pieces of pasteboard which are put between the outer and inner soles of shoes and sold for solid leather.

Dr. L. A. PLATTS has been released from his acceptance of the call to the Missionary Secretaryship, and will remain in the Chair of Church History and Homiletics in the University. He will also teach English Literature and Rhetoric. It is reported that Rev. O. U. Whitford has been called to the Missionary Secretaryship. Bro. Whitford has many excellent qualifications for that position. He is scholarly, thoroughly conscientious, a hard worker, and well acquainted with and deeply interested in our Home and Foreign Mission work. We bid him God speed in his enlarged field, and beseech for him the hearty sympathy/support and co-operation of all our people.

Now is the time to send in your large contributions for the Tract Society's work. You will remember that at the beginning of this Conference year the Tract Board found it necessary to enter upon a course of retrenchment. Money for the work did not come in, and yet as soon as the people learned that it was deemed necessary to stop, or diminish some of our advance work, regrets were expressed, and some said they would much prefer to increase their contributions. Well, then, why don't you do it? Send in your gifts at once to Treasurer Hubbard, Plainfield, N. J., who will be only too happy to apply the same to the liquidation of the debt already incurred by your encouragements.

Some of the Recorder readers are sending back the Evangel and Sabbath Outlook, indicating that they do not wish to take it. Brethren, sisters, friends, you know what you are doing. This little paper is a messenger of good to you. Its beautiful messages of practical truth should be carefully read by everyone. We can hardly understand the spirit that induces people to refuse to receive it. It ought to be taken and read by every true Seventh-day Baptist and then passed on to his First-day neighbor. It is not forced upon any one. No one receiving it, who has not subscribed, will be required to pay for it. Do not be so afraid of your best friends.

Read carefully the article of H. D. Clarke in this issue concerning proposed changes in Sabbath-school Bible study. Mr. Clarke appears to think the demand for a change is not as general as a few are trying to make out. A thorough acquaintance with the fact that in the case would probably modify his opinion on that point. In speaking, hitherto, of the International System, we had reference to the various denominations who have been pursuing the International for many years and have expressed their desire for a change. Our remarks on this point were not confined to the smaller circle of our own schools. Again he seems to be misled in supposing that any one is even suggesting the use of the Sunday helps without being changed as to dates, the use of the term Sunday for Sabbath, and any other objectionable features. The thing advocated thus far has been the general system—not the objectionable points that could be easily eliminated.

But every phase of the case should be considered; the possibility of extra cost, the time required in study, and the advantages to be derived. People are ready to pay $10 a term or few cents for instructions in music; the same amount or more for a few lessons in penmanship and book-keeping; thirty to fifty dollars for one year's tuition in the high-school or college; but for the study of the Bible, the most important part of all studies, 40 cents or more appears like an extravagant outlay! It is true, however, that we must take the case as it is, and not as we would like to have it, in making our estimate of the practicability of any proposed change. We ought to be competent to publish any and all the helps useful in our schools. We should have a Sabbath-school Board whose duty should be to arrange for all necessary helps, issued from our own house. Can we hope for such encouragement from the people as to warrant us in undertaking the work? Even should it be deemed best to adhere to the International System as hitherto, it still remains a fact that we should greatly enlarge our plans and helps. We should have graded helps—primary, intermediate, and advanced. The additional cost is nothing compared with the increased advantages, the satisfactory results. We should be glad to have every person interested in this discussion write us briefly expressing an opinion for or against the change, not necessarily for publication, but that we me may have the general sense of our people before Conference.

IN MEMORIAM.

Phineas Adelbert Burdick, son of Albert and Eunetia Burdick, deceased, was born in Deeruyter, Madison County, N. Y., September 7, 1847, and died in Alfred Centre, July 3, 1893, in the 46th year of his age. He was brought up on a farm which is now owned by his youngest brother, and which has been in that family for ninety-nine years.

His early life was passed in the usual round of home duties and common school opportunities such as most farmers' boys experience in that beautiful and fertile valley. The Deeruyter Institute was in the days of its prosperity and wholesome influence in all that vicinity as Mr. Burdick was verging from childhood to early manhood. He had a strong desire for knowledge and had planned to enter Hamilton College before his elder brother, now Prof. F. E. Burdick, of Columbia College, New York, had completed his course. But a serious illness caused a delay in carrying out his plans and he never realized his cherished hopes of a college education. However, he continued his studies in Deeruyter Institute until he completed the classic course, graduating with honors in June 1869.

After this he taught school a term or two, and finally studied law and was admitted to the Bar in this State, in 1872. He continued in that profession four or five years. While thus engaged he fell in with the social customs of his companions to such an extent that he became alarmed for his own safety and that of his loved family; for in 1872 he was married to Ella, the second daughter of Rev. Josua Clarke. In the providence of God he became interested in the great temperance revival, which swept through Deeruyter in 1876-7, and resolved to make an effort to reform.

Very many who will read this brief sketch have heard the account of his reformation from his own lips, and will never forget with what pathetic power his story was told. For the past
sixteen years he has devoted himself exclusively to the work of saving men from this great rum curse. Soon after entering the field as a temperance lecturer it was discovered that he was a man of remarkable powers as a public speaker. He has through his own insight into human nature, his impassioned eloquence, and greater than all else, his own deep Christian experience and love for perishing souls, at once placed him foremost in the ranks of reformers. He was sought after by temperance organizations and individuals interested in the suppression of the rum traffic, far and near. He became identified with the Prohibition movement and was fearless in his advocacy of the principles of the third party, and yet people of all shades of political belief united in calling him to villages and cities, and heartily maintained him in his unsatisfactory and extremely efficient work.

In 1887 he removed his family to Alfred Centre, where he could have the advantages offered by the University for the education of his children. Here he built a beautiful home and endeavored himself to the people who admired his manliness, generosity and genuine worth as a citizen, friend and neighbor; a large share of his time, however, was spent away from home in his chosen work. For several years he has suffered from an invalidism, and the continual strain of his work with constantly extremely efficient work. His courage, been in the minds of the two hundred thousand foreigner: even ninety consecutive nights with constantly The foreigners: had a large number of sorrowing men from the temperance reformation. was a beloved member. Then -,-, Burdick's Interest in the Young, E. Livermore.

In 1887 he removed his family to Alfred This power was a united in calling him to villages and campuses. His ability to go into his chosen work. For several years he has Independence University as a power. Among these, the power of the temperance and patriotism burst forth in his face. Tucking the pasteboard sham lightly

The Midway Praise was covered with bunting. It was Independence Day, B. O. Davis. He proceeded: “My Country’s ‘tis of Thee,” “Marching through Georgia,” and the other songs which are dear to the heart. Then at nine o’clock a silver balloon floated out over the lake in the glare of the search light. From it unfolded a banner of fire red, white and blue—the stars and stripes. Your Western Editor believes that that flag is as dear to-day as it was in 1861, and that, if occasion should require, there are millions who would fight to maintain its honor and integrity.

We commend to our readers the words of one of the orators of Independence Day, Mr. James S. Norton. As a preface to the reading of the Declaration of Independence at Jackson Park, he pointed out that the only thought is that they are the common garments of our every day life. It was what men call a heathen who said: “No real harm can befall a good man whether he be living or dead.” But it certainly is the Christian’s privilege to say that “death is not the end.” He is the earth in peace and with courage, no matter what the coming days may appear to have in store for him.” “Th’on will keep him in perfect peace whose mind is stayed on thee.”

…”While our sense of love was still fresh at the death in the past few months of several who were intimately associated with the Seventh-day Baptist name and institution, the announcement has come to two others whom we have loved, and in the success of whose work we have rejoiced. Two more standard bearers have fallen.

The history of the Woman’s Board must be associated with it the name of Mary F. Bailey. She created and maintained the American; and he will do it, not by any effort to remove the material for our institutions, but by sustaining those institutions without regard to capricious criticism or sentimental protest. To such men the declaration solemnly made by the early patriots, that all men are created with equal rights to life, liberty and the pursuit of happiness, means something real to be applied to every act of citizenship, and pride of country is a natural instinct. To them the worth of this day possesses a clear and deep significance.

The lion is long suffering—not through cowardice, but because he is conscious of his strength. We believe with Mr. Norton that the American is a man of common sense, and that his war is to be relied upon, and that his brave front gave utterance to the unspoken thought of patriotic thousands.

At a corner where two great thoroughfares of the city cross, the streams people on the Fourth of July were arrested by the sight of an immense fire cracker placed on end at the center of the streets’ intersection. The fire cracker appeared to be about three feet long, and nearly a foot through. Naturally when the obliging young man in charge of this pyrotechnic prodigy touched a match to the fuse, there was no little scrambling on the part of those nervously inclined. Even those claiming some repute for bravery shrank back and held their breath. The fuse sputtered and finally went out. The obliging young man again appeared and ignited the fuse. When nearly a minute sufficed to the consummation of the work, the cracker plowed through a form of those who would stoop to flattery, but as a just acknowledgement of his superior power over men. This power and this distinction he held with modesty, always giving God the praise for every victory over sin and the arch enemy of our race. "When a good man dies the people mourn." [From L. C. Randolph.]

—It was a pleasant thought which came to the mind of the Western Editor many times on Independence Day in his heart of hearts, that the spirit of America is not dead. Everywhere the bands played, the crowds gathered, and patriotic airs were the favorites. In Festival Hall the thousands sat under the spell of the magnificent orchestral music liberally appending the different selections; but when the music brought us into the familiar measures of the “Star Spangled Banner,” enthusiasm reigned, and the pent up patriotism burst forth in cheers. The electric current of sympathy inspired the musicians to play as they never played before, and when they concluded the opening of the day’s work, “‘tis of Thee,” the great audience rose as one man and drum and tuba were lost in the mighty roar of five thousand voices.

The foreigners at the Fair showed as much enthusiasm in celebrating as any one. The Midway Praise was covered with bunting. It was Independence Day, and we found our men to be fighting for America, but for the world. Columbus and Washington were names to be held in honor, not only in America, but wherever freedom and manhood are loved. Some thoughts like these must have been in the minds of the two hundred thousand people who, seated together in the open arena on the lake front to see the fireworks. We sang “My Country’s ‘tis of Thee,” “Marching through Georgia,” and the other songs which are dear to the heart. Then at nine o’clock a silver balloon floated out over the lake in the glare of the search light. From it unfolded a banner of fire red, white and blue—the stars and stripes. Your Western Editor believes that that flag is as dear to-day as it was in 1861, and that, if occasion should require, there are millions who would fight to maintain its honor and integrity.

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homes, but at all the fire sides of the nation where the temperance cause is dear. Many a mother's heart has a sudden sense of fear for her boys because this man, who loved the boys and did so much to save them, has passed away. What tact, what consistency, what memory, what quick resource, what a royal spirit! You cannot reckon up his work in statistics. In his last temperance campaign, the one upon the West side in Chicago, it was my privilege one evening to sit where I could watch the audience as he talked. He was a master musician on their heart-strings. Some quaint, homely expression, putting the mirror up to nature and a roar of laughter swept the house, and then a tender story told as simply, but some strange power gripped your emotions and you looked up through the mist in your eyes to see the great audience in tears. It was a God-given power—granted to but the few—and he used it for God and humanity. Great, but simple-hearted; praised and worshiped as few men are, but unspoiled and unassuming; head and shoulders above the common people upon their

"That they turn many to righteousness shall shine as the stars forever and ever."

Close up the ranks! It is no time for idle grieving. God's work remains to be done. The people who are gone call who take it up with the greater earnestness. Instead of grieving that they are dead, thank God that they lived and enriched the world by their work.

Bees." She-

"Are we really all to die, with but short notice, and before you had given full expression of your love?"

Miss Mary E., daughter of Rev. James E. and Mary Bailey, was born in DeRuyter, N. Y., July 10, 1849, and died of acute myocarditis, in Chicago, June 22, 1896.

At seven years of age, with the family, she went to reside in Plainfield, N. J. She received a liberal education at Plainfield, N. J., Alfred University and Oberlin College, Ohio.

When about eighteen she came to Milton, Wis., which was the most part of her home till her death. She was a profession of Christian in her early youth and became an active Christian worker in many of the departments of Christian service.

For three years she was a successful teacher in Milton College. She was active in the organization of the Young People's Benevolen tational Board, and also a faithful member of the local Y. P. S. C. E. connected with the Milton College, of which she was a member. She organized the little folks of our church society into an organization called the "Busy Bees." She also organized the "King's Daugh ters" of Milton, and was the chief adviser of the younger members. Time, and time again

OBDITARY.

She was in the Benevolent Society where she was especially helpful in turning the thoughts of the members to the great work of missions at home and abroad. She was an active member of the W. C. T. U., indeed it is impossible to think of any line of Christian work which did not receive her support.

Those who attended the Conference in 1884, at Lost Creek, W. Va., will remember she was first among the women to lead in organizing the Woman's Board. In 1886 she became its Cor-

Those griefing members of the family, who, but for this, owing to his remarkable success and unavoidable absorption in his profession, might be in peril of forgetting the blessings of heaven through their constant call to administer to the weak and sick, or the sorrows and infirmities of earth. God make him abundantly useful while here, and at last find mother, father and sister waiting to welcome him to the inseparable union above.

E. M. DUNN.

ADVANCE STEPS IN BIBLE STUDY.

By Elder R. D. CLARK.

Having prepared the most of our Sabbath-school lesson helps for the past three years, it is very natural for the writer to be greatly interested in the discussion now going on relative to a change of methods and studies. It may be that there is a "wide-spread dissatisfaction with the International System," as the resolution introduced at the late Associations says, though it looks as though a few were trying very hard to create that wide-spread dissatisfaction. But the writer does not now intend to make the comparison between this and the one mostly liked by those who have recently written upon the subject. Both methods or systems we believe to be good and if well used by our people will enable us to grow more than we have in the knowledge of our Lord Jesus Christ. The International System has been abused by those who want everything done for them without effort or study on their part. That class of students will not very readily fall in with the new idea which requires much more time and effort. But the new system, called the "Blakeslee System," is an excellent system, and perhaps much better than the International, though we see no reason why the International could not take up the life of Christ, and of Paul, and others, and have those studies progressive and connected.

The writer, however, likes the Blakeslee System, and this article is for the purpose of considering some things which a change, if made, will involve.

In the first place, it will involve more time and harder study on the part of Sabbath-school workers. We have heard much of this, but is not now the case with more extended comments before the student. Is there sufficient interest among our people to enter upon this increased work in our homes and in the Sabbath-schools?

Again, there is involved the matter of increased expense. This is probably the question

"The tempe~ance man'
WASHINGTON LETTER.
From our Regular Correspondent.
WASHINGTON, D. C., July 7, 1863.

The extra session of Congress, the financial situation and what will be done with silver are universally discussed. The general belief is that the Sherman silver purchase law will be put into effect in the course of an appropriation. Strange how oppositely men look at things. Senators and representatives from the South and West, and more especially from the silver producing States, talk of conspiracies against silver, and of the efforts of gold bugs and capitalists to push up the price of all other commodities. They assert that these interested parties wish to limit the circulating medium, and monopolize it; and that silver is wronged, degraded, weakened, and the public robbed by bankers, brokers and wealthy classes who oppose its free coinage. They say, let the government exact free coinage and either give or accept, as business requires, an ounce of gold for every 16 ounces of silver presented, and the value of the world's silver will be raised to that price.

The silver in question says that the same claim could as well be made for copper or iron even; that it would bankrupt us to defend silver against depreciation due to its enlarged production and to its general disuse by the world; that it would be impossible to raise the value of every 67 or 69 cents worth of silver in the world to 100 cents; that silver is too common, too bulky, too neglected by the nations to be used as currency in unlimited amounts; that at best but a few millions can be kept in circulation; that if the production of silver be artificially stimulated and the free coinage extended, and the free silver coinage were enacted and its parity with gold maintained the silver of the whole world would flow into the vaults of the treasury and crowd gold out; that while Uncle Sam can make some of his own people take 57 cents worth of silver as a dollar, he cannot make all do it, nor these all the time, much less the people of other nations; and finally that free coinage would knock a hole in the bottom of the financial ship and that all possible pumping would not keep out the overwhelming waves.

Low prices and hard times are charged to the demonetization of silver by the advocates of free coinage, and particularly the low price of agricultural products. Wheat for example sells at but a little over sixty cents. It may be well to recall, in this connection, that it sold for less than 50 cents a bushel for half of 1860. Wheat carried in wagons 80 or 100 miles to Chicago sold for fifty cents, scarcely enough to pay for the hauling. And a bushel of wheat then would not purchase one quarter of the merchandise that it will now. This fifty cent wheat that long ago was raised by hand. Now the farmer may have his grain away by machine, but his plows, harrows, and threshers are far superior, and he can raise a larger quantity with the same labor and he receives more at his own home than his father received after his long haul; he receives many times more if the pay is estimated in small sums, thread, postage stamps and other necessaries.

Speaker Crisp and Clerk Kerr will be re-elected by the next House, but the other officers are yet in the hat.

A dozen extra sessions have been called under Adams and Madison several were called in view of disturbed relations with France, Spain and Great Britain. Van Buren called an extra session in 1837 on account of financial troubles, and so did the first Harrison in 1841. Buchanan called one and Hayes two because of the defeat of appropriation bills by political "riders." Lincoln called an extraordinary session to meet July 4, 1861.

Home News.

Independence—Perhaps it would be of interest to some of the readers of the Recorder to hear again from the quiet little town of Independence. We are having a very pleasant summer thus far, some fires were entertained of growth, but the recent refreshing rains have dispelled all fears in that direction. We have had reason to thank the Giver of all good and to continue care and blessings. As a church we feel to rejoice at what seems to be something of an awakening in the cause of religion, and of union among our membership. The labors of Mr. Siddall here, seem to have been greatly blessed, several have been brought to accept Christ as their Saviour.

Sabbath, June 24th, our hearts were made glad as we were permitted to witness the beautiful ordinance of baptism administered to five of our dear young people, for whom we have had so much interest, it is one of the most delightful summer days and as we gathered on the banks of the little stream back of the church beneath whose waters so many have been buried with Christ in former days, and we sang from the book above the beautiful hymn, "Jesus Saves, Oh! Blessed Story," there was truly rejoicing and thankfulness to God for the work that is being done. It is hoped that others will accept the invitation to come and be saved.

The evening after the Sabbath we listened to an interesting discourse by Rev. Madison Harry of Kansas, who is to spend several days here. After the sermon the band of fellowship was given to seven who were welcomed to church membership. The labors of Mr. Siddall here are highly appreciated, and many kind wishes are extended to him as he goes to his new field of labor in West Elmore, and we soon have to send a settled pastor. We desire the prayers of Christian friends for God's blessing upon us, that great good may be done, to the honor and glory of our heavenly Father.

Both Good and Better.

The offer made to subscribers to the Recorder to send two copies of the Evangel and Sabbath Outlook for 50 cents, has met such response that it will be continued through July, with the following addition: Ten copies will be sent to as many non-Recorder keepers for two dollars, sent to Bible House, New York City, by any subscriber to Recorder. Draw Money Orders on Station D, New York City. Postal Notes or Drafts on New York as well.

Tract Society.

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*The Recorder*
SABBATH REFORM.

ALEXANDER BACON, of Brooklyn, President of the King's County Sunday Association, has stated the missionary problem of the world as it is known to the American Baptist Union and all its adherents. At the hearing before the Commissioners of the Columbian Exposition at Chicago, he said:

"I have a classmate in Japan, a missionary, who tells me that the conflict is no longer between Christianity and heathenism, but that between the continental Sunday and the American Sunday."

There is a far-reaching truth in this statement, beyond anything that Mr. Bacon thought. In these days, the contest between the traditions of men obscures the truth as to the Sabbath of God and the gospel of eternal salvation. This is according to the plan of the great enemy of mankind, which is now progressing to its fulfillment, as foretold in the Word of God.

There is quite a general protest in the United States against the clauses in the treaty with Russia, which binds the American Government to extradite refugees accused of attempts on the life of the Czar, since the expression of an opinion adverse to the government is in Russia construed as an attack on the Czar. But those who believe that the spirit is to realize that every action on the part of the United States Government is exactly in line with the principles which many of them are advocating. Where the facility is relative to the government religious opinion is prohibited by law, there can be no freedom of any kind; and the United States is getting an unenviable notoriety in the line of interfering with religion. When, as in Tennessee, grand juries interrogate children and women as to what is said in religious services, and that they may bring an indictment against God-fearing men, it is no wonder that sympathy should be manifested with Russian oppression.

A NATIONAL Reform paper, The Theocrat, published at Johnstown, Pa., is very much disturbed because the World's Fair is open on Sunday; and blaming wicked editors, that is, editors who do not agree with The Theocrat, for the best condition of government religious opinion, our contemporary loses its temper and says:

"Unethical editors may rejoice because iniquity triumphs, but they shall see that when those who are rotting in the grave and their souls are writhing in the torment of everlasting fire, this paper is writing on until the devil and all his followers shall be eternally consigned to the torment of the " orthodox " hell. The wish is father to the thought, and sheavly to observe that the avermman, who is a good man, is not to trust with power to punish "heretics."—American Sentinel.

SUNDAY OPENING.

The decision of the United States Circuit Court of Appeals, as announced by Chief Justice Fuller at Chicago on Saturday, practically settles the question of the Sunday closing of stores to the favor of a seven day fair. It is held by the court that it has jurisdiction in this case, and that no construction is to be placed upon the law of the United States. It is set forth in the ruling that the local corporation is in actual and lawful possession of the ground within the limit of the South Park Commissioners, and that this possession has been recognized by Congress itself in giving aid to the constitutional and administrative of the Exposition by the local directory.

The opinion which sets at rest this vexed question is as follows: "I am of the opinion that the posture of the case is such as to contain no injustice to theapparatus connected with the Fair which would limit its educational influence. The position to permit of such enactments proceeded from an element which is largely in the minority in this country, and the movement was aided by certain politicians who hoped to gain an advantage in a show of railroading serious sentiment which everybody knew they did not feel. The bigots and the demagogues have been real to this movement to which this matter has given rise, and the result has been a victory for the people and for liberal sentiment.—Kanseus City Star.

MISSIONS.

"FAREWELL. The last long look is said, The last look long is given, And we are parted, next to meet Again may be in heaven.

Farewell. We send you not alone, Our faith, our prayers, go too, Take them and use, we beseech thee, We stay and pray for you.

To Jesus Christ, our common Lord, Our feet, our wishes, we commend Our lives, your power, your power to serve, We commit to the Saviour.

And so farewell. Through far apart, Our faith, our joy, is one, And we shall meet at Jesus' feet When all our work is done.

K. H. C.

THE CHRISTIAN'S HOPE.

"Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy,ath begun to us in a lively hope by the resurrection of Jesus Christ from the dead." Paul said to the Romans. "By hope are ye saved." A man does not hope for that which he sees. But if we hope for that we see not, then we do not wish with patience wait for it. Peter says that we are begotten again to a lively hope by the resurrection of Jesus Christ from the dead. How is this brought about? In Romans we read that "if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." They who deny the resurrection of Christ deny the resurrection of Christ. Paul says if the dead rise not then Christ is not raised, and ye are yet in your sins; and yes, we are found false witnesses of God, because we have testified of God that he raised up Christ, whom he raised not up to be that the dead rise not. This hope is of an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you. Here is an inheritance that cyclones cannot sweep away, or earthquakes swallow up, or thieves steal. Is this hope secure? This hope is an anchor of the soul, sure and steadfast, entering to that which is within the veil, whither Christ is entered. How are we kept? We are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Can we know it? "Now are we the sons of God, and if so, what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us."—L. F. SLAUGHTER.

The Chinese government has been so favorably impressed with the educational work which the Christian Missionaries have done that it has promised to give positions upon the railroads or in telegraph offices to all graduates, at least, of the four years course in keeping the Sabbath. All graduates from the medical department will receive appointments in the army or navy. To give an earnest of what will be done, the Chinese government has been appointed to the Customs Service of Chungking, the very city from which the missionaries were expelled in 1860, and has been granting him a handsome salary, it was agreed that he should spend all his spare time in medical missionary work.—British Weekly.

The Rev. Dr. Glover, of Bristol, in an address at a recent meeting of the Bible Society Committees, made several interesting statements on the prospects of Christianity in China. "I am able," he said, "to bear testimony first, to the hopefulness of the China mission field, and to the independence, the fire and energy of the missionaries that have been gathered in to the Kingdom of Christ in that land. By this I mean the man, the independence, the fire that is evidenced amongst them. Christianity finds this vantage-ground in China, that there is no definite area to be gained. It is a family peculiarity that no one is possessed by her mother, her grandmother, and doubtless her great-grandmother before her. As the wrinkles do not impart to her, the independence, the fire that is evidenced, they are not objectionable, except in so far as they mar the smoothness of the skin.

Such wrinkles are readily distinguishable from the processes of common age. The perpendicular creases between the brows that indicate a frequent frown, the drooping lines at the corner of the mouth that suggest discontent for distress, the wrinkles in the eyes that herald approaching age. From all these a woman may well wish to be free. These wrinkles may be avoided by the woman who will take some pains with her expression when she is by herself. She who bends over her book, her desk, or her sewing with knitted brow and compressed or working lips need not be surprised if her face refuses to smooth itself when she turns to other employments. It would be a little trite to avoid such tricks of feature.—Harper's Bazar.

THAT Dr. Lyman Abbott believes in evolution hat is nearly the one fact that the Christian Union has evolved into the Outlook, henceforth to be the name of the paper which, in conjunction with Mr. Hamilton Mabie, he will edit. There are so many weak lies bearing the "Christian" name that it is held the change will prevent confusion and give it a more stately character. It is hardly necessary to say that the Outlook will not cease to have "Christian" features. It is said that the Outlook will bear to the "Christian" impression which has characterized the Christian Union, and in everything that is good and progressive, it will hold on with its teeth and become stronger and stronger. Sometimes the paper has seemed to betray an iconoclastic temper, but it was said they were tried stimulus to thought and inquiry.—The Christian Inquirer.

CONCERNING WRINKLES.

There are several kinds of wrinkles. Some women whose lives are comparatively free from care have their faces wrinkled with lines that do not indicate age or trouble. Such are the wrinkles that might be called constitutional or hereditary. A young society woman in New York, well known to have had a singularly care-free life, has a forehead seamed with horizontal lines that indicate a frantic cheerfulness; she is so reckless of her eyebrows when she is talking earnestly or emphatically. It is a family peculiarity that no one is possessed by her mother, her grandmother, and doubtless her great-grandmother before her. As the wrinkles do not impart to her, the independence, the fire that is evidenced, they are not objectionable, except in so far as they mar the smoothness of the skin.

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Again, it should be remembered that West Virginia has a single Seventy-seventh Baptist church in all her churches that the East would call rich. Probably not more than three or four men, all told, could be found among us worth over $10,000; while the rank and file are poor. When I say "poor," I do not mean poverty-stricken, but simply poor, depending upon what they can earn, or what they can raise on a few acres of mountain land. From these homes along the hills come the 128 young people who crowded our halls last term, and they do well to get enough together to pay board and tuition. Again, Salem College belongs to the denomination just as does Alfred and Milton. And it belongs to the South-Eastern Association just exactly as Alfred does to the Western Association, and as Milton does to the North-Western Association.

We might say of Alfred, "If Alfred is to succeed, the Seventy-seventh Baptists of Western New York must make it succeed by their endowments and material support." The same might be said of Milton, and the people of the North-west, and in a sense the saying is true; as it is in a sense, "A woman's work is never done." But in point of fact, both Alfred and Milton have depended upon Seventy-seventh Baptists outside of their respective Associations for much of their endowment. The denomination recognizes the need of them in their great mission of uplifting humanity. The same must be true with Salem College if a Christian, of one and the same need of such a school exists here as does in either of the other places. Indeed it is the all-important work for us in this State. To let it fail for want of funds, will be to lose most of what we have gained here through years of missionary toil, and of the expenditure of funds. Without a cent of endowment Salem is teaching as many students at present as our University with her many thousands of endowment. Why not begin an endowment fund for Salem? Let not only West Virginians, but the entire denomination rally and aid us.

Theo L. Gardner.

Education.

WEST VIRGINIA AND SALEM COLLEGE.

One who reads the records, telling of the efforts of our people in West Virginia to establish a college and provide for the higher education of the throngs of young people here, cannot fail to be impressed with the thought; "there must have been something of a spirit of liberality and of sacrifice among them, to bring forth such efforts in the short space of four years."

This impression, I believe, is inevitable to any candid mind, who is not predisposed to the contrary, and who considers the financial ability of this people. After a long acquaintance with Seventy-seventh Baptists in various sections of our denomination, I am prepared to say, without hesitation, that I have never found a people more ready to do according to their ability than are the West Virginians, as a class.

I have never yet seen more touching examples of self-sacrificing devotion and generosity than some I have witnessed here, in the heroic efforts to keep Salem College from sinking. Say nothing of the work of building and furnishing such a complete structure as we have, we need only look at the movement made here one year, and another, to see how desperate determination they set their hands to raise funds for meeting the heavy debt.

About $800 raised in a few days, signed and paid, in almost every instance, by those who had to pinch and economize all the year "to make the two ends meet," signed by $25's and $50's, by hard-working farmers who had to dig it out of the hills, or carve it out of the forests; signed by school teachers and laborers, many of whom do not see more than $250, or $300 in a whole year with which to meet all expenses.

Tears would start as we beheld some hony handed veteran, with form bent by toil, and cheek furrowed by care, count out his fifty hard earned dollars and pay them over to save Salem College.

To be sure you can find people in West Virginia who are not public spirited; people who do not believe in the good of others, who seem to live for self alone; but the proportion of this class is no greater here than in New York, New Jersey, or New England. And the examples of the generous are quite as numerous here, in proportion to numbers and wealth, as they are in any other section.

Lest, perchance, some might be led to fear that the South-Eastern Association does not realize the benefits of Salem College, or that our people are not loyal and willing to lift financial burdens for its support, I feel constrained to write these lines. Indeed, I do not believe that the good people of the Western Association, or of the North-Western, ever rallied around their respective schools at Alfred and Milton, with more self-sacrificing zeal and devotion than have the West Virginians around Salem College.

It should not be forgotten that West Virginia is as a people still is in its infancy. She has labored under peculiar disadvantages in the years gone by, and is just now beginning to forge to the front in matters of education and improvement. She stands in this respect much as Alfred did fifty years ago. Indeed, it is quite probable that she has made much greater progress toward establishing her college in the first four years of her effort, than did our people North in the first four years of their efforts at Alfred and Milton.

Woman's Work.

"After Many Days."

When the Girls' Boarding School of the American Presbyterian Mission in Ningpo, was opened, there were no Christian girls in the place; the girls all came from heathen families, most of them were already married and, after a few years spent in school, were married, and, ere long, many of them were lost sight of by the Mission. This state of things alarmed the Superintendent, till the Superintendent discovered that the girls come to school from Christian homes and are always betrothed to boys in Christian families; and many were the seasons of the new fields in China to-day, when labor under the disadvantages experienced by the early missionaries here, perhaps a short account of how that need, and how it was met from time to time. We are all interested, of course, in the springing up and bearing fruit, may not be amiss, and such toilers may go on with faith strengthened and zeal renewed, should she be forgotten. The late Mrs. Butler, who took to opium, and left a woman whom one of her former school-mates found in a near place of work, by Mrs. Butler.

It was a surprise and pleasure to Mrs. Butler to tell the Superintendent that the girls had never, or at least, very rarely been forgotten, or at least, not how quickly it came back to her. Head knowledge was sufficient, and had become entirely self-sufficing. The same spirit of sin and desire to live a better life, that the Holy Spirit was working upon her heart. At the next meeting of the session she was received into the church, and the result has been that they have found the evidence gave of a changed heart was sufficient to justify their course.

A few months later two of our Christian women happening (?) to take a new route on their way to church, met a woman whom one of them once recognized as a former school-mate. It was a mutual recognition, and the woman being pleased, told the Christian where she lived and how she could come to the church. Shortly after the two women went together to visit her. They urged her to come to church, and not only urged but frequently went themselves to take her. The result has been a warm and close communion she also was received into the church.

A young woman, also a former pupil of the school, had been known to the Bible readers for years, often been visited by them and entertained to become a Christian, but without avail till last summer. When her husband learned she wished to be a Christian he tried in every way to dissuade her, until one day she said to him, "Ah, you may laugh at and persecute me now, but you will feel very different when the judgment day arrives." This gave him a new train of thought; the Superintendent went to the church instead of coming to the church. And now is an inquirer, while her wife is a member.

After her conversion, this last mentioned young woman brought her other school-mates into the church. She went to her, asked if she had forgotten what she had learned in school, and invited her to her church. The result was that the Superintendent wrote to her, asking if she had ever forgotten, she often thought of those early teachings, but she had staid away so long she was ashamed to come. However a little loving entreaty did the trick, and she is now a young lady, who is rejoicing in her Saviour, and at last communion was admitted into the fellowship of the church.

Thus within the past twelve months four of these old school girls, after nearly thirty years of wandering, have been brought into the fold. Some years ago two others were found after being about twenty years out of school. Ever since their admission to the church these have
A SERMON.

THE KINGDOM OF HEAVEN.

If one should try to sum up the teachings of Jesus in a single phrase which should give the key-note to his life and mission, the central principle might be that which is so frequently in the New Testament, and which especially is so often upon Jesus' lips — the kingdom of heaven. Of course we first should want to know just what the kingdom of heaven meant to Jesus, for according to the one who uses it it may mean very much or very little; and indeed, in the course of its history it has meant very different things. In Jesus' own day it probably meant to the great mass of his countrymen but little more than the heaping up of material good things, farsal victorious over her enemies, every man rich and prosperous, a long reign of national prosperity under powerful and glorious kings. Of course we know that this was not Jesus' view; indeed, Jesus' whole life was spent in combatting this view with all his might, in trying to impress upon the dull understandings of his countrymen how far very astray they were, to show them that the kingdom of heaven was not meat and drink, but something infinitely higher and worthier. There is one phrase which should give the man's own hurt, because God loves the unknown one. view behind it, there is this eternal principle of righteousness. It is the swallowing up of the selfish will in the will of God, and the recognition that God's will is not something vague and belonging to another world, but that it is a very real factor in the ordinary human relations and duties. So while in one way the kingdom is eternal, for one time no more than for another, yet it also is first of all a kingdom of this world and of the present life. So long as religion is not a thing utterly separate from the things to do; and while we are under the conditions of human life of course it only is in this world that our duties lie, not in another and an unknown one. So in all of Jesus' teaching, and especially in the Sermon on the Mount, it is on genuinely human things. It is a reference to those that he says, he who hears and does these sayings of mine is the wise man, he who neglects them the fool.

The text which I have chosen (Matt. 5: 38-48) is one of a series of examples in which Jesus has been disclosing to his disciples the principles by which he would have them actuated. He has spoken of anger, of impurity, of absolute truth-speaking, and now he comes to a fourth matter, the question of retaliation. The passage has sometimes been found a difficult one, chiefly, I think, because enough attention has not been paid to the ordinary, unexceptional manner of teaching. What does Jesus mean? When one injures us are we actually to invite him to repeat the injury? Are wrongs absolutely to go unpunished? Is universal and unquestions giving what Jesus would have? At once we see how low dangerous it might become if it were faithfully carried out. But it is evident that this is not what Jesus meant, evident from this very sermon of which the passage is a part. It is the very foundation of Jesus' teaching, and insists on these most particular applications. He does not say to men, Under these circumstances do so and so; under those circumstances act in the opposite way; but he shows the motive which is to guide them, whatever the circumstances may happen to be, because he recognizes that no man can possibly prescribe to his neighbor just what his actions shall be. It is only by clothing him the clue which will enable him to decide for himself. So in this sermon it is Jesus' special aim to get back of the particular requirements of the old law to the underlying principles, and in every particular he would have defeated if for them he had only based upon other special requirements instead. Only instead of putting these principles in an abstract form he chooses some concrete example to illustrate them in a striking and even at times exaggerated way, that he may get home his questions of his hearers. But he no more means that of necessity we are to turn the other cheek to the one who strikes us, than that we are actually to pluck out the eye or sever the limb which causes us to stumble. What then is the principle which by these examples he is trying to express? Already we have seen the thing that Jesus does not mean; he does not mean that wrong-doing should go on quite without restraint and check. He does not say that society shall not protect itself and make it difficult and dangerous for any one who strikes us, he probably is not thinking of society at all. And we are in the same way if in any case by punishing an act of personal wrong done to myself should be able to protect myself and society in the future. To this also Jesus' words would not apply. Nor surely are those punishments which flow as a natural consequence from the wrong itself. If a man repeatedly deceives me I cannot give him my confidence any longer; if he is guilty of meanness he cannot hope to be respected by his neighbors. It would not be well for me to reward him if I have been honest and high-minded, a misfortune to society and to himself most of all. But if we recognize the purpose that belongs to punishment I think we shall begin to see what Jesus has in mind, for there are two very different ways in which we may look at punishment. There is punishment which has some greater good in view behind it, and there is punishment just for punishment's sake. Of the former kind, may we not think that this is God's way? If God is love then even under punishment love is hidden. If a man repeatedly deceives me I can only give him a man repeatedly deceives me I cannot give him my confidence any longer; if he is guilty of meanness he cannot hope to be respected by his neighbors. It would not be well for me to reward him if I have been honest and high-minded, a misfortune to society and to himself most of all. But if we recognize the purpose that belongs to punishment I think we shall begin to see what Jesus has in mind, for there are two very different ways in which we may look at punishment. There is punishment which has some greater good in view behind it, and there is punishment just for punishment's sake. Of the former kind, may we not think that this is God's way? If God is love then even under punishment love is hidden. If a man repeatedly deceives me I can only give him a

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born, and close his heart to kindly influences; whereas there are few men, not a tame acquaintance due to timidity, but a Christian determination not to be drawn into a quarrel even at the risk of suffering one's self to lose something that is legally his due will not shame and soften.

This then is the principle that Jesus lays down; not first of all my own rights, but the spirit of love that seeks my neighbor's best good. Only, to most of us, Jesus' doctrine seems so unnatural, so difficult to live up to, and so contrary to our feelings. What is it that enjoins is the spirit of love relations to the world of men about us. And while the principle forbids is not only the expression of feelings, but the admission of character, it is summed up, has its foremost result in doing so you still are making yourself the center; whereas I command you to give up your own individual life for the principle of love which shall take in your neighbor as well. It is that very feeling which seems so natural, to you against which first of all my principle is directed. Not that the feeling of indignation and of protest is wholly wrong. We feel that we are right to be indignant at injustice and oppression, love burns at wrongs done to the helpless, at the feeling of rejection when the sharper over-reaches himself, or when the bully comes to grief. But however this may be when others are concerned, we all know when we examine ourselves that there is something quite different that comes in when it is our own selfish rights that one and all, it is not a natural or easy. What, we say, are we not to have our rights? are we to suffer injuries without re­ questing them? are we not to have justice for ourselves? No, says Jesus, however natural your feeling may be, as long as you stand upon your rights, it is the spirit of vengeance, and the result is not the most just or truly human, and it cannot by itself long hold the mass of men. But far more fatal than this, in the opposite mistake, when these homely, every-day virtues, sink away into the background, when enthusiasm, or exalted feeling, or doctrines and beliefs about God, hide from us the fundamental and eternal facts of conduct and righteousness. In the past the church has had a tendency, in her theories about religion at least, to let those fundamental things be obscured. We have been so anxious to establish the righteousness of God that we have not gone about enough to establish our own righteousness, and the result has been, at least in a certain measure, that the absolute necessity of character has been blinked; men have put too much upon themselves, and they have not put enough upon themselves, and the ideal of too many men has been that of barely slipping into heaven, not because they are worthy of heaven, but simply through the working of some plan of salvation, some machinery which answers all.

But now-a-days men are beginning to come back more and more to righteousness. Sometimes it is true to the exclusion of other things which are important, but to righteousness at any rate. They are turning, first of all, not to Paul and theology, not to John and mysticism, but to Jesus and the Gospels, who after all is the first of all to Jews, and the fundamental truths which Jesus taught. And in Jesus all the partial elements are summed up, summed up in love which, directed to God and man alike, finds its foremost and its absolutely essential element in the bond of love between fellow-men. And the ordinary relations to the world of men about us. And in this practical side of religion the passage which I have read forms almost the final stage, the culminating expression and the one which, perhaps, it is the very hardest for most of us to attain to. It is not so very difficult to be honest in business, to treat our neighbors fairly and justly, to abstain from cheating them when we have the chance, to live purely and honorably. It is easy to love those who love us, to bear kindly feelings and give generous helps to those who are courteous and honorable in their dealings, pleasant neighbors and good friends. But to love our enemies, to bless them that curse us, to look on and see what we take to be our rights trampled upon, and resist the desire to make the offender smart for his deeds, to do not to the one that doth hurt me and ill不说, and ill feeling, and to be ready, however often we may be ill treated and our good offers spurned, to offer our help again when the help is needed, how very hard it seems to us, how often we are tempted to say such virtue is out of human reach. And yet this is the ideal which Jesus sets; and he sets it, not as an ideal which is beautiful and admirable, but which a man, if he finds it a little too hard, may set aside and be content with something just a little easier, but still good enough to save him.

"Whosoever therefore these sayings of mine and do them, and will follow me, he shall be called the son of him, who built his house upon the sand; and the rains descended, and the floods came, and the winds blew and beat upon that house, and it fell, and great was the fall of it." Salvation with Jesus is the attainment of character; nothing seems safer; and in character Jesus is satisfied with nothing but perfection. "Ye therefore shall be perfect, even as your Father which is in heaven is perfect." To be sure, we cannot reach it all at once. We cannot say, I will love this man though he has injured me; I will put all feelings of bitterness from my heart, for our feelings will not thus be servants always to our wills. But with this ideal continually before us, with anger and hard feelings thrust aside just as far as we are able, with the temptation to dwell upon our wrongs and to lay them closely to us, strenuously resisted, the way will get easier at last, and the leaven of bitterness in our hearts will gradually disappear, and it will begin to be, not a constant struggle and a hardship, but a joy such as was found in it by Jesus himself.

A STUDENT. GIVING.*

BY AGNES V. BARBER.

"The proportion of our material substance required by the gospel for the work of the Lord" is a sense of incompetence would have led to a positive refusal to accept the task assigned, but a self consuming interest in the extension of our Redeemer's kingdom makes it an inestimable privilege to enter any door the Lord opens for the work of increasing in the hearts of Christians the consciousness of weighty obligation, and the rich privilege of contributing to the advancement of his cause, the just proportion of the means with which he has entrusted us. The frequency with which articles of this nature are found in our own and other religious papers during the past year, while making it seem as if the subject must be exhausted, has also occasioned joy that the people of God are awakening to a greater realization of their excited privilege in being partners with him, whose is the wealth of the universe, and that he confers on them the honor of being the almoners of his bounty, for the faithful occupancy of whom responsible position a strict account will be required. May we each be ready to meet it.

A plea, as we a denomination do, in the harmony between the Old and New Testament teachings, it would seem as if it could hardly be an open question in regard to the proportion of our material substance due to the Lord, one-tenth being the least he ever offered approvingly to accept, even of his ancient people who, however abundant might have been their earthly treasures, were far below us in spiritual advantages. History informs us that in the annals of all time, no nations are found that did not pay tithes. If, then, the Israelis, from the very principle of their nation's existence, and heathen nations in devotion to their idols, promptly rendered the tithe of their increase, what should be the standard for us, God's redeemed children, enjoying the matchless blessings of this glorious gospel dispensation?

*Essay read at the Central Association, and requested for publication in the Recorder.
nations, with the consequently intensified motive of the constraining love of him who gave all for us, and says we ought also to love the lost? And how can we prove that love by any amount of written words or contribution of our means, as "laborers together with him" for their salvation? We find that Jesus sanctioned the paying of tithes, and the Holy Spirit, through Paul, says, "Let every one of you provide for his own house, and for the dispensation of God, contributing as God has inspired him," and again in that divinely inspired discourse on giving, so far excelling what any mortal can say or write (Please read 2 Cor. 8th and 9th chapters), we are told that "He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap bountifully." An impressive counterpart to the Old Testament exhortation, "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Thus is repeatedly presented to us the working of the divinely instituted plan of giving and receiving, each on a constantly increasing scale, till the tithes of the Lord shall be all in all. His blessings, and finally is voiced, by both prophet and apostle, under the old dispensation and the new, the Testimony of the Macedonians, that "Those of large means, are, of course, not limited of in, insult ing his fellow men by so much as the possession of what they have." These few testimonies represent the blessed experience of multitudes who have tested the divine promise to those who return to God the tithes of their increase. How can we fail to obey this blessed law of obedience that attends the keeping of God's Sabbath, or compliance with any other requirements. O, that all would, from this hour, put on the rich, for we are told in practice this divine plan, and thus become increasingly blessed, and a blessing.

ORDINATION

Pursuant to the action of the First Alfred Seventh-day Baptist Church, calling M. G. Stillman to examination, and if satisfactory, to ordination to the office and work of the gospel ministry, the following persons assembled in council in the First Alfred church at 10 a.m., July 5, 1893:

From First Alfred, Rev. Dr. C. Davis and wife, L. C. Rogers, and wife, L. M. Cottrell, and wife, D. E. Masson and L. E. Livermore; and Deacons H. C. Coon and wife, and J. G. Allen; From Second Alfred, L. C. Rogers; Hartsville, J. T. Davis; Independence, J. Konyon, Madison Harry; Scio, A. A. Place, L. C. Ganfield; Bichburg, Samuel Grand and wife, S. E. Lanphear.

B. C. Davis, pastor of the First Alfred Church, called the council to order, and L. C. Rogers was chosen chairman and L. E. Livermore Secretary. Rev. J. Kenyon offered prayer, after which Dr. L. A. Platts was asked, by allied points of order, to conduct the examination.

After a few appropriate remarks concerning the manner and object of such an examination, the candidate was asked to state his religious experience and his sense of a call to the gospel ministry. He then gave a synopsis of his understanding of the doctrines of the Scriptures, including his belief in the being of God revealed; the question of man's nature; the doctrine of sin and salvation; the doctrine of the trinity; the human and divine nature of Christ; conversion and regeneration; the destiny of man; the church and its ordinances; prayer and its efficacy; and many other allied points, as drawn out by questions of the conductor and others.

This very interesting and satisfactory examination continued until noon, when, by unanimous vote of the council, it was decided to proceed with the ordination at 2 P.M.

A committee, consisting of H. C. Coon, Samuel Grand and A. A. Place, arranged the following order of service for the afternoon:

Prayer, Rev. L. A. Platts.
Sermon, Rev. M. Harry.
Consecrating Prayer, Rev. J. Kenyon.
Charge to Candidate, Rev. L. C. Rogers.
Charge to Church, Rev. L. E. Livermore.
Hand of Fellowship, Rev. L. C. Davis.
Benediction, Rev. M. G. Stillman.

Brother Stillman has been supplying the church at Bichburg for the past year, and his services are highly appreciated. He goes forth from his studies to devote himself entirely to the work of serving men. His classmates and many friends wish him God's speed.

L. E. Livermore, Sec.

ABOUT THE FAIR

A few days ago I was in the Baptist booth of exhibits at the World's Exposition. When a very sociable, winning sort of a man took me by the arm, saying, "Please sir, of what denomination are you?" I replied, "I am a Seventh-day Baptist." In a gay tone he may be replied, "Good for you, I am a Baptist, and by the by have had your Outlook for a long time, and I tried to get rid of it but I couldn't," and then he handed me a nicely folded souvenir containing a number of short, pithy papers on various religious subjects.

I wished then that we had such an arrangement connected with our very commendable exhibit at the Fair. And more, I thought it would be better to have one of our number in attendance all the time rather than have a Sunday man one-half of the time. Man will not champion what he does not favor. There is a door wide open for Sabbath Reform work at the Seventh-day Baptist Exhibit, and Sabbath matter should be on hand and handed out to all who come to the booth, or stop to look into it. I was on the Fair ground one Sunday—the first Sunday after the decision to open it on Sunday. There were very many there, and some of the exhibits were covered, but surely there was enough to be seen without them. Everything was quiet and orderly, with no commotion, no meeting-house, in fact I never heard a profane word on any day I was there. Some one remarked that no one would be damaged at the Fair on Sunday, for all that would do harm was covered up.

A. W. COON.

MILTON, Wis., June 30, 1893.

WOMAN'S BOARD.

Received in June.

Mrs. Richard Clark, Raeportop, Miss. Dr. Swinney's salary $700.
Mrs. Samuel Brown, Miss Surfudick's salary $700.
Mrs. Charles W. Davis, Miss Swan's salary $500.
Miss Eleanor H. Davis, Miss Swan's salary $500.
Miss M. E. Hammond, Miss Swan's salary $500.
Miss G. D. Harper, Miss Swan's salary $500.
Miss T. E. Holmes, Miss Swan's salary $500.
Miss J. E. Jackson, Miss Swan's salary $500.
Miss L. C. Rogers, Miss Swan's salary $500.
Miss E. L. Sproul, Miss Swan's salary $500.
Miss D. E. Masson, Miss Swan's salary $500.
Miss M. J. Allen, Miss Swan's salary $500.
Miss M. E. Hammond, Miss Swan's salary $500.
Miss L. C. Rogers, Miss Swan's salary $500.
Miss E. L. Swinney, Miss Swan's salary $500.
Miss B. C. Davis, Miss Swan's salary $500.
Miss C. W. Davis, Miss Swan's salary $500.
Miss R. C. Coon, Miss Swan's salary $500.
Miss E. D. Hull, Miss Swan's salary $500.
Miss F. J. Calhoun, Miss Swan's salary $500.
Miss S. E. Lanphear, Miss Swan's salary $500.
Miss G. E. Judson, Miss Swan's salary $500.
Miss A. A. Place, Miss Swan's salary $500.
Miss L. C. Ganfield, Miss Swan's salary $500.
Miss S. E. Lanphear, Miss Swan's salary $500.
Miss E. L. Swinney, Miss Swan's salary $500.
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Miss E. L. Swinney, Miss Swan's salary $500.
Miss C. W. Davis, Miss Swan's salary $500.
THE SABBATH RECORDER.

[Vol. XLIX, No. 23.]

YOUNG PEOPLE'S WORK.

THE STUDY OF NATURE.

It has often been said that one's school-days are the happiest of his life. If this is true, and I doubt not that it is, why should we not all continue our school-days, and at the same time our school-day happiness, by becoming pupils in the school of that charming old teacher—Dame Nature.

Her school is a most delightful one, which all are welcome to attend, even old men, as well as children, young men and maidens. It is also a free school, in which is required nothing but a curiosity to learn, and furnish¬nishes gratis all the text books and charts.

There is but one thing which she requires of us in payment for her services, and that is our love. The poet says:

"To him, who, in the love of Nature holds communion with her visible forms, She speaks a varied language."

We must first love her and then she will indeed speak the language, for Dame Nature is no specialist in any one branch, but is perfect alike in all. She can instruct us in any study from history to theology, from poetry to art. History as it is taught in other schools is a record of what man has done. History as she teaches it, is a march through theme—a record of what the Creator has done.

She teaches us to find within the earth itself the history of its creation, and the various stages through which it has passed in becoming prepared for the habitation of man. She shows us the different volumes of its record, written upon tablets of stone by the hand of God, and each illustrated by the pictures of the plants and animals of the age to which it belongs.

Her theology, too, is most convincing. An atheist will tell you that all things usually seem insignificant; it is Dame Nature who tells you that all things usually seem so. To him, who, in the love of Nature holds communion with her visible forms, She speaks a varied language.

If he goes out on a clear evening, he sees in the vast panoramas of the universe which is spread before him, nothing but a vast array of stars, varying in size, form, and color, set in an infinite sea of clover. The glorious world of bright green earth and bright blue sky are all about him, but he sees none of its myriad beauties. He sees nothing but the thistle wagging before his nose. The thistle is all the world to him. Imagine in place of the donkey, a human being, and in place of the thistle the "almighty dollar," and you will have a very fair picture of the average man who knows not Nature; but let him become a student of Nature and all will be changed. He will learn to find, "Tongues in trees, books in running brooks, sermons in stones, and good in everything."

—W. MILTON, Wis.

CHRISTIAN ENDEAVOR SABBATH-SCHOOL WORK.

Two facts are very plain to those who think, in regard to that now universally employed means of church work, called the Sabbath-school. The first is that the service which it is set to render to the church is a very important and the second is that it is hardly ever successfully in rendering it. The Sabbath-school is at the present time a church school for Bible study. This definition is a sufficient justification of the statement that the service which it aims to render to the church is a very important one. What is the Sabbath-school? To this we answer, that it is neither too large nor too small; it is not sufficiently comprehensive, but nevertheless it is fairly accurate. The Young People's Society of Christian Endeavor, especially in these days of junior work, is doing the work that the Sabbath-school formerly felt was somehow a part of its work, though it knew not how to do it.

Why should not the Bible be taught as mathematics or grammar is taught in our public schools? Why should not the instruction be systematic, the course as thorough, the grading as perfect, the results as satisfactory? Is the Bible of less importance? The young people's work for Christ has been shown to be a great movement, blessed of God, for the upbuilding of his kingdom, and to succor and sustain, not supplant our churches. God has committed to us facilities to be employed wisely. He gives us no more than he wishes us to make serviceable. Each child, those who have been called by the divine gift, should take advantage of every opportunity for the work which presents itself, in order to fit ourselves for the various duties that sooner or later rest on us all. God has given us our minds, but our charactters we make. Our mental powers are like the earth and the seed; the divine gift gives us the power necessary to make a man no more a character than a handful of seeds is an orchard of fruits. Plant the seeds and tend them well, and they will make an orchard. Cultivate the talents God has given us, and be sure that they are well cultivated, and we are to suppose that they will have a better opportunity by and by. If I had life to begin again the sooner I learned to do everything the better I should enjoy life. If we give our lives to Christ while we are young we need have no fear as we shall grow fresh and be taught as young people are taught, and how differently they see things. To him who has attained the highest degree in the communication of the virtue of his knowledge, the laws of Nature, bring but only through the means of systematic, the study of Nature, bring but a handful of seeds is an orchard of fruits. Plant the seeds and tend them well, and they will make an orchard. Cultivate the talents God has given us, and be sure that they are well cultivated, and we are to suppose that they will have a better opportunity by and by. If I had life to begin again the sooner I learned to do everything the better I should enjoy life. If we give our lives to Christ while we are young we need have no fear as we shall grow fresh and be taught as young people are taught, and how differently they see things. To him who has attained the highest degree in the communication of the virtue of his knowledge, the laws of Nature, bring but only through the means of systematic, the study of Nature, bring but a handful of seeds is an orchard of fruits. Plant the seeds and tend them well, and they will make an orchard. Cultivate the talents God has given us, and be sure that they are well cultivated, and we are to suppose that they will have a better opportunity by and by. If I had life to begin again the sooner I learned to do everything the better I should enjoy life. If we give our lives to Christ while we are young we need have no fear as we shall grow fresh and be taught as young people are taught, and how differently they see things. To him who has attained the highest degree in the communication of the virtue of his knowledge, the laws of Nature, bring but only through the means of systematic, the study of Nature, bring but a handful of seeds is an orchard of fruits. Plant the seeds and tend them well, and they will make an orchard. Cultivate the talents God has given us, and be sure that they are well cultivated, and we are to suppose that they will have a better opportunity by and by. If I had life to begin again the sooner I learned to do everything the better I should enjoy life.
THE SABBATH RECORDER

July 13, 1863

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THE SABBATH RECORDER

Mamma was very cruel to him, he thought, but perhaps she would be sorry, some day, that she had forced him to stay so long, for when he was away in California—or somewhere. Maybe she would wish she had been good to him.

Ralph was very angry with her, and the next time he went there, she carried it to the front door for him. He did not look at her when she bent and kissed him good-by, but took the values from her with a jingle of paper and started down the steps.

"What shall I tell papa, when he comes home?" asked mamma, as she stood in the doorway, watching him.

"I don't care! You needn't tell nothin'!" he called back, as he unlatched the gate.

Ralph was watching her, and so was mamma, who was looking out of the window, and was about to go, when she saw Sally, the colored woman, come out the gate and follow him, and they wondered what it means.

Ralph did not look behind, and so did not know that Sally followed him to see that he did not go too far away from home. He had not gone a block before his small arms ached with their load, and he was beginning to feel very tired.

He felt so alone that he made up his mind to go back home and stay with mamma. He did not want to see Sally anymore. They had driven away the fresh air and warm, bright sunshine that had driven away the naughty feelings,—for a little time, at least. He would make up his mind yet, just what to do. So he went slowly away, thinking soberly.

Ralph, in his haste, left the gate open, and Sally knew the people who lived there, for he often went there with his mamma. There were no children, but he always enjoyed going.

"I'll believe I'm goin' an' see Mrs. Stanley," he thought, and he opened the gate and went slowly up the walk. Miss Mary Stanley was sitting by the window with her fancy-work.

"Why, Sally, where are you going with that latchet! You must be tired. Come into the sitting-room and rest awhile.

Ralph was tired, and took the low chair Miss Mary had placed near the grate for him, glad to sit and rest for a while.

"Why, Ralph, what does this mean?" asked Mrs. Stanley. "Have you something in your heart to tell me?"

"Oh, no, ma'am! That's my clothes," answered Ralph; then added quickly, "You see, I—I'm—well, I'm runnin' away, ma'am!"

"Running away!" exclaimed both ladies at once.

"Why are you running away?"

"Well, my mamma wants me to stop me around all the time; I think I'm big enough to do as I please, do. Au' I ain't goin' to live with mama any more!"

Mrs. Stanley and Miss Mary looked more surprised than ever. But just then they caught sight of Sally, as she went around the house toward the back door. Ralph sat staring at the grate, and so did Mrs. Stanley, with a wink at Miss Mary, went on:

"So you think you can get along better without your mamma, do you? Well, she will have a good, easy time, with no boy to look after,—no buttons to sew on, no stockings to darn, nor work to do. But, if she gets lonesome, and wants a little boy to live with her, there's Bobby Simpson. I suppose he would be glad to go and live with you in the country. It would be a treat for him. Poor boy! He has no mamma, and—What do you say! You must go in as you called Ralph had slipped off his chair, and, with his face very red,—perhaps from the fire,—stood,—his baggage in one hand and his cap in the other.

"Yes'm," he stammered. "I g-g-guess I must g-g-go. It's gotta'late." And he started toward the door, but he turned back before reaching it, and said slowly and thoughtfully: "I guess maybe—"
I won't go away to-day. I'll go back an' see how my mamma's gettin' along,' then started off again, and had reached the door and turned the knob when Mary could cross the room.

When she came back to the sitting-room, after seeing Ralph out, she found Sally there.

"Lawn Mus' Sally!" she was saying, "he's a mighty troublesome chile. His mam had lots o' trouble with him. He allus sayin' he gwine ter run away, an' she jes' let him to-go to-day, and she done give him his clo'se, an' let him go. She knowed he wouldn't stay long. He goes now, jes' fast as his leg'll carry him, and he don't give them no more trouble, and let him get too far away. I mus' be gwine now," and Sally chuckled to herself as she hurried off after Mr. Pinch.

Not many minutes later, mamma, who was down in the kitchen, looking after things while Sally was away, heard two little feet going slowly down the stairs. She did not look up, nor pay any attention to all, till the little feet came running across the floor, and a pair of study little arms were thrown around her, and Ralph shouted out:

"O mamma! I've come back to stay with you; an' I ain't never, never goin' to run away any more. I'm so sorry, mamma; an' I'm goin' to be a better boy; an' you're the best mamma in the world!" —Saturday-School Times.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1893.

THIRD QUARTER.

Sept. 24. Review.

LESSON IV.—PAUL AT CORINTH.

For Sabbath-day, July 29, 1893.


Plan of Study.—Much has been said this year about a change of study from the International Series to a more systematic course, for instance, in the life of Christ or the apostles. To give the scholar a sample of the daily method of study before coming to the class, this lesson is modeled after Binkiseeke's graded system. Of course the first year's lessons are not in the line of a continuous study of Paul's travels.

Note 1.—In this lesson we observe Paul's methods of labor (1) by seeing the Jews, (2) by means of his associates (constantly, daily labor), (4) Sabbath meetings, (5) by special energy and divinely given impulse. The city of Corinth was the commercial centre of Southern Greece, the present residence of the Roman consular. Great temples and buildings were there, and roads led past statutory and altars. Here painting had its birth, and here, on the top of the mountain, was called "Corinthian brine." With its commerce increased crime, especially licentiousness and drunkenness. There was need of the voice of the conscience.

Golase Text.—The preaching of the cross is to them that perish, foolishness; but unto them which are saved, it is the power of God. 1 Cor. 1: 18.

Special Suggestions, to be Read in class or school. (Brigg Bibles.)

Note 2.—Daily Scripture Readings are designed for devotional reading at family prayer or in private.

FRIDAY.

Sabbath-day, Psalm 23.

OUTLINE OF STUDY FOR THE WEEK.

FIRST-DAY.

Review and Preliminary Questions.


Note 3.—The teacher may use these questions in the class if desired. Explain to class the nature and design of the lessons, and how to studied. Teachers' meetings would be a great help.

SECOND-DAY.

Note 4.—Paul remained at Corinth a year and a half. He was about 31 years of age, and suffered yet from the "thorn in the flesh," or some physical disorder. To the Corinthians Paul wrote two epistles, the first at Ephesus, second at Corinth, and the second soon after, at Philippi, while on his third journey. While here at Corinth he wrote the letters to the Thessalonians.

1. What does Paul mean by "I was with you in weakness"? I Cor. 1: 23. What does he say in, and mean by, I Cor. 2: 1-5? 2. Among whom did Paul first preach, if possible? Acts 18: 1. 3. Where was Paul's trade? (v. 3.) I Cor. 1: 12; 1 Thess. 2: 9. Should a missionary or pastor be obliged to do such work to sustain himself and family? (1 Cor. 9: 6-16.) Why did Paul do it? Acts 20: 20.

THIRD-DAY.

Note 5.—Paul's custom was to avail himself of the Sabbath opportunity to press the truth. For reaching the hearts of men. The Christian's doctrine, no opportunity is greater, no method better, than public discourse on the Sabbath.

1. Consider Notes 4 and 5. Does the gospel appeal to reason and good sense? 2. Who joined Paul at Corinth? (v. 5.) Timothy brought to Paul from the Thessalonians. Acts 16: 20. What is meant by "pressed in the spirit"? (v. 5.) What special message to the Jews (same verse)?

FOURTH-DAY.

Note 6.—The gospel has some of its grandest triumphs in wicked and corrupt cities. Labor is honorable and a blessed experience. Read a map of the countries visited by Paul on his first journey. Make a drawing suitable for black-board exercise. Read from library books portions helpful for lesson study, as Lewis's "Life of St. Paul," Conybeare and Howson's "Life and Epistles of Paul," Robertson's "Serm. No. 1, "The Barbarian," Melville's "Paul, a Tent-Maker."

SOME OF PAUL'S SAYINGS TO THE CORINTHIANS.

1. Cor. 6: 19-20, Comment: Sin is slain at the cross and we are "bought with a price." Redemption is a great and solemn obligation, a sacred trust. "With a price." How great the cost! Father giving his Son. The Son himself. It is the price of bloody sweat, travail, betrayal, sorrow, torture, and death. Why should such a price be required? Is a man worth the cost? Christ is both Buyer and Price.

2. Cor. 15: 1-20, Comment: All of the apostles of Jesus died poor. chapter ends with a loss to the early church! What good to all Christians! They did not perish, but "fell asleep." An idea contrary to the distracted heathen. The leaven of death was removed. When the ending of a hard work is desirable when the time comes. Do not hopelessly sorrow over the pious dead. "God's finger touched him, and he slept."—Ten.

CHRISTIAN ENDAY TOY TOPIC.

(FOR WEEK BEGINNING JULY 22.


In his youth, Paul learned the trade of tent-making, as tents were much used in that warm climate. At this business he worked for his own and the support of his fellow laborers. God had instructed the Hebrews to plant corn, and the Christian laborer, as a servant of the Lord, was not to do this and enter into any business. Not to do this was regarded as departing from the instructions of the Lord. Labor is elevating in its nature and only those who do labor diligently in some way become strong Christian men and women. God would be glorified by such as can help in these practical things his fellow craftsmen. How encouraged the Christian housewife was by her faith, by her influence, and by her guidance, leading to her Solicit, teach, and direct. Let us see what verse in the promises is applicable to the present hour and situation.

Consider other great sayings to these Corinthian believers.

CHRISTIAN ENDEAVOR TOPIC.

Comment: Consider the dignity of the promises, they are "of God," made according to his holy purpose, the voice of the divine decrees and the herald of God's grace. They display the qualities of our Father, true, eternal, powerful. Guaranteed by his character. Consider the range of them: "All the promises." Found in the Old and New Testaments, conditional and unconditional, about things physical and spiritual. Their stability: "They are sure and certain." Their effect: "The glory of God, the church, teachers, disciples. We glorify him by our faith in them, our experience which shows them to be true. Let us not waste this confidence, lest the promises be applicable to the present hour and situation.

Note other great sayings to these Corinthian believers.

The SABBATH BOSTON RECORDER. (Vol. XXIX. No. 26.)

—It is well for Sabbath-school workers to observe where and how they can do the most work to best advantage. There are some most excellent Superintendents, men and women of executive ability, who are only third- or fourth-grade teachers. They can organize a school, greatly aid teachers, give timely hints to all, conduct reviews, give black-board illustrations, work to best advantage. There are some who, when called upon to assume the responsibilities of a Superintendent, are almost a failure. Now they should know this and the school should know it and see that they occupy their own place.

—It is the plan of God that each person shall fill his own place and not anothers. God wants no man to be quite like another man. He did his work and Peter did his. James found himself especially fitted for pastoral work with the great church at Jerusalem. Philip was more at home looking up seekers after light, traveling on the great highways. Luke as a medical missionary, helping Paul, and as a historian, served the Lord in ways that would have been quite impossible for the beloved John.

—and so no one can do as well, in the sphere assigned to you, reader, as you can in that sphere. We are called to have and cultivate the best traits. We are called to have and cultivate the great pattern, Jesus himself, and to reach the dwellings. In one place in order to get out of a gorge into which my walk led me, up to the level of the street above, I had to make an ascent of nearly eighty steps, which I counted as I went up.

There is a very large amount of vacant land within the city limits—vacant lots “being for sale” everywhere. The writer of the popular salvation might be doubled, without any enlargement of territory. Mrs. Fryer says the number of inhabitants was over 50,000 when she passed through it fourteen years ago. It is now said to be about 140,000. The principle business streets are Main from that which is about sixty feet wide, north and south from Missouri River, which runs along the northern boundary of the city, eastward. The streets named, as the centre of business, are intersected by others running east and west, which are known by numbers, beginning at the river and going southward. These streets, both east and west from Main Street, for a considerable distance either way, are mostly occupied by business places. Going south from the river, a long descent is made to quite an extent of level ground which is very properly called a valley, beyond which, farther south, a long extent leads to another extended elevation; and when a person stands on either one of these heights, on a clear day, he has a great view of the city on the opposite side, for many miles, with all the buildings, churches, spires and streets, rising one above another, like seats in an amphitheater.

Four systems of street railroads are built, running in the direction of all the points of the compass, operated by four different kinds of power, viz., horse power, the more lighting of the clouds of steam, down through the cable, running over ponderous iron wheels, and the common steam locomotive on elevated track, to the mongrel animal familiarly know by the appellation of the “omnibus.” Two or three trains running from early morn till the late hour of midnight, at intervals of about five minutes, both ways, the track being double.

THE CHOIR.

The church choir is instituted for two distinct objects; to lead the congregation in the singing parts and to exhibit the harmonious and beautiful anthems. Some choirs are more successful in the former, others in the latter; but the former is the more important.

Choirs should be proportioned in size to the rooms in which they sing. This is in accordance with the laws of acoustics. Although it is possible to build a choir consisting of a few loud voices which can thoroughly fill a large room, it is neither artistically satisfactory nor spiritually impressive. Who would think of listening to a band of harps or violins if the whole power of these instruments was to be expended in producing electric lights? The illumination would be sufficient, but far from pleasant. As a large number of smaller voices would be more refreshing to the ear, so a large number of smaller voices would be more refreshing to the mind. Congregational singing is a large choir more successful. The comparatively thin quality of tone produced by a large choir, if a large room fails to inspire the listeners to join; while many voices on a part—although the whole effect may be more mighty—is the music, it takes everything with it; it creates an enthusiastic particular feeling in those who hear, and they are impelled to participate. The choir, when the room is not necessarily too small for the room, they sing the melody of the hymn tunes and choruses; for they will thus be more apt to inspire the con-
gregations to sing. Even with a large choir it is well to do this frequently, as it produces a pleasant contrast of effects.

ANTHEMS.

Choruses, quartets, trios, duets, solos, etc., may all be classified. Although no objection can be raised against any of these forms of music on artistic grounds, yet choruses are at least the best from a spiritual standpoint, and the other forms should be sparingly used in church services. Singing is like oratory. A single speaker can be impressive; and a great cry from many people, moved by a common impulse, is impressive. But two or three persons talking at once never can be impressive. I do not think that even two ministers praying together would be impressive. One person singing can be supposed to pay me sincere respect, if he has an earnest heart and pure voice, he can sway an audience and often, like a preacher, turn the people to God. A considerable number of singers, moved by some common thought or feeling, may together give utterance to it and produce the practical effect which comes from the union of many souls. But two or three singing together must be a little artificial, unless two or three are all themselves persons.

Anthem should never be so difficult as to cause the minds of the singers to be completely occupied with the execution to the exclusion of all devotional thoughts. And yet choirs should nevertheless be encouraged to study the very best music, particularly that which is classical, and not be afraid to let them aim a little high. It will develop enthusiasm, and that is the road to success. It would not be a bad plan to select works which are adapted only to much larger choirs, to adorn singers, or to the concert room. In any leading music store, a large number of appropriate anthems may all be found. Hundreds of appropriate anthems which are within the reach of singers of ordinary ability, whose minds are not beneath the recognition of the greatest artists.

The words of the anthem should be very carefully examined. Fully every composition should be examined, no matter how worthy the music, of which the words were evidently put together mechanically, pages and pages of the notes. There are many such anthems in existence. The choir should be taught to enunciate so clearly that every listener can understand the words.

THE ORGAN.

Instrumental music has won for itself an important place in public worship, but it deserves more thoughtful attention than it has received. In a particular church it is divested from language and all its restrictions. In the divine art, soaring above the realm of common life, the organ can touch the heart, in a peculiar way and lead it to God. What a power the opening voluntary can be in preparing the minds of the hearers for the more active participation in the services which follow! There is an immense quantity of classical music appropriate for church use, which can be rendered with excellent effect upon the organ; and only the highest artistic productions should be put to this exalted use. The custom of some and even in most churches, of the organ, music is greatly to be deprecated. Their weak, trivial, impromptu productions are far from fitted to excellently adorn the great King of kings. They have at their command the works of the master minds—works which are so strong that they can touch the power to lift us out of our selves, and to conquer doubts, and all previous trains of thought. Thus they form the best preparation for any line of mental effort, and a noble introduction to the act of worship.

EDGARSON, N. J.

No man's life will weigh much whose thoughts are not light.

Comparing ourselves with others is a poor way to find out the truth.

The least profitable undertaking in which any man can engage is to become a worshiper of himself.
SPECIAL NOTICES.

The Committee on Entertainment of delegates and friends at the General Conference requested the pastors of our Churches—or some other person where there is no pastor—to give in defense of the Sabbath-Bcchool following the Sabbath-School meeting at 1:30 p. m. at the World's Fair. The lecture on "The Seventh-Day Baptist" may be left for safe keeping.

All persons contributing funds for the New Mispa.b Reeding Rooms for seamen will please have notice that Mrs. W. L. Russell is now Treasurer. Please address her at 101 West 35th street, New York City.

The Sabbath-Bcchool meeting at the World's Fair is located in the gallery of the Manufacturers and Liberal Arts Building, near the North-west corner. Find post 102 D, and then go about 50 feet East. Aside from being of interest to you in a denomi­nation way, we wish you and our students to be pleased on account of easy chairs, sofa, and writing-desk which have been provided for the comfort of visitors. The presence of teachers is glad to give information concerning our exhibit, or the Fair in general. Paroles may be left for safe keeping.

The Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church block, corner of Clark and Washington Sts., 1.00 P.M. and 3.00 P.M., and Bible-school at 2 P.M. The Mission Sabbath-school meets at 1.45 P.M. at Col. Clark's Pacific Garden Mission. Strangers are always welcome; and addresses, communications to L. C. Randolph, 344 So. Wood St.
The SABBATH RECORDER.

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morning to what they term is left of a ruffians of Montreal unexpectedly watched about midnight, and that ended, as the day began, as the poem through the city called attention this morning to what they term a "riot caused by the Christian Endeavorers."

A gang of sneak thieves have for some time been robbing Erie freight trains on the western division. Not long since a box containing thread disappeared from one of seven cars near Remington station, and it was found rifled in Maple Grove cemetery. A short time afterward thread was peddled about the county at cheap prices.

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