The Sabbath Recorder.

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

Vol. XLIX. No. 29. Whole Number 2526.

FIFTH-DAY, JULY 20, 1893

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The Sabbath Recorder.

REV. L. E. LIVERMORE, Editor.
L. G. BANDOLFER, Chicago, Ill., Contributing Editor.

REV. A. E. MAAX, Alfred Centre, N. Y., Missions.
W. C. WHITFORD, D. D., Milton, Wis., History and Biographies.
PROF. REX D. CLARK, Dodge Centre, Milton, Sabbath-school.

PROF. H. C. COON, M. D., and his wife will represent Alfred University at the Educational Congress of the World's Fair Opening this week.

Paris has been greatly disturbed recently with bloody riots, amounting almost to a revolution. A temporary suppression seems to have been secured by the authorities, though there is yet great danger of continued and still more serious outbreaks.

Do not think Dr. Lewis is too severe in his article on page 456. Read it several times over, place yourselves in his position so far as you can, in imagination, and you will be compelled to admit its justice. If any one thinks otherwise please say so, and give your reasons.

Fearful calamities have been reported within the past few days, such as the Iowa cyclone, the horrors of fire on the World's Fair grounds and the Newbury Railroad accident. In each of these precious human lives have been sacrificed. "Be ye also ready, for in such an hour as ye think not the Son of Man cometh."

Whatever may have been the real motives prompting Gov. Alfeld, of Illinois, to pardon the anarchistic convicts of the Chicago Haymarket notoriety, it is certain that he has very few who approve of his course except among anarchists. They are jubilant as doubtless the Governor himself supposed they would be. His popularity with that class is unquestioned.

Once more we desire to urge pastors, church clerks, or in their absence any individual member of small and pastorless churches to make a report to the Secretary, Rev. E. C. Davis, Alfred Centre, N. Y., not later than the first week in August. In most instances blanks have been sent, but it is difficult to get addresses in several cases; so please volunteer and write him giving church statistics and any other information of interest.

Brethren and Sisters of the Seventh-day Baptist denomination: If the Tract Board are obliged to come up to Conference in August next with an increased debt upon them, notwithstanding all the reductions made in this year's expenditures for the cause, you cannot be surprised if some radical changes are recommended. It is absolutely impossible to carry on benevolent work without funds. We should give as God hath prospered us. Very few can conscientiously say that they are doing this. See notice at head of Sabbath Reform column.

Our readers will be interested in an article headed, "But One Bright Spot," in this issue. It is copied from the Chicago Herald and gives a very interesting and fair report of our exhibit. Do not fail to read it.

Well, the question of the Sunday-opening of the World's Fair has received another decision. With the directors it seems from the first to have been a question of profit, not of conscience; and they have now yielded to the force of pressure, not of principle. Under all the circumstances we have no doubt that their final (or at least their last) decision is a wise one. We hope the strife is now over and that the angel of peace, if not of religious liberty, may henceforth hover over the Jackson Park.

Did you read the essay on "Giving" in last week's Recorder, page 440? Please read it, and if its teachings are not true write up the other side of the question. We have been accustomed for years to seeing articles from different writers of the Recorder presenting arguments drawn from Scripture and confirmed by practice, showing both the duty and the blessedness of tithing. We do not remember in all of this time to have seen an argument against that duty. Is it because there is nothing to be said against it? And if there is not, then why do not more people practice it? We should be careful to avoid placing ourselves in a position to hear, "Ye knew your duty, but ye did it not."

The Christian Advocate tells of a Methodist minister, with a salary of fifty dollars, whose people gave him a donation at the end of the year, charged up on his salary which they gave in provisions, and brought him into debt to the church. These instances are addressed, not to reflect upon other denominations, but to encourage of our own pastors and teachers who imagine that we have the monopoly of small salaries and penurious people.

While cholera is increasing alarmingly at Mecca, it is believed that efficient precautions are being taken to prevent its introduction and spread in this country. Every person and every home should aid the authorities in their sanitary endeavors, by unusual caution against errors of diet and uncleanly surroundings. But above all things let us not become panic stricken. If cholera or any other epidemic comes, do not be afraid and coax the trouble on by nervous fear and sleepless dread of dying. We must all die sometime. Let God have his own way about it. Let him fix the time and manner; and our chief concern should be to patiently wait, and in peacefulness of mind and sweetness of spirit say, "Thy will be done."

We notice that the Christian Union, a most excellent journal, has changed its name and will hereafter be known as The Outlook. We know of no objection to this change, since we have no patent on that heading; and indeed it is pleasant to know that after sending The Outlook all over the United States for the past eleven years on the errand of seed-sowing in behalf of the unchanged law of Jehovah, so good a paper as The Christian Union is pleased to sail under the same banner. It will henceforward consistently urge its readers to loyalty to God's word, unmindful of the objections of men, we unsubtendingly predict for it a still more useful career, under the favoring breeze of heaven, and the significant streamer, "The Outlook."

There appears to be considerable squirming among certain religious over the proposed Religious Congress of the World's Fair. This "Congress" professes to put all denominations and all religions of the world upon an equal footing so far as representation is concerned. And this is the main cause of the objection raised. It places Christianity side by side with heathen religions. It gives the advocates of each an equal chance to explain, and, so far as the opportunity goes, to propagote their respective views. But why this nervousness and opposition, and refusal to take part in this Congress? What else could a World's Fair Congress do or be, if not world-wide in its exhibit? This very broad and catholic spirit is one of the things that need to be encouraged and fostered; and this is one of the best opportunities to broaden the vision, enlarge the fund of knowledge and acquaintance with all men and their needs, to show the superiority of Christianity, over every other form of religious belief, and to make men more charitable and helpful. We have no sympathy whatever with this timid, exclusive, suspicious spirit that fears a comparison with any and all forms of religious faith. If there is anything better, more Scriptural, more God-like in belief than we now have, we want it; let it come, even from some unexpected source. The Bible now stands before the world on its merits. The missionary goes among the heathen to compare religions. He does not fear the results, if he can induce men to look at the pure and beautiful doctrines of the gospel. Then when he says, we fear to invite the Moslem, or the disciple of Confucius, or any other faith, to a conference in Chicago? The opportunity is a grand one, and we hope to gladly avail ourselves of the opportunity, not only to learn more of the religious faith and condition of the world, but also to aid in making favorable impressions upon the enlightened minds of those who may, for the first time in their lives, have an opportunity to see the superior civilization which is the outgrowth of a superior religious faith.
SUNDAY LAWS IN PLAINFIELD, N. J.

The World's Fair is not alone in the enjoyment of an unusual distinction growing out of the Sunday agitation. Other places seem to catch the speakers, your average dramatic actors, the great thoroughfares go thundering through country, village, and city; while trolley street cars are built and run on Sunday, hacks, homes, and otherwise, full of the things that are selling peanuts and he must become an example—over his devoted head the law must be maintained. All the dignity and force of the city administration must be invoked, and even the city ordinance must be amended, not to reach hacks, railways, saloons, living stables, etc., but the man who sells peanuts or candy perhaps a necktie and collar!

The New York World devotes one column to the matter under the large head lines, "Plainfield in a Dilemma," and the next day the New York Tribune speaks out as follows:

There has been a remarkable increase of late in the sect known as Seventh-day Baptists in Plainfield, N. J. This circumstance would not call for comment were it not for the action by the city authorities to prevent the necessity in consequence of this growth. The Seventh-day Baptist's observe Saturday as the Sabbath, and by a special law passed the Sabbath was made compulsory. Now by the law, any person who keep Saturday who has not submitted to have them open on Sunday. Advantage has been taken of this arrangement by persons who claim to be Seventh-day Baptists, but who are no such persons—only that, in this way, they are enabled to carry on business seven days in the week. The surprising thing in the matter is the innocence of the city authorities who supposed that no one would take advantage of the ordinance referred to except those whom it was designed to benefit.

[From L. O. Randolph—]

-Jt is generally supposed that if any class of people are thoroughly alive to their own interests, it is the liquor dealers. Indeed, these gentriness are sometimes held up before us as examples of zeal, albeit spent in a wrong cause. It is refreshing, therefore, to find the Champion, a Chicago liquor paper, holding us up as patterns of activity for the ring of people who profit by the rum traffic. The Champion asks of the liquor dealers, "What are your lectures? What are your lectures?" It is rare to find a man willing to champion the saloon in a debate before a popular audience. The liquor traffic skulks in the dark, shamed to hold up its head before the public and give cause for being here. For which there is reason to thank the Lord and take courage.

-As we sit in the porch of the home-like Wisconsin building, our attention is attracted to a tired.tourist who is dragging her slow length of a text. Poor woman she is completely tired out. Her lack-luster eyes pass from one object to another, but she sees nothing. With dogged determination, however, she keeps moving. She is "seeing the Fair." She has only so many more days to spend, as she is late in the exhibition. Every day for months she has looked forward to this trip, and now she must get the worth of her money. In a week she will go home weary and disgusted, and wonder what everybody could see in the World's Fair to grow enthusiasm.

Dear sister, when you come to Chicago try to have a good time. Don't make hard work of your visit; allow yourself as many days as you possibly can, and then use it reasonably. You cannot expect to see everything in two weeks and go home empty-handed. If you try to see everything in one day, you will not only see nothing, but you will also put your interest and your health at stake. You must learn to appreciate the worth of your time. You must learn to appreciate the worth of your health. You must learn to appreciate the value of your leisure.

Sunday closing once more. It is announced by those who take the most intimate acquaintance with the mind of the directors, that the World's Fair will not be open on Sunday after July 16th. The reason is not to be found in any action of the courts. The last decision, that of Judge Jenkins in the Wannamaker and Brown suit, was entirely in favor of the directors. It was generally believed, however, that other considerations were having vastly more influence in settling the question, so that the decision attracted little attention. As a matter of fact Sunday opening has not been a failure. The attendance on the Sabbath has been growing smaller, while the daily attendance was growing larger. Sunday, July 9th, 49,000 people paid to enter the turnstiles as against more than double that number the day before and the day after. This renewal of the old光学 composition for a Sunday Fair seems to be largely mythical, at least with a 50-cent admission fee. The class of people for whose special benefit the directory ordered the Sunday Fair, go to the beer gardens, parks, and picnics, just as they did before, and do not seem to be attracted in any large numbers to the "White City." This fact is a surprise, not only to the Sunday openers but also to the Sunday closers. One of the stock arguments advanced against opening the Fair on Sunday was that excursion trains would run, the city would be crowded with strangers, and the Sunday work. But the attendance Saturday at the Fair has been by far the quietest day of the week. There are two conclusions which a casual observer might draw in view of the facts stated above, both of which, we believe, are fundamentally the same. It means nothing to them.

"COLD INTELLECTUALISM." By REV. E. M. DUNN.

Not long since I had the pleasure of perusing a production which had been presented in a minister's meeting upon the subject, "How best to promote spirituality in a church." Among the things touched upon was what kind of sermons the pastor should preach. He should not preach sermons marked by "cold intellectualism." I look into my dictionary for the meaning of "intellectual." It means nothing to them.

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the best blood of an active brain and a sympathetic heart.

It strikes me that very much of this criticism advanced to intellectual preaching coming from minds that have not always turned on the sermons of those who are too lazy, too dull, too incompetent to preach intellectual sermons and so they endeavor to create a prejudice against their brethren who are not willing to travel in the old worn ruts. I have but little patience with it, and the pew has less. The poor never wearied of sermons that are full of fresh thought; the pew demands such sermons, the minister who ignores such a craving must look for a new change. It makes very little difference whether his congregation is cultured or otherwise. An uneducated congre­gation may be satisfied with a thoughtful, intellectual preacher. And so far from such sermons being cold, it is well known that the basis of all wholesome, healthful emotion is thought.

I once knew an old Presbyterian minister who had preached all his life among the negroes of the South. He had a very clear, superior intellect, was a graduate of Princeton College and Theological Seminary. I said to him, "With such a mind and such an education, it seems strange that you should have gone about the church to the negroes." "Ah!" said he, "long ago I discovered that the poor slaves of the South required the best preachers to make clear and plain to them the deep things of God."

True, they do not require big and uncommon words, but they are prepared to receive the best thought we can give them. Not in technical, intellectualism. "We understood every word you said; those in arousing inquiry into church affairs were among the foremost who put into practice the edicts of our most distinguished leaders thirty to sixty years ago, and an able assistant in the church in nearly every part of the world."

President Whitford, who is a kindly looking man with gray locks, and yet bearing the imprint of an extended youth in his bright countenance, firm step and clear intellect took pleasure in speaking how its lowly followers had labored in times past and present for the good of their fellowmen. He said:

"Here is a portrait of Gerrit Smith, the great philanthropist, who died some years ago. Mr. Smith was a millionaire during the anti-slavery struggle, and spent his money handsomely as well as using his influence to promote the cause of slavery's abolition. He was a New Yorker and Sabbath-keeper."

PATRIOTIC SEVENTH-DAY BAPTISTS.

In this connection I may say that the Seventh-Day Baptists in the days which required physical force to establish liberty, and later to defend it, were among the foremost who got their shoulders to the wheel. Beside the portrait of Mr. Smith is one of Eli S. Bailey, of New York, who was one of our most distinguished leaders thirty to sixty years ago, and an able assistant to Mr. Smith. Mr. Bailey was the author of a dozen or more of our denominational papers, has been a most efficient servant in carrying the saving power of grace throughout the world. Rev. James Bailey here was the author of a large number of denominational works. Rev. William B. Maxson, D. D., deceased twenty years ago, was our great leader fifty years ago. He was a sea captain in early life, and his years upon the deep gave him a knowledge of God's grandeur which made him a glowing preacher. With him, as co-laborer, was Dr. J. Henry Clarke, the father of George R. Clarke, of the Pacific mission.

I have a neighbor; he is considerably over eighty years of age, a graduate a long time ago of the Theological Seminary, forty years a missionary in Africa. I said to him the other day, "I have just received a volume of sermons by Dr. Edwards A. Park, of Andover, delivered, some of them, over thirty years ago. They are full of thought; each sermon is ex­traordinary. Did you ever listen to his preaching?" "Oh, you," said my friend, "often when I was in the seminary, and those sermons were so full of thought I always went away after listening to him in a perfect fever of excitation. I can feel to-day the heart-throbs occasioned by listening to his preach."
he showed a large number of churches which were used in early days in England. He said:  
ALWAYS WORK FOR GOOD.

Our churchmen in all time have tried to exert an influence for good in every land they have occupied. From the stomachs they have sent missionaries to heathen lands to assist them in the upbuilding of the true religion. A minis- ter in Shanghai has proved or socially valuable, and the heathen gods have been dispersed in many homes.

Dr. Whithard’s audiences were loath to leave the one bright spot in the religious exhibit, even after the entire collection had departed. They were loath to depart, it was with an expression of gratitude for what they had seen and of regret that they were forbidden a similar insight into the surrounding booths, which are supposed to hold treasures of equal interest.

SABBATH REFORM.

The receipts of the Tract Society up to date, show a large falling off from last year. The fiscal year will close within three weeks. All those who feel that they have not yet done their duty to the Lord and his cause are invited to send their share of the Lord’s moneys, at once.

J. F. HUBBARD,  
TRUSS.

Plainfield, N. J.

We clip the following from the Christian Secretary (Baptist), Hartford, Conn., and only remark that the ashes of that most devout and loyal Baptist, the Honorable Horatio Gates Jones, of Philadelphia, who was also a most eloquent defender of religious liberty, can hardly “rest in peace” while his people so persistently violate the sacred principles of religious liberty guaranteed by the constitution of our government. Surely the spirit of Roger Williams is an eternal protest against the pernicious doctrine which so many deluded people are trying to enforce:

Governor Patterson, of Pennsylvania, deserves the commendation of all good people for vetoing the act of the legislature of his State, repealing the statute that fines the violators of the Sabbath law in Allegheny county. And the public courage that went to the appeals of influential men in his party, and disregarded the threats made that such a veto will prove his political death, is something to the credit of himself the respect. The anti-Sabbath papers have exhausted their vocabulary of wanton epithets in denouncing him; but their vituperations are eloquent of the true religion. A man of labor, business or work, except only

Section 4,597. Disturbance of meetings.

Any person who shall at any time wilfully interrupt or molest any assembly or meeting of people, for religious worship or for other purposes, lawfully and peaceably assembled, shall be punished by fine not exceeding fifty dollars, or not more than five days in the house of correction for his violation of the Sabbath law in Allegheny county.

Section 4,594. Continuance of process returnable on the seventh day of the week.

Whenever civil process shall be issued against any person who habitually observes the seventh day of the week, instead of the first, as a day of rest, the officer to whom such process shall be directed, shall not levy upon or the easy property of any such person on the seventh day of the week; provided, that said person shall deliver to such officer an affidavit in writing, setting forth the fact that he habitually keeps and observes the seventh day of the week instead of the first, as a day of rest, at any time before such levy or at least two days before such sale, as the case may be; and such sale may, at the time appointed therefor, be adjourned to any day within the life of the execution, or such execution may be stayed, as in other cases.

Section 4,594. Continuance of process returnable on the seventh day of the week.

Whenever civil process shall be issued against any person who habitually observes and keeps the seventh day of the week instead of the first, as a day of rest, such process shall be made returnable on Saturday, such defendant shall be entitled to have the cause continued to the Monday following at the same hour, upon filing with such justice, as at or before the return of the process, an affidavit in writing, stating that he has not observed the day in any manner on the seventh day of the week, instead of the first, as a day of rest; and such defendant shall be entitled to all his rights on such adjournment day of the same as if it were the return day of such process.

FROM REV. A. W. COON.

Men become as conscientious in disobeying God as in obeying him, and no doubt some are very honest in their disobedience. Take the ques- tion of the Sabbath which is being agitated just now as never before in my memory. There is not a plainer subject taught in the Bible, than the fact that the seventh day is the sabbath, and all the arguments are against it. Our Dumb Animals.

The following sections from the Wisconsin laws are kindly sent us by the Hon. P. M. Green, of Milton, now member of the Assembly:

Section 4,593. “Violation of the Sabbath” (Sunday).

Any person who shall keep open his shop, warehouse or workhouse, or shall do any man- ner of labor, business or work, except only work of necessity and charity, or be present at any dancing or public diversion, show or entertain- ment, or take part in any sports, game or play, on the first day of the week, shall be pun- ished by fine not exceeding ten dollars; and such day shall be understood to include the time between the midnight preceding and the midnight following the said day, and no civil process shall be served or executed on such day.

Section 4,593. “Violation of the Sabbath” (Sunday).

Any person who conscientiously be- lieves that the seventh, or any other day of the week, ought to be observed as the Sabbath, and who actually refrains from secular business and labor on that day, may perform secular labor and business on the first day of the week, un- less he shall wilfully disturb thereby some oth- er person, or some religious assembly on said day.

Section 4,597. Disturbance of meetings.

Any person who shall at any time wilfully interrupt or molest any assembly or meeting of people, for religious worship or for other purposes, lawfully and peaceably assembled, shall be punished by fine not exceeding fifty dollars, or not more than five days in the house of correction for his violation of the Sabbath law in Allegheny county.
"come up to the help of the Lord," is a shame to an author to the Sabbath-day Baptist name. This much for God and his truth, arid for denominational loyalty, and not simply for the Evangel and Sabbath Outlook.

A. H. Lewis.

WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., July 14, 1893.

Much interest is expressed in the results of the United States agent's investigations abroad in the subject of cholera. It is not certainly known.

He asserts that the English government could easily keep the disease out of Europe and Africa by suitable control of the Maccapi pilgrimmage business. Every seven years sincere and factual Moslems visit Maccapi in immense crowds, and that city, never purified by either fire or fire, remains a perpetual conservatory of cholera germs and sends out the seeds of death to the ends of the earth. In the Orient pestilence, filth, bigotry and dark ignorance enter into them and permeate themselves to the so-called holy airines while myriads of devotees gather in gloomy superstition.

Last winter one hundred cholera cases were developed in the insane asylum at Halle in Germany. Then Koch was in command. He quarantined the buildings and cleaned the premises and put an end to feeding the cholera germs to the inmates and at once stamped out the scourge.

A fortress against cholera was defended during the fearful ravages, when thousands were falling in the immediate vicinity of Hamburg, by the occupants of one building who took all food into an upper window at the end of a pole and immediately burned the wrappings and cooked the food. Let no one forget the very important fact that cholera is fed into the mouth and that freshly cooked food is free from its germs, and that in cholera times even water should be cooked and that all objects except necessary food and drink should be kept out of the mouth.

The suggestion of Burrows for speaker is not taken seriously here. There is no doubt of Crisp's favor, or at least of appointing Bland as Chairman. The Committee on Coinage is not certainy known. Very few believe that Cleveland will interfere in this matter, and Bland's re-appointment seems probable.

Closure and silver purchase repeal are universally talked of. The general expectation is that the first sharp struggle in the House will relate to the rules and to provisions by which dilatory motions and excessive debate by a minority can be stopped and a final vote taken when the majority so desire. All parliaments and legislative bodies find such rules necessary to business.

The Senate rules however put no end to debate and there is no reason to expect that their ancient rules will be changed. If the more ardent silver senators so determine they can, by more continued talking, called debate, prevent the passage of any bill objectionable to them. It is not at all certain, however, that the silver men will be in the minority, or if they are, that they will oppose the majority by extreme measures.

The proposition to stop coinage and make gold and silver bullion at market prices, determined in some lawful way, a basis for paper currency growing in favor. This proposition however does not exclude the coinage of much subsidiary silver coin as can be kept in circulation.

Inventors have been taxed by fees over all the cost of the patent office building and of the entire maintenance of the patent office, about four million dollars, which sum has been covered into the United States treasury for general expenditure. This fact it seems doubly wrong to overcrowd the patent office by the employes of her bureaus and to send the patent models, as is now being done, out of the building thus paid for by inventors, into a hired structure at an inconvenient distance from the office. The results of the very expensive economy of hiring private buildings at high rentals instead of erecting those suitable and adequate to the expanding needs of the government.

TRUSTCOURT SOCIETY BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, July 9, 1893, at 2 o'clock P. M.

Vice President G. H. Babcock was elected the chair.


Prayer was offered by Dr. A. H. Lewis.

Minutes of last meeting were read.

Committee on Evangel and Sabbath Outlook reported that 10,000 copies were printed each week and sent to paid subscribers of Sabbath Reform Library, Outlook and Recorder, 1,000 copies are sent to Chicago each week, and balance to Baptist ministers. Each issue is mailed from New York by a mailing agency.

Committee on World's Fair Exhibit reported that Prof. Edwin Shaw had been selected to take charge of the Denominational Exhibit.

The committee desiring an expression from the Board on the distribution of the Evangel and Sabbath Outlook in Chicago, it was voted as the opinion of the Board that as many copies be distributed as not hitherto done. Correspondence was received from L. E. Livernois recommending the payment of $25 to H. D. Clarke for extra and special work done on Helping Hand and Lesson Helps—the recommendation was adopted.

Treasurer ordered to pay cash on hand, $618.89.

Bills due, $877.98.

Bills were ordered paid.

Report of New York office for June was revised.

Voted that the Treasurer prepares a statement and appeal to the people, for funds, to support in the Recorder for so long a time as he may deem advisable.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITWORTH, Rec. Sec'y.

A LITTLE plant was given by a kindly neighbor to in trying to take care of the family made changes in their way of living. First, they changed the water, that more light might come in, when not too dark, until they would open the window that fresh air might help the plant to grow.

The change window made it easy, for the children to wash the floor and arrange the furniture more neatly. This led the father to mend some broken chairs, and the family to entertain friends. After the work was done he stayed at home instead of going to the club house. With the money saved he bought comforts for the home. Thus the little plant brought a real blessing to the home.

HINTS FOR A SICK-ROOM.

A tub half filled with the sulphate of zinc solution should stand ready to receive soiled clothing as soon as it is removed from the person or bed, writes Elizabeth Robinson Scovil in the June Ladies Home Journal. It should be well soaped in this washtub, carried to the laundry in a covered pail, and boiled in a covered boiler with washing soda in the water.

The durt collected in the sweeping room should be burned. The furniture should be wiped every day with a cloth wrung out of the sulphate of zinc solution. The nurse should never sit in the sick room, outside of the hall window will be found a great convenience for keeping a pitcher of milk cool. Dishes and spoons used by the patient should be disinfected.

"ONLY.

From "Only a word" many quarrels begin; And many a quarrel is quickened when many a word. "Only a penny," says the one who excited; "Only once more," and the other was drowned; "Only a drop," many a drunkard has been made; "Only a kiss," many a love affair has been said; "Only a cold," opens many a grave; "Only rest," from much evil will save.

AN IMMIGRATION FROM THE NORTH.

There are in New England at least 300,000 French Canadians, some of them born in Canada, and some of them born in the United States. In a work entitled "Les Canadiens-Francais de la Nouvelle Angleterre," B. A. Hamon gives the figures of French Catholic Canadians in New England in 1891 as 302,659—about one-third of the total Catholic population of the state of Massachusetts. As these statistics are gathered by the Catholic Church for its purposes, they are probably nearly accurate. The book, it should be stated, was written for the purpose of informing upon the part of the French Canadians in New England. He points out that most of the French-speaking Canadians, "are concentrated in certain great cities of the East, like Boston, where alone there are 200,000 Catholics; and others have settled in the most part establish themselves in the small manufacturing towns, and they already form a majority in several of them."—Harper's Magazine.

THE SABBATH RECORDER.
he showed a large number of churches which were used in early days in England. He said:  

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J. F. HUBBARD, Treas.

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The following sections from the Wisconsin laws are kindly sent us by the Hon. P. M. Green, of Milton, now member of the Assembly:

Section 4,096. "Violation of the Sabbath" (Sunday).

"Any person who shall keep open his shop, warehouse or workhouse, or shall do any manner of labor, work or business, except only work of necessity and charity, or be present at any dancing or public diversion, show or entertainment, or take part in any sport, game or play on the Sabbath, shall be punished by fine not exceeding ten dollars; and such day shall be understood to include the time between the midnight preceding and the midnight following the said day, and no civil process shall be served or executed on said day.

"Section 4,096. Observers of other days shall not be affected. Any person who conscientiously believes that the seventh, or any other day of the week, ought to be observed as the Sabbath, and who actually refrains from secular business and labor on that day, may perform secular labor and business on the first day of the week, unless he shall wilfully disturb thereby some other person, or some religious assembly on said day."

Section 4,597. "Disturbances of meetings."

"Any person who shall at any time wilfully interrupt or molest any assembly or meeting of people, for religious worship or for other purposes, lawfully and peaceably assembled, shall be punished by fine not exceeding fifty dollars, or imprisonment for not more than sixty days.

"Section 4,279. Not on Saturday."

"Whenever an execution or other final process shall be issued against the property of any person who habitually observes the seventh day of the week, instead of the first, as a day of rest, the officer to whom such process shall be directed, shall not levy upon or sell any property of any such person on the seventh day of the week: provided, that said person shall deliver to such officer an affidavit in writing, setting forth the fact that he habitually keeps and observes the seventh day of the week, instead of the first, as a day of rest, at any time before such levy or at least two days before such sale, as the case may be; and such sale may, at the time appointed therefor, be adjourned to any day within the time of the execution, or such execution may be suspended, as in other cases."

Section 1,324. "Consequences of process returnable on the seventh day of the week."

"Whenever civil process shall be issued against any person who habitually observes and keeps the seventh day of the week instead of the first, as a day of rest, and such process shall be made returnable on Saturday, such defendant shall be entitled to have the cause continued to the Monday following at the same hour, upon filing with such justice, at or before the return of the process, an affidavit in writing, stating that he habitually keeps and observes the seventh day of the week, instead of the first, as a day of rest; and such defendant shall be entitled to all his rights on such adjournment day of the same as if it were the return day of such process."

FROM REV. A. W. COON

Men become as conscious of disobeying God as in obeying him, and no doubt some are very honest in their disobedience. Take up the Sabbath which is being agitated just now as never before in my memory. There is not a plainer subject taught in the Bible, than the fact that God commands the race of men to keep the seventh day of the week holy, and yet I read in such papers as published by Rev. Wilber Crafts, language to the effect that those who are obeying the fourth commandment in keeping holy the Lord's rest day, the seventh day of the week, are guilty of a great sin, and are obviously sinning against God and destroying the sacredness of Christianity.

They declare that it would be a national and dreadful sin against God to open the Exposition on the first day of the week, and a sin against Jesus Christ the Lord of the Sabbath. They pretend they quote the unchangeable command of God, "Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God," etc. This kind of sincerity reminds one of him who quoted Scripture to Jesus, saying, "It is written he shall be a Child of David," and in his hands they shall bear thee up, lest thou dash thy foot against a stone." Sincerity and honesty can not make a wrong thing right. Paul thought he verily ought to do things contrary to Christ, which thing he did in persecuting the Christians and having them put to death. No doubt he was honest, but at the same time he committed a great sin, and only escaped the judgment of God by deep repentance and reform on that account.

What a sad thing it is that Satan takes the advantage of the traditions of honest men, well meaning men, and uses them to overthrow one of the strongest pillars of God's kingdom, the holy Sabbath, blast and sanctified for the good only. Baptist hold the Bible alone as the standard of Christian doctrine and yet there is not a word in the Bible in regard to a Sunday Sabbath, or a change of the Sabbath from the seventh day of the week to the first day of the week, nevertheless they reject the Bible and take their Sabbath of the Lord's sun god. Everywhere in the Bible when the first day of the week is spoken of it is called the first day, and the seventh day of the week is called the Sabbath. There are unchangeable reasons given for instituting the Sabbath of the holy day of the week, which can never apply to any other day. It was to be a memorial of God's finished work. In six days God made the heavens and the earth and all things therein and rested the seventh day, therefore he blessed the seventh day, a reason that it is called the first day, not so now, number F. Crafts & Co., are trying to set up God's plan and set up the heathen venerable day of the sun in its stead. Again, God sanctified the seventh day, and not the first. Sanctify means to make sacred or holy, and now these Sunday Deform Crafts & Co., are doing all they can to make the Sabbath of God a sacred day, and to make sacred the first day of the week called Sunday, and to make their deception more deceiving they call their heathen child the Sabbath, and what they cannot do, to kick out God's holy Sabbath, set apart and signify the fourth commandment, written by God's own finger on the table of stone, they are trying to get the United States Congress to do for them. Look at this. I read a statement in a Sunday reform paper not long ago like the following. Speaking of the wickedness of opening the Exposition on Sunday it was written: "A disgrace to the Christian religion, a reproach to him who was Lord of the Sabbath, and a violation of the rights of the people of New York, and a disgrace to the Decalogue, which forbids all secular work on Sunday." I notice that it is quite common for Sunday Deform Crafts & Co., to publish their Sunday, or Sunday, the Sabbath, and then to show its sacredness they refer to the forth precept in the Decalogue. O consistency, where hast thou down?

PROFESSOR GLEASON ON DOCKING.—Professor Gleason, the great horse-lover, like all true horse lovers, thinks the horse made by nature. He says that the great sin of the Anglo-Franzese and others is to drive the horse to work on Sunday, or any other day. There is no such thing as a horse lover, a man who loves horses, but the horse to him is a work animal, a plow, muscular horse was turned into the ring. It was a pretty animal, all but the tail, which has never been broken, and of whose muscles so much affected by brainless dealings. Pointing his finger piningly at the animal, the Professor said: "There is as pretty an animal of his class as ever laid his head under the saddle, but the horse lover, who is the majority of the breed, make it a penal offense for anyone to disfigure his horse in this most brutal way. It is an unspeakable sin, and a violation of his own finger on the table of stone, they are trying to get the United States Congress to do for them. Look at this. I read a statement in a Sunday reform paper not long ago like the following. Speaking of the wickedness of opening the Exposition on Sunday it was written: "A disgrace to the Christian religion, a reproach to him who was Lord of the Sabbath, and a violation of the rights of the people of New York, and a disgrace to the Decalogue, which forbids all secular work on Sunday." I notice that it is quite common for Sunday Deform Crafts & Co., to publish their Sunday, or Sunday, the Sabbath, and then to show its sacredness they refer to the forth precept in the Decalogue. O consistency, where hast thou down?

- 452 -

THE SABBATH RECORDER. [Vol. XXIX, No. 29.}
MISSIONS.

A BAPTIST minister in Washington, and a recent convert to the Sabbath, writes: "I have been astonished to find so many who would take a stand on the Sabbath if they had some one to organize them."

PASTOR JOHN T. DAVIS reports 12 weeks of labor at Hornellsville and Hartsville, 25 discourses, congregations from 25 to 30, and 10 preaching meetings. The great revival at Alfred has extended its blessings to Hartsville.

ELDER SKAGGS, of Bozio, Mo., reports 13 weeks of labor, at 6 places, in the counties of Barry, Christian, Texas, and Lawrence; 54 discourses, congregations of 25, 8 prayer-meetings, 78 visits, and the distribution of 250 pages of tracts and 34 papers.

ELDER S. L. LEE, General Missionary in the South-west, reports for the past quarter, 7 weeks of labor 26 sermons, congregations of about 30-20 visits, the distribution of 5925 pages of tracts, 2 additions—one by baptism, and 600 miles traveled. An interesting account of the cause in the Indian Territory will appear in the Board's Annual Report.

During the past quarter Missionary O. U. Whitford has preached at places in California, one in Colorado, three in Kansas, three in Wisconsin, and two in Minnesota. He reports 21 discourses, congregations from 20 to 300, 12 prayer-meetings, 80 visits, the distribution of 1,000 pages of tracts and 20 papers, and the conducting of 8 Sabbath-schools.

DR. ELLA F. SWINNEY expects to attend the meeting of the Missionary Board at Westbery, R. I., 19th inst.; hastily visit a few churches in the East, and stop at Plainfield and New Market churches on her way home, July 20th; then to rest with her mother in Smyrna, Del., through August until she starts for Milton, Wis., to attend the General Conference, where she hopes to meet many Western friends.

ELDER HUFFMAN reports for the past quarter preaching at Middle Island. Salem, Lost Creek, Kitchie, Copen Run, Conings, Buckeey, Addi­son and New Milton, W. Va.; 64 discourses, average congregations of 75, some prayer meetings, 125 visits, 7 additions—2 by baptism, and the organization of a Sabbath-School at Quiet Dell, and of Endeavor Societies on Buckeye and in Webster county. Much of his full and interesting final report will be kept for the Board's Annual Report.

CORRESPONDENCE.

ANNA, CAL., JUNE 31, 1893.

Rev. A. E. Main:—I thought I would write a few lines and thank the Missionary Board for the interest they are taking in the Sabbath cause in California. We feel as though we had much to thank them for. First, Mr. Cottrell was here. The new had the happiness of spending a Sabbath in the company of D. H. Davis and family, on their way to China. Again our hearts were gladdened by a visit from the first relative we have seen for nineteen years, the Rev. O. U. Whitford. His presence among us encouraged and cheered us much, and we know he had a Sabbath in the cause here. We were glad to learn that he was looking over this field to report. We are anxiously scoping the pages of the Record in hope of learning something about what they think of his report.

Your's in Christian love,

MRS. G. T. BROWN.

Mr. Whitford's report is interesting, as we expected it would be, and says, "There is more evidence that the Lord is calling us to larger fields and a greater work."

A. E. M.

FROM O. S. MILLS,

LINCOLN CENTRE, N. Y., JULY 10, 1893.

In my last report, I failed to include one who was added to the Osage Church when Bro. Clarke was here, a young man who had been previously baptized. We are trying to save enough from one year's work to pay our expenses to Conference. We are very anxious to attend.

Coming home from Association we called on two Sabbath-keeping ladies near Sandbanks, one an Adventist, the other a woman about 65, who has never been baptized. She was converted to the Sabbath about thirteen years ago. She appeared to be an intelligent and devoted woman, and not an Adventist. Since Association we have visited the Norwich, Oxford and Preston people again.

— MRS. MILLS reports 13 weeks of labor; 21 discourses, congregations of 25 prayer-meetings; 74 visits; and the distribution of 200 pages of tracts and 32 papers.

CORRESPONDENCE.

In the midst of many perplexing cares the following correspondence got mislaid; but it is too valuable not to publish, even though there has been delay.

To the Seventh-Day Baptist Missionary Board,

Dear Brethren,—The inclosed letter came to the Recorder office last week. It is from South Dakota, written by one in the name of many Germans settled there who keep the Sabbath, but are not an organized body and do not belong to any denomination. As far as I can remember, those people have been in correspondence with this office about two years. They asked for German tracts several times, which were sent to them. They asked also for our "Hand Book" in German, which we have not.

From all their letters can be seen their earnest desire to join some church, but they could not join the Adventists, though these wanted them to join, as is understood from their letters. I have seen one of their pastors and was deeply impressed, but kept silent. I thought probably some one from our denomination will speak a word in their behalf. But now as I read their last letter, of which I inclose here, with a translation, I could not help writing a few words in their behalf.

Dear brethren, you see here words like those manifested in the Macedonian cry. Here are many souls who are hungry and thirsty for the Word of God. Why should we grant them a few pages congregations of 25, 50, and a goblet of the Living Water? Is not the writer right in saying with Ezekiel, "See thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word of my mouth and warn them of me. When I say to the wicked, thou shalt surely die; if thou dost not speak to warn the wicked from his way; that wicked man shall die in his iniquity; but his blood will I require from thine hand." 33: 7, 8.

How many a soul is lost in this way! Why do we not call them to the Sabbath in our pulpits without any coercion? We should not,. Examine each one with the Gospel, as a shepherd, each going its own way, scattered and exposed to the wild beasts of the forest.

Is it not to us a duty as well as a privilege to lend a helping hand to those wandering sheep, and gather them to the flock? They ask for a leader, for a shepherd, they ask that the Word of the Lord be proclaimed, and a soul would be preserved? Why not? If they will be found true with us, with our common faith. It seems to me that this is an important mission just as any other home or foreign mission, especially here where they are begging for the Bread of Life. In the hope that our people will not neglect this opportunity of doing good, I remain your brother,

S. GREENWOOD.

ALFRED CENTRE, N. Y.

P. S.—One copy of our "Hand Book"—in English—was mailed to them from the Recorder office.

MARCH 10, 1893.

Dear Brethren in Christ Jesus,—Grace and peace be with you. I was pleased to have a few lines and thank the Missionary Board for sending us your "articles of faith," for there are many who keep the Sabbath, but cannot learn something of the Adventists. I call upon you in the name of our Lord to heed and let us have your "decree of faith." Please do it with all diligence, for thus said the Lord: &quot;I have set thee a watchman, &quot; If thou dost not speak to warn the wicked . . . his blood will I require from thy hand." It may be you have to speak to many of them. The Lord knows that our hearts are thro'ring for the word of God. Therefore send us a preacher or such a man who could make us understand him. We are many who keep the Sabbath. And if you send a pastor, send soon. Please write us what you think about it.

JOHANNES SULLAE.

Write us again soon. My post office address is Alfred, South Dakota. Dear brethren, write and send us your articles of faith just as you keep them. You will not regret it. There are many who keep the Sabbath and do not tell you this, for you know it too.

I must close. I remain your brother,

FROM A. E. CROFOOT.

The religious interest here is quite good on the part of the church, and especially so among the young people. One young lady has offered herself for baptism and church membership. Others are hoping and praying and will very soon be fully persuaded to follow their Lord.

The first Sabbath that I was here, I was invited to preach. I was much pleased with the spirit of love among the brethren at this trying time.

The last Sabbath of the quarter I spent with our Swedish brethren at Athens, Isanti Co. I found a church of twelve members, six men and six women. Dear brethren, write and send us your articles of faith just as you keep them. You will not regret it. There are many who keep the Sabbath. And if you send a pastor, send soon. Please write us what you think about it.

MARCH 16, 1893.

Dear Brethren in Christ Jesus,—Grace and peace be with you.

It is not to us a duty as well as a privilege to lend a helping hand to those wandering sheep, and gather them to the flock? They ask for a leader, for a shepherd, they ask that the Word of the Lord be proclaimed, and a soul would be preserved? Why not? If they will be found true with us, with our common faith. It seems to me that this is an important mission just as any other home or foreign mission, especially here where they are begging for the Bread of Life. In the hope that our people will not neglect this opportunity of doing good, I remain your brother,

S. GREENWOOD.
started for Boulder to-day. We trust our loss will be their gain.

NEW AUBURN, Minn., July 3, 1892.

—Thirteen weeks of labor, 12 discourses, average congregations of 38, 11 prayer-meetings besides Christian Endeavor meetings, 32 visits, and the distribution of 216 pages of tracts and 35 papers.

FROM MR. SOEWELL.

The quarter just closed has not been characterized by anything of special importance, but I can report a usual healthy condition of the work. The appointments of the field have regularly kept up, and the usual interest continues. At the time of my last visit at Grand Junction we were permitted to visit the baptismal waters, where two of our young people put off Christ in the beautiful ordinance of baptism, and one member came by letter. Not long before this we received another member on verbal statement, who for a long time had been inactive in religious matters. These were times of rejoicing for us. We expect to attend baptism again on our next visit there, whenever possible, and possibly two, will unite with the church.

During the early part of June I attended the Semi-Annual Meeting at New Auburn, Minn., as the delegate from the Iowa Yearly Meeting, and received very much strength from the interesting meetings and pleasant association with my brethren in the ministry. The church at Garvin appointed me delegate to our Association at Farina, and paid most of my expenses. I was helped very much by attending those meetings, and did what I could toward helping others.

One of the prominent features of my work on this field is Sabbath Reform, and in this work I have large opportunity. I have sailed Iowa with Sabbath literature, and had personal conversation with scores of clergymen and others upon the subject of true Sabbath, and I firmly believe that the seed sown will grow and bear fruit. My most earnest desire is to be an humble and efficient laborer in the Lord's vineyard.

For the quarter I report 13 weeks of labor, 16 sermons, 12 prayer-meetings, 71 visits, 531 pages of tracts distributed, 2 members received by baptism and 2 by letter.

E. H. SOEWELL.

GARVIN, IOWA.

CORRESPONDENCE.

The peace of God be with you and all who love Jesus:

Dear Bro. A. E. Main: — Your kind letter was duly received. We were very glad to learn from your letter that there is among you a German preacher. We agreed to help with $25 when the German brother comes here, at any rate whether we shall like each other or not. But if we should like each other and agree then we hope to do more, for then our hearts will be united in the love of God, and love does all things that please God, for it is the love of God that the church had in his day, which is in one sense what the brother has said in his discourse." The brother aroused much interest among the people here. But we are very sorry that we did not know of his coming, for a good many who live in our neighborhood, of even First-day Baptists, would have come if we had but time to announce it. Of all our brethren here, and also of the First-day Baptists, don't like a preacher who smokes or chews tobacco, or wears golden chains around his neck, but each of us likes one of a simple, neat, and good appearance.

Hoping that you will understand me, I remain your brother in Christ.

J. B. BAUMGARTHE.

P. S.—If you have any German tracts, also articles of faith, and perhaps German papers, please send us.

WINTERBURG, So. Dak.

MISSIONARY SOCIETY.

Records in June, 1892.

1. Methodist Church.
2. Bethel Church.
3. New Street Church.
4. West End Church.
5. Serbian Mission.
6. German Church.
7. Harvey Church.
8. Brockway Church.
9. Lakeville Church.
10. German Church.

Receipt of money: $1,000 from E. H. O. S. S., $500 from H. A. S., $200 from W. H. S., $150 from E. A. M., $100 from J. H. M., $50 from W. H. S., $30 from W. H. S., $20 from W. H. S., $10 from W. H. S., $5 from W. H. S., $5 from W. H. S., $5 from W. H. S., $5 from W. H. S., $5 from W. H. S., $5 from W. H. S., $5 from W. H. S.

Balance on hand May 31st: $1,050.00.

Balance on hand June 30th: $1,050.00.

E. H. S. S.

GARVIN, IOWA.

EDUCATION.

MYSTERY HELPFUL TO RESEARCH.*

Man begins his existence in a world abounding with things mysterious. But in his infancy he does not regard them as such, for he is so utterly dependent upon Mother Nature that what she presents needful for his life and development he accepts and uses, guided by instinct. To him there is nothing fearful in the glorious sunlight at which he blinks his baby eyes. He knows nothing of the mysterious transformations through which the materials composing his food have passed in order to be prepared for his acceptance and assimilation. While infancy lasts he remains under the influence of the whole subject. This is a mystery. As a rule the questions of childhood begin with the interrogation what, while those of maturity are suggested by the element why. In the latter case one soon finds that he has entered the realm of the mysterious.

But when all the agencies instrumental in producing any phenomenon which seemed to him mysterious are known, and the mind is satisfied, then to his mind that particular mystery ceases to exist. Of course, the truth and the facts concerning any cause and its effects remain always the same. The difference lies in the degree of advancement to which he has attained in the comprehension of that truth and those facts.

And so, glancing back over the history of the progress of civilization, it is plain to be seen that many things which were profound mysteries to those of olden times are well understood to-day, and that the investigations of science are now along the lines which were, for the most part, unknown to the ancients, and yet have been arrived at by a natural and progressive development in the understanding of things before mysterious. Thus, the mystery which confronted the Greeks of the Homeric Age, the existence of the material unity of the mind in the world, is as different from that which confronted the modern physician when he considers the nature of the electrical force, or the influence of the sunspots upon the earth's meteorological condition.

The research into the mysteries is a process enlivening and stimulating to the mind. It is one of the most healthful exercises in which we can engage. This fact is so well established that one of the principles of teaching now extensively advocated is the conclusion to be reached, which is in the form of a seeming mystery, and to suggest to his mind the means by which it may be unravelled. Even writers of fiction employ this principle by cunningly weaving into the plot of their story a thread of mystery to induce the reader not to cease from pursuing their works until the mystery is solved. And he who is using his mental faculties to their utmost in any field of investigation whatever finds great enjoyment in the very exercise, much satisfaction whenever any new truth is discovered, and his power and

*Oration presented by Dighton W. Shaw, at the Oratory Contest of Milton College, June 20, 1893.
desire to solve new problems constantly increasing.

We see almost as many different grades of this mental pleasure and power manifested in the different people about us as there are different stages in the development of any one mind. Thus the very youth who fails to understand the value of life, is one who can possibly find enjoyment in the acquisition of knowledge as presented in textbook on science may attain a goodly amount of satisfaction by finding out some puzzle or solving some riddle; and certainly he takes pleasure in the problem to ascertain how an adept in slight-of-hand performs his seemingly magical feats.

But it is not in matters of this nature that the mind derives the most pleasure from the investigations of the mysterious. The manifestation of certain forces which act upon us, all matter challenges our investigation; and entering this field of inquiry we are fascinated by that wonderful, inherent property of matter known as attraction, manifested as gravitation, as cohesion, or as chemical affinity. To the average mind more wonder is, perhaps, excited by chemical affinity than by either of the other two; and there is more research going on at the present time in Chemistry than in any other branch of physical science. But the nature of this force which produces changes that destroy the identity of the body and yet does not destroy the body itself, is a mystery now than ever before.

The study of organic forms presents a field abounding in wonders. Biology has long held, and still holds, the attention of the greatest thinkers. The mysterious, organizing, and reproducing and yet most delightful subject for consideration. The nature of this power remains, and probably always will remain, a mystery to human thought. But he is perverse and unreasonable indeed who will not admit that it must have a beginning, and that this cause was something more potent than matter or the mind of man. Whether he regards the generation of species as an established fact, or whether he believes the doctrine of evolution, which is there for the investigator to do with as he pleases, is perhaps exciting by the many unknown and unexplained phenomena of the life-force, but to lift his voice to heaven with the Hebrew poet, and explain: “O Lord, how manifold are thy works! In wisdom hast thou made them all. Such knowledge is too wonderful for me. It is high, I cannot attain to it.”

No less, yes, probably even more mystery greets us when we approach the study of man himself, regarded, not as a mere animal, but as an being endowed with reason, sensibility, and free will. Speculation concerning the mind of man held Plato and Aristotle spell-bound by its captivating influence, and since their time it has lost none of its attractive power.

Numberless are the phenomena of the mind, which are unexplained by the philosophy of to-day. For example: Who clearly understands the condition of the mind in sleep, or its action in insanity, or the power that one mind has over another, so illustrated by mesmerism and mind reading?

The consideration of man’s relation to a higher personality, to a being supreme, affords still another field for inquiry. The utmost care should be exercised in the investigation of the mysteries of this relation. The intricacies of this labyrinth are so numerous, and the power of man so limited, that the only way to keep from wandering from the right path is to maintain a firm hold upon the golden thread of all immortal thought and power, and at the same time to acknowledge the folly and dependence of man. Here, as elsewhere, the more one inquires the more he desires to inquire; the more he comprehends the more he sees things which require comprehension; the more mysteries he fathoms the more he beholds which are still unformulated.

Since it is impossible, then, for one to understand all mysteries, what attitude shall we assume toward them as they present themselves to us for solution? There are just three possible courses for one to pursue. First, he may search in the toms and conceptions of a mystery, and if he fails to accomplish this he may still maintain toward that mystery a state of inquiry; secondly, he may give up the investigation, saying that the mystery is beyond his comprehension; or thirdly, he may invent some cause or combination of causes, to account for the mystery. The last usually results in superstition. You say that this third course need not be considered, that superstition belongs to nations unenlightened. This is true, indeed, for the most part. But after carefully considering your despotism, you will tell me honestly whether or not you find in them any vein of superstition. And if you do not find in your own case you certainly see what you consider to be superstition in that of others. Inventing a cause to account for what is not observed, but not understood, is directly opposed to any advancement in knowledge. Thus, too much care cannot be taken lest we accept the view of others without fully understanding the cause of reasoning which led them to adopt those views, for it is the very purpose of scientific judgments, or have unquestioningly accepted the opinions of others. We rightly conclude, then, that the third course already mentioned, that of inventing a cause, should always be rejected.

Of the other two positions, whether the one or the other should be assumed, depends upon the degree of ability or power of comprehension which belong to the inquirer. To adopt either the one or the other as the course invariably to be pursued, is the rashest folly.

When one decides that he will maintain the position of an inquirer in regard to everything which he cannot understand, he will believe nothing which he cannot comprehend, he is far on the road toward mental self-destruction. While on the other hand he who says within himself: These things are mysterious; I do not understand them; I do not believe that other people understand them, even when they say that they do; and what is more, I do not believe that I, or any one else can understand them,—that fool will deservedly remain forever in his own folly. Would the Almighty have created us with the desire to investigate the mysterious if he had not expected us to use that desire according to our ability? I think not. Should we, knowing that the more mysteries we solve the more will present themselves for us to solve, refrain from endeavoring to comprehend them? Not at all. Should we, because we have not understood some great mystery, refuse to make an effort to comprehend the lesser things which are, perhaps, preparatory steps leading us, eventuating to the solution of the mystery problems? Nay, verily.

I do not expect to understand, during my life, the nature of gravitation or of the life-force. Yet I dare not say that either is impossible to be comprehended by mortal man for there is much truth in the saying of Aragon: “He who, outside of pure mathematics, pronounces that something is impossible, is as prudent.” And what is more, I think it very probable that sometime I shall know, as I cannot now know; for I believe that a faculty to know in the future state will depend greatly upon my effort to know in the present. I do not expect to understand, in my life here, how the Son of God took upon himself the nature of man, or how his death was an atonement for the sin of the world, but I think it probable that these facts some time. And I believe that I should use all the power which I have to arrive at any truth, though it presents itself behind the veil of mystery.

The mysterious and the marvellous usually appear together, and go hand in hand to a certain extent. But, where the one disappears, the other persists, the mystery vanishes, and the marvel becomes more marvelous. So the solution of each mystery creates profound interest as well as pleasure and satisfaction.

Is it, then, any wonder that there are scientific enthusiasts? You or I cannot measure the joy experienced by Galileo at seeing the moons of Jupiter for the first time; or of Newton, at the discovery of the principle of fluctuations; or of Linnaeus, upon finding a plant of a species before unclassified; or of Wilson, upon making the acquaintance of a new song-bird; or of Cohn, as the microscope brings to his eye the growth, reproduction, and death of protozoic life-forms. Why not? Simply because we are but babes in the realization of the marvelous things of nature. They stand on peaks of em-
Reduction of Indebtedness.................................................. 1,450.00
Cash in Bank.................................................................. 2,385.28

Principal Account. 

AMOUNTS.

Cash in Bank paid out............................................. 283.23

Balance of Cash in Bank........................................... 2,608.51

Conditional Endowment Fund. Held by the Treasurer June 1, 1872.

PRESIDENTS' CHART.

Bonds and Mortgages.................................................. 285.00
Notes, interest bearing.............................................. 450.00
Cash........................................................................... 50.00

By OWEN.

MANAGEMENT FUND.

Bonds and Mortgages.................................................. 310.85
Notes, interest bearing.............................................. 50.00
Cash........................................................................... 200.00

Principal of Endowment Fund. Held by the Treasurer June 1, 1872.

PRESIDENTS' CHART.

Bonds and Mortgages.................................................. 285.00
Notes, interest bearing.............................................. 450.00
Cash........................................................................... 50.00

By OWEN.

MANAGEMENT FUND.

Bonds and Mortgages.................................................. 310.85
Notes, interest bearing.............................................. 50.00
Cash........................................................................... 200.00

WILLIAM C. RIVETTE CHART OF LAYMEN:

N. V, HULL CHART OF PASTORAL THEOLOGY.

Bonds and Mortgages.................................................. 285.00
Notes, interest bearing.............................................. 450.00
Cash........................................................................... 50.00

B. T. CHART OF MATHEMATICS.

Bonds and Mortgages.................................................. 285.00
Notes, interest bearing.............................................. 450.00
Cash........................................................................... 50.00

FIFTH AND THE EDUCATION OF YOUTH MEN PRE-

BROADWAY AND MORGAN.

First and Mortgages.................................................... 1,200.00

KINNY MEMORIAL FUND.

Bonds and Mortgages.................................................. 1,200.00
Notes, interest bearing.............................................. 100.00
Interest on Bonds...................................................... 110.40
Cash........................................................................... 50.00

H. M. EVANS CHART OF INDUSTRIAL MISSION.

Bonds and Mortgages.................................................. 35,000.25
Notes, interest bearing.............................................. 6,000.45
Cash........................................................................... 1,500.00

B. W. REEDER AND F. H. HUFFEIIENDRICK.

Bonds and Mortgages.................................................. 1,834.47
Notes, interest bearing.............................................. 370.00
Cash........................................................................... 30.00

B. C. HAINES CHART OF HOSPITAL.

Account H. C. Haines, Medical Agent.............................. 5,198.80

ACCOUNTS.

DEBT DEPARTMENT.

Mortgages Payable...................................................... 4,140.00
Notes Payable............................................................ 110.00
Accrued interest on Mortgages..................................... 100.00
Accrued interest on Notes........................................... 100.00
Hills settled, unpaid................................................... 74.00
Due teachers.............................................................. 100.00
Due special funds...................................................... 1,850.00

Parameter held for Legalizing draft....$1,320.00....827.50

Notes held for Legalizing draft..................................... 3,320.00

Due to Merchants....................................................... 3,320.00

Notes held for Legalizing draft..................................... 3,320.00

Field notes............................................................... 500.00

Due to Merchants....................................................... 500.00

Mortgage real estate................................................... 100.00

Amount, interest on Mortgage..................................... 100.00

Notes.......................................................................... 100.00

Cash in Bank................................................................ 103.07
Respectfully submitted.

WILL H. CRAMSHELL, Treasurer.

JUNE 3, 1872.

Examined, compared with vouchers, and found correct.

ISA. H. CRAMSHELL.

T. H. ROGERS.

THE EDUCATIONAL CONGRESS.

One of the most interesting congresses to the general public, and one being held in Chicago, in connection with the World's Fair, will be the Educational Congress which convenes July 17th. It will be of great benefit, with reference to education which have been made public in various countries during the last two decades, and the ideas which have been generally adopted, as well as those which, so far, have been tried in few localities, but which will doubtless become universal, will be thoroughly discussed.

The most striking feature of the congress will be the fact that in these discussions there will be no distinction of sex to be seen. This fact is noticed by the Chicago Tribune in a recent issue, and the editor adds:

"If there is a woman specialist who is better able to present a certain subject than a man, she will talk about it, and vice versa. This is practically the achievement of the equality of the sexes in the matter of educational progress. The local educators who have charge of the daily papers' reports are daily in receipt of letters not only from all parts of America but from nearly every country on the face of the earth, promising the presence and hearty cooperation of teachers and students of international reputation. Every address will be made by an expert in the subject presented, and the discussions evoked cannot fail to add materially to the advancement of educational science.

Among the American women who will speak are Mrs. Alice Ives Dean of the Woman's College of the University of Chicago, and Mrs. Martin Foote Crow, who has a chair in the same institution. The committee which represent other denominations, and that of the Seventh-day Baptists, has been itselfs. Their indifference has been a heavier load than all outside opposition. Their want of knowledge and not interest in the education of American women has hindered the cause more than the avowed enemies of our work.

Dr. Potter and the writer, and other friends of the Outlook, tried to meet with them a few of the women to read the Outlook, or aided in its circulation. Some said it is "too heavy for us; it is good, but heavy." Some said, "It is too scholarly, we can't understand it." Some said, "we know all about the question and do not need to read any more on that point." All this we knew and tried to bear, thinking, as Dr. Potter said to me a few days before he was called home, "that we were writing for the next century," rather than this.

Meanwhile these people who called the Outlook "too heavy," "too scholarly," wanted something lighter, something "less denominational and more evangelical." We have produced it. It is neither heavy, nor lengthy, nor burdened with "original investigations." We have put fresh western "evangelical" blood into the Outlook. We have placed in it the cost of five cigars; or ten cups of peanuts; or ten glasses of soda water; not very extravagant! It costs a good deal less than one afternoon at a country circus.

What ails these Seventh-day Baptists? Is it the cost? We have offered it at half price to every one of them, and as you know, we tried to give it to them if they want us to. Do they want a "chromo," too? Are they afraid of the "Sabbath Reform" in it? Is that poison to Seventh-day Baptists? Are they disturbed by the sharp truths which Editor Peterson whittles out to rebuke the "too scholarly" set well after reading it? Please induce them to tell what the matter is. Invite them to write you or me and set forth the reasons why they "send it back."
"come up to the help of the Lord," is a shame to them and a dishonor to the Seventh-day Sabbath men. The question of the right to coin and his truth, and for denominational loyalty, and not simply for the Evangel and Sabbath Outlook.

A. H. LEWIS.

WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., July 14, 1853.

Much interest is expressed in the results of the United States’ agent’s (Dr. Kempton) investigations abroad in the subject of cholera. He asserts that the English government could easily keep the disease out of Europe and Africa by suitable control of the Moccas pilgrimage business. Every seven years sincere and fanatical Moslems visit Mecca in immense crowds, and that city, never purified by either frost or fire, remains a perpetual conservatory of cholera germs and sends out the seeds of death to the ends of the earth. In the Orient: pestilence, filth, bigotry and dark ignorance eternally thrive and perpetuate themselves at the shrines which make de-rotes gather in gloomy superstitiousism.

Last winter one hundred cholera cases were developed in the insane asylum at Halle in Germany. Then Koch was put in command. He quarantined the buildings and cleaned the premises and put an end to feeding the cholera germs to the inmates and at once stamped out the scourge.

A fortress against cholera was defended during the fearful ravages, when thousands were falling in the immediate neighborhood at Hamburg, by the occupants of one building who cooked for them in the kitchen window, the mouth of a pole and immediately burned the wrappings and cooked the food. Let no one forget the very important fact that cholera is fed into the mouth and that freshly cooked food is free from its germs, and that in cholera times even water should be cooked and that all objects except necessary food and drink should be kept out of the mouth.

The suggestion of Burrows for speaker is not as the opinion of the Board that them and read the minutes of the last meeting.

The committee desiring an expression from the Board on the distribution of the Evangel and Sabbath Outlook in Chicago, it was voted to consider the opinion of the Board on the point of view that as many copies be distributed there as practicable.

Correspondence was received from L. E. Lewis, the well-known English-speaking Roman Catholic “Les Canadiens-Francais de la Nouvelle Angleterre,” Father Hamon gives the number of French-Catholic New Yorkers as 9,000 to 20,000—about one-third of the whole Catholic population of the six States. As these statistics are collected by the reverend writer in conjunction with the French Canadians who are in New York. He points out that most of the English-speaking Roman Catholics are concentrated in certain parts of the East, like Boston, where alone there are 200,000 Catholics; while the Canadians, on the contrary, for the most part establish themselves in the small manufacturing towns, and they already form a majority in several of them.”—Harper’s Magazine.

A LITTLE plant was given by a kindly neighbor at the outset of summer to the boys and the family made changes in their way of living. First, they cleansed the window, that more light might come in and two or three times a week they would open the window that fresh air might help the plant to grow. The clean window made the rest of the family say that they are never going to have to wash the floor and arrange the furniture more neatly. This led the father to mend some broken chairs, which is the work of several evenings. As a result of this, we were the money saved and bought for comfort for the room. Thus the little plant brought a real blessing to the home.

much subsidiary silver coin as can be kept in circulation. Inventories have been taxed by fees over all the cost of the patent office building and of the entire maintenance of the patent office, about four million dollars, which sum has been covered into the United States treasury for general expenditure. In view of this fact it seems doubly wrong to overcrowd the patent office by the employees of her bureaus and to send the patent models, as is now being done, out of the building thus paid for by inventors, into a hired structure at an inconvenient distance from the office. This is one of the results of the very expensive private buildings at high rentals instead of erecting those suitable and adequate to the expanding needs of the government.

CAPITAL.

TRACT SOCIETY BOARD MEETING.

The Executive Board of the American Sabbath-tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, July 9, 1853, at 3 o’clock P. M.

President George H. Babcock, in the chair.


Minutes of last meeting were read.

Committee on Evangel and Sabbath Outlook reported that 10,000 copies were printed each week and sent to paid subscribers of Sabbath Reform Library, Outlook and Recorder, 1,000 copies to the States agent, 50 copies a week, and balance to Baptist ministers. Each issue is mailed from New York by a mailing agency.

Committee on World’s Fair Exhibit reported that Prof. Edwin Shaw had been secured to take charge of the Denominational Exhibit.

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HINTS FOR A SICK-ROOM.

A tub half filled with the sulphate of zinc solution should stand ready to receive soiled clothing as soon as it is removed from the person or bed, writes Elizabeth Robinson Scovil in the June Ladies’ Home Journal. It should be well soaped in this, wrung out, carried to the laundry in a covered boiler, and boiled in a covered boiler with washing soda in the water.

The dust collected in sweeping the room should be burned. There should be wiped every day with a cloth wrung out of the sulphate of zinc solution. The nurse should never and never do the reverse. The outside of the hall window will be found a great assistance for keeping a pitch of milk cool. Dishes and spoons used by the patient should be disinfected.

"ONLY."
FRIEND, GO UP HIGHER.

The Christian life is a progressive one. Side by side with that which is, is that which may be. The future holds no impossibilities over which a Christian life may not triumph and succeed; no difficulties which it may not overcome.

Beautiful as is the bud unfolding its sweetness and beauty to the sun, much more beautiful is a young Christian life ever unfolding its Christ-like character before the world. The one in its fragrance being the manifestation of God's love and care, the other the manifestation of His divine life incarnate.

The soul is the great turn-table of life upon which the inner currents of thought find their counterpart in the outside world. Just as truly as the engine on the turn-table finds a corresponding track and pushes forth to proceed on its mission; so every pure thought issuing from the soul within proceeds along the line of its origin, directed by the great motor power of Christ's Spirit. Often these inner thoughts come in contact with antagonistic elements, and bitter conflicts ensue. The higher we rise in the spiritual plane, and grow, the better able we shall be to meet the sternest problems of life and to battle with its conflicts.

A Christian life to exert the most powerful influence for good in the world must live continually in the atmosphere of a pure and higher life. Friend, go up higher and make your life so firm in purpose and noble in strife, that "all life may be purer and stronger thereby."

Consider the element of growth as you advance in the higher life. Growth is just as necessary to your life as to the seed planted in the earth. Both must be fed and nourished by divine resources. Both must be developed according to the great law of growth. Indeed, if your life ought ever to be an unfolding to the world of that which lies inherent and dominant in your nature.

At times you may be very much perplexed and not know which way to turn, but during this period of great development reach out for that which you need, and seek endeavoring higher. With an abiding trust and faith treading in the upright ways, and remember that in the great lexicon of youth there is no such word as fail.

You are also invited to go up higher in your regard for truth and justice. Let all the ends that you aim at be for truth's sake, and for a clearer understanding of the various relations which you must assume in active life. Seek the truth and once having found it live up to it, and to the dictates of your higher nature. Dare to be true at the cost of right, regard with no sense of loss of prejudice or opinion. Oh, that our young people might learn this principle of Christian fearlessness in the path of right, and lead toward a higher life!

My Christian friends, the same spirit of life that bids you to grow and develop also invites you up higher in Christian charity and kindness.

With your foundation Christ Jesus, broaden your conceptions of life. Deal in charity with the multitude traveling with you along the same untravelled way, and which will be able to guide you in the more intimate relations of life. Deal with gentleness, especially toward those who may differ from you in a religious point of view.

When we pray let it not be with that narrowness of mind and heart which will exclude all except our most intimate friends, but rather let our petitions be raised for all mankind, and our sympathy ever going out for those who may need our kindness and help. Let us call all our brothers in Christ, and by the influence of our lives lead them to Christ, and to a higher sphere of Christian living, which should be the chief object of our lives.

My friends, go up higher in the activities of life. Let push be your motto. Those who have won success in the past have been men and women of dauntless courage and perseverance. These elements are just as essential to our Christian lives in religious work, as they are in the natural realm. The great need of to-day is more active Christians, not those who are always saying what they may do, or can do, but those who do. Our young people's societies need this element of assertiveness among the workers. We need to get wrenched up to a spirit of activeness, and become so engrossed in our work in the various lines, that our lives will beget a like interest in others, and our societies become centers of influence and real spiritual growth.

Go up higher and use your influence toward molding public sentiment. If you have imbued a great sentiment; if you have demonstrated an important principle; if you have realized a great truth, give an articulate thought to the world worthy of true manhood and true Christianity.

Grace and gentleness, especially toward those who differ from you in religious point of view. If you are to be justified, you must that one have who gave to our little field flowers the name of "daisy." Chancer has said: "The sun, of course, is the eye of day, and some one seeing a resemblance to the orb of heaven in the little yellow disk with its surrounding rays, applied the name to both. Names of familiar objects often contain a history of the place whence they came; thus, magnet took its name from Magnesia, bayonet from Bayonne, cambric from Cambrai, damask from Damascus, calico from Calicut, ermine from Flanders, and spaniels from Spain.

We must not, however, be too quick to come to conclusions in such matters, as some things are improperly named, and so give a wrong impression. The leopard was so called because the early naturalists supposed it to be, not a distinct species but the offspring of a lion and a pardin.

"Black lead" is not lead at all, but a compound of carbon and iron; "German silver" was not invented in Germany, and contains no silver; the "dog-tooth violet" is not a violet, but belongs to the lily family. The name "Frost lily," recently suggested for this flower by Prof. Bailey, the Rhode Island botanist, is more appropriate and quite as pretty.

In the language of any race, the presence or absence of certain words bears testimony to the moral condition of the people. It is discouraging to try to find so many names denoting virtues, as are improperly improperly, names of certain flowers: Star of Bethlehem, meadow-sweet, bleeding heart, forget-me-not, awaken our imagination, while Solomon's seal, ladies'-lipper, phlox, love-not, and Indian pipe, bear suggestions of peculiarities in the flowers themselves. But what an imagination must that one have who gave to our little field flowers the name of "daisy." Chancer has said: "At times you may be very much perplexed and not know which way to turn, but during this period of great development reach out for that which you need, and seek seeking ever higher. With an abiding trust and faith treading in the upright ways, and remember that in the great lexicon of youth there is no such word as fail.

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words which were touched by the flame of divine influences, which sent them deep into many hearts. The very atmosphere seemed permeated with the influences of the spirit of God. It is gratifying to know that our young people can feel that their work has not been in vain, but that they have come lost in, and absorbed by it, but will reserve some time and endeavor for the Lord and his cause.

Not long since five of the members of the Endeavor Society of the Milton Junction Church, Ohio, gave up full membership to this branch of the Sabbath School.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1893.

SECOND QUARTER.


LESSON V.—PAUL AT EPHESUS.

For Sabbath-day, July 29, 1893.


GOLDEN TEXT.—[When he, the spirit of truth, is come, he will guide you into all truth.] Jn. 14:16.

INTRODUCTION.—We hear no more of Silas in the book of Acts after the eighteenth chapter. Paul is now on his third missionary journey, which occupied about four years. Timothy is with Paul the most of the time while at Ephesus (19: 23). There should be briefly included in this lesson the whole section of the history or narrative of the journey. Paul is looking after the interests of those already converted as well as after the converts. It is equally important that the church grow in grace and knowledge. Men need culture and training as well as conversion.

EXPLANATORY NOTES.—V. 1. "Apollos." An eloquent, scholarly Jew of Alexandria fully acquainted with the gospel he preached until further taught by Aquila and Priscilla. He went to Corinth before Paul arrived at Ephesus. (Acts 18: 11, 22.) "Upper course;" the borders. "Certain disciples." Converts from the preaching of Apollos and Paul. v. 2. "Received the Holy Ghost." When ye believed. At your baptism did you obtain the spiritual gifts promised? Perhaps he noticed a lack here. Spiritual completeness was needed which was then lacking. "We have not heard." The amount of the manifestation here is speculation; he had been told to them. v. 3. "John's baptism." Such as he administered, confessing sins, repenting, looking for the Christ, but lacking the gift of the Holy Spirit, the joy of Christian service. v. 4. "John baptized ... repentance." He did indeed preach repentance and the Messianic king coming in the person of Christ. But you and I should follow John's directions and believe in Christ more fully and grow in grace. v. 5. Having heard this they promptly received the truth and were baptized in Jesus' name, consigning themselves to his service. v. 6. "Laid his hands upon them." With deluged power, invoking the descent of the Spirit. "Spake with tongues." As at Pentecost. As attaining to the truths of the gospel, a proof which the miracles demanded and which God gave. A sign to those that believe not. v. 10: 14. "As the Holy Ghost was inspired, not necessarily foreshadowing future events." v. 7. "About twelve." The number, no doubt, who had not fully come to this new experience and were more interested in the light which came. Not all the Ephesian believers were thus ignorant. v. 8. "Into the synagogue." A common custom and upon invitation. (Acts 18: 19, 20.) "Spake boldly." Feastively, as required under the trying circumstances. Ministers must do this, even knowing that some will oppose and that friends of the opposition, in the church, will accuse them of being "too personal," "too sharp," "it ought to have been presented differently," "Disputing," reasoning out of the Scriptures. "Kingdom of God." Much as it is professed in the Epistle of Peter, v. 9. "Divers were hardened." The gospel is received by some, others reject it and harden their hearts. The worst opposers of the truth are those who, being under conviction, resist it and justify their evil ways. The Bible Sabbath has no greater enemies than among those who oppose the truth but forsake the Sabbath.

CHRISTIAN ENDEAVOR TOPIC (For week beginning July 29, 1893.)


Unbelief of the truth hardens the heart. Jesus saw this tendency even among his disciples and rebuked it sharply because of the danger in which they were in. "Oh, fools and slow of heart to believe." Unbelievers come to truth in regard to Christ and are then convicted of heresy is the root of much trouble. Delusiveness of intellect in respect to Christ's testimony is fatal to assurance of faith. Darkness of mind or heart is dangerous. We proselyte into Christ's church and receive by our unbelief. Have we ever thought that our slowness to believe, or our unbelief which hardens the heart was not the figures before me but I

files to the Recorder office, not even the printer's devil. It is my own fault, I confess it like the man charged with being a bachelor. He was, and was alone to blame for it too. He once asked a lady to marry him, but the apostles did him a favour, and he, like a great fool, did it, of course he would have been married.

The Twelfth Christian Endeavor Convention at Montreal has closed. I think I am safe in saying that Seventh-day Baptists at large are just as glad that 156,000 people have been admitted to the church this year, from their ranks, as if we had not been ruled out. We are not going to sit on the fence and see them go by either. We are going to keep right on at work saving souls.

I have not the figures before me but I conclude we might add about three hundred to their list. But more than this we could furnish them with a list of Bible truths. We are perfectly willing to be counted out for doing what Christ and his apostles did, keeping the Sabbath of creation, and of the fourth commandment. If God was feeding them with manna, it would doubtless fall Sunday as it did for Israel. They tried to keep it over and it stank except on the Sabbath. This Sunday question is getting quite too. You are not on the Fair, but God's truth. The prayer from the cross may cover them, "They know not what they do." New York State has the largest number of societies, 2,385. Pennsylvania is second with 2,093. Illinois has added the most societies to her list, being 799.

Illinois has the largest number of Junior societies, 438. There are in all over 4,000 Junior societies, and over 25,000 Christian Endeavor societies, with a membership of more than one and one-half million, but best of all is the 155,000 which have come into the church this year, and come I hope to work, to save the young men of our land. May God lead us all into the truth. "The truth will make us free." E. B. SAUNDERS.

ECHOES FROM THE FAIR.

At the Epworth Tabernacle, situated on the grounds of Hotel Epworth, are held gospel meetings nightly. It was our good fortune to be present at the first of these meetings, and our Mirror editor wished a few notes on that meeting.

The meeting was under direction of Mr. Moody. The principle speaker was the Rev. John McNeill pastor of the Regents Square Church, of London, Eng. This devoted, unassuming man of God is said to be the coming Spurgeon of England.

There were about fifteen or sixteen hundred in attendance on this meeting, largely members of the Epworth League and Endeavor societies.

When we recall that the meeting was in full view of the Ferris Wheel, and fireworks, in full sound of a huge brass band, and all the other sights and sounds of that rushing, noisy place,—the Midway Plaisance,—separated from us only by about twenty rods of distance and a high board fence, and then think of the depth of the service, we call it a very remarkable one. The Spirit of Him that drew them all that was outside that great tent, and concentrated on the soul inspiring music and earnest speaking. The meeting was under direction of Mr. Moody. The principle speaker was the Rev. John McNeill pastor of the Regents Square Church, of London, Eng. This devoted, unassuming man of God is said to be the coming Spurgeon of England.

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While grammar for those in his own home who do not know, finding out. A little bit of patience often makes the sunshine come; love is our highest word, and the synonym of God.—Chas Lamb.

Every kindness done to others is a step nearer the life of Christ.

Dr. Wayland, of Brown University, is said to have been once addressed by a student of philosophy as follows: "Doctor, I don’t believe I have any soul."—Possibly not, possibly not, you answered the doctor: "you ought to know. I have one. Good day, sir."—Out the Doctor marched.

A little bit of patience often makes the sunshine come; a little bit of love makes a very happy home. A little bit of hope makes a rainy day look gay, and a little bit of charity makes a weary way. I wish my heart so sensitive that it will respond to every word from heaven.—Bishop Ninde.

Faint heart seldom wins. It is the man of intelligent faith who commands respect. Be more cautious.

Better to make mistakes than to make nothing; it shows that we are at least trying to work.

Pity does not expend its force wholly in prayer-meeting and organized religious activities. Like the leaves put by the good housewives in next year’s seed, it has a quiet, refining, Christ-winning power in all places and relationships; and perhaps the home tests and proves its strength and value mostly. However wide the field of public service to which a Christian may be called, no unsaved ones will lie so heavy on his heart as his own children. No rattle of applause, no round of outside honors and duties will silence the cry of his soul for those in his own home who do not know his Christ. One needs no sudden, surer evidence of coldness and backsliding than indifference about the earnest interest of the members of his own household.—Ex.

The reasoning of children is sometimes past finding out. A little lot of five was years ago thoughtfully looking at her grandmother, and finally said: "Grandpa, were you in the ark?" Somewhat confused, he replied, "No, dear." With a nod of the most bitter of heads, she said, "Then you didn’t save yourself on your baby face, she exclaimed, "How did you escape? Why wasn’t you drowned?"

It is a pitiful thing to see a young disciple going about and asking everybody how much he must "give up" in order to be a Christian. Unfortunately many of those who take it upon themselves to instruct him give him the im-

SPIRIT LONGINGS.

By N. K. FILLAW.

My spirit longs for thee, 0 God,
As long as the weary soul
For shadowy ways where living streams
With shimmering waters gently roll.
My spirit groans for thee,
As long as the watchers for the day,
When light shall chase night’s shadows hence,
My spirit longs for thee,
As dying souls to live;
As long the watchers for the day,
I trust in Thee, The living Bread.

Oh, as longs the darkened eyes to see
As long the hungry to be fed,
As longs the child, weary soul
To ask once more a father’s love,
And, by that love be reconciled.
My spirit longs for thee,
As longs the weary to be fed
When light shall chase night’s shadows hence,
And souls shall find the good old way.

My spirit longs for thee, 0 God,
As long as the hungry to be fed
That every soul shall find its home
In trust in Thee, The living Bread.

My spirit longs for thee, 0 God,
I trust in Thee, The living Bread.
As longs the hungry to be fed
When light shall chase night’s shadows hence,
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My spirit longs for thee, 0 God,
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As dying souls to live;
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I trust in Thee, The living Bread.

Every kindness done to others is a step nearer the life of Christ.

Dr. Wayland, of Brown University, is said to have been once addressed by a student of philosophy as follows: "Doctor, I don’t believe I have any soul."—Possibly not, possibly not, you answered the doctor: "you ought to know. I have one. Good day, sir."—Out the Doctor marched.

A little bit of patience often makes the sunshine come; a little bit of love makes a very happy home. A little bit of hope makes a rainy day look gay, and a little bit of charity makes a weary way. I wish my heart so sensitive that it will respond to every word from heaven.—Bishop Ninde.

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Pity does not expend its force wholly in prayer-meeting and organized religious activities. Like the leaves put by the good housewives in next year’s seed, it has a quiet, refining, Christ-winning power in all places and relationships; and perhaps the home tests and proves its strength and value mostly. However wide the field of public service to which a Christian may be called, no unsaved ones will lie so heavy on his heart as his own children. No rattle of applause, no round of outside honors and duties will silence the cry of his soul for those in his own home who do not know his Christ. One needs no sudden, surer evidence of coldness and backsliding than indifference about the earnest interest of the members of his own household.—Ex.

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Academy hand, heart in the face of great provocation is—give up if he is pardoned out of prison, or apa-
sists chiefly to oppression of patient; in consumption and so there are certain sacrifices to be 
break spirits out of the man of not brought to secret of reaching men. We must get near to 
god.—Ex.

Dr. J. B. Gough and friends and rescue others. C. H. G.

The Mite Society is a 

SHILOH.—Dr. Ella F. Swinney came to Shiloh, her old home, the 7th inst, and remained until on. When something tempts you to grow angry, great mistake.—SHILOH.—Dr. She attended the 

July 14, 1890.

GOD'S GREAT GIFT.

A story is told of a child in Luther's time who thought of God only with dread, as a terrible judge. In difficult times he used to say to himself, "God has been with me. He has been with me in the hour of my need."

"This is God's gift."

Joel Stratton, the man through whose kind words J. B. Gough was converted, should have a monument for giving to two continents this great tempers sometime. Gough went into the prisons and among the slums, and thieved is of drunken men and erring girls were saved. Gough believed not only in rescuing drunkards but also in the annihilation of the liquor traffic. He died while speaking, and his last words, as he fell with paralysis, "Young man, keep your record clean," ran through the hands. And after all was a grand success, and shows that no drunkard, however low, may not be rescued and rescue others.

STAVE YOUR TEMPER.

Starve your temper. Give it nothing to feed on. When something tempts you to grow angry, do not yield to the temptation. It may for a time control you, but it will ruin you. Be strong enough to control yourself, but try it. Force yourself to do nothing, to say nothing, and the rising temper will be forced to go down, because it has nothing to hold it up. The person who can and does control tongue, hand, heart in the face of great provocation is a hero. What he has done, God has done for him.

For a moment there is a feeling of relief; but soon comes a sense of sorrow and shame, with a wish that he had not given way to it. What he has done is a new revelation to him, to God, the world, and to the world, and to the world, and to the world, and to the world.

We are in the habit of taking for granted the faithfulness of these follow-

7. The heroic way.—To limit our expenditures to a certain sum, and give away all the rest of our income. This was John Wesley's way.—The Silver Trumpet.

PRAYERS ANSWERED.

When I was out sailing, several years ago, with some young fellows, one of the party was very anxious to be taken ashore as soon as possible. He told me he wished it so. As the wind was now against us I found it necessary to tack. This caused me to steer the boat for a while for the other side of the river. When I had given the order the friend who had only just come 

THE ART OF FORGETTING.

Memory's studies are all the rage nowadays. But every Christian ought to drill himself in the art of forgetting. Forget evil imaginations. Forget all that we have heard. Forget the meanness of small souls. Forget the faults of your friends. Forget the misunderstanding of yesterday. Forget the disgrace and reproach which our talk and our words and our lips have brought upon us and our family. Forget all faults, all fault-finding, all injuri-

新模式 equally between the Missionary and Tract Societies.

Tuesday night the ladies of the Benevolent Society gave Dr. Swinney a public reception at Academy Hall, which proved to be a very pleasant affair. During the evening a quartette, composed of Dr. and Mrs. Swinney, about which Charles Walter Davis, sang, "I have never yet heard," words by Mrs. Wm. L. Clarke, music by Rev. J. J. White. As many will remember this beautiful missionary song was suggested by the account given in the Sabbath Recorder some years ago by Dr. Swinney, about a rich Chinese lady on her death-bed, "who had never yet heard of the Jesus religion." The doctor again entertained the audience with missionary mat-

In the afternoon she attended evening prayer—nothing, and the rising sun. The monument for giving to two continents this grand success, and shows that no 

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THE SABBATH RECORDER.

July 20, 1893.

THREE REFORMED CHURCH in America report for China, India, and Japan, in 1892, as follows:

Stations 15

Out-stations, etc. 178

Members, ordained 57

Missionaries, un-ordained 

25

Assistant Missionaries, single. 

14

Native, ordained ministers. 

20

Other native helpers, male. 

210

Ordained helpers, female. 

41

Churches 55

Communications 5,590

on confession. 

3

Seminaries, male. 

7

Seminaries, female. 

7

Theological schools. 

4

Day schools. 

138

Scholars 3,562

Patients treated. 

10,642

Native contributions 50,062

52 cents each, elect their officers, carry out their programme for the day and then adjourn for another year. For many years they have divided their pro-

New Jersey.

SHILOH.—Dr. Ella F. Swinney came to Shiloh, her old home, the 7th inst, and remained until the 12th, and in this time she saw many old friends and was kept very busy. She attended the Sabbath evening prayer-meeting, spoke Sabbath morning to a large audience, in a very interesting and impressive manner. She said the Sabbath-school at Marboro and there spoke to eager listeners.

Sunday she met with the Shiloh Mite Society of which she is a member, and on this occasion gave touching personal reminiscences of several of the Chinese connected with our mission in Shanghai. The Mite Society is a very old organization and meets but once a year, when the ladies pay in their dues of 52 cents each, elect their officers, carry out their programme for the day and then adjourn for another year. For many years they have divided their pro-

PROFESSION OF CHRISTIAN DISCIPLESHIP.

The gospel has lost none of its power. It is efficacious in the case of the most hardened sin-

In the hour of his pain, Walter Davis, sang, "I have never yet heard," words by Mrs. Wm. L. Clarke, music by Rev. J. J. White. As many will remember this beautiful missionary song was suggested by the account given in the Sabbath Recorder some years ago by Dr. Swinney, about a rich Chinese lady on her death-bed, "who had never yet heard of the Jesus religion." The doctor again entertained the audience with missionary mat-

The lazy way.—To make a little effort to earn money for benevolent objects by fair, festivals, etc. 

self-denying way.—To save the cost of luxuries and apply them to purposes of religion and charity. This may lead to asceticism and self-mutilation.

The systematic way.—To lay aside as an offering to God a definite portion of our gains—one-tenth, one-fifth, one-third, or one-half. This is adapted to all cases. In this way, comfort and gifts would be greatly increased if it were generally practiced.

The equal way.—To give to God and the needy just as much as we spend on ourselves.

In Luther's time the gospel was a 

GREAT GIFT.

Friends are 

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Temperance.

The South Carolina liquor puzzle is now being tested. What is the effect of the ultimate suppression of the traffic? Time will tell. And another question is, What will the bootleggers do after July 1st? The wholesale dealers have made their arrangements, leave the rest. But what others will enter the grocery business. The retail men are looking around for other jobs; many will remain here in the retailing business, others will leave the State, and a few have arranged to engage in other business. Under the law none of those now engaged in the liquor business can be engaged in the State of South Carolina, and the prohibitionists have been considerably misunderstood, and on that account an address has been issued by Chairman L. C. Childs in the contest of the non-purists, State Prohibition Executive Committee which met in Columbus, June 5th. The address declares that prohibition is not the cure for the liquor difficulty, but that makes its good features effective, while at the same time continuing to work for absolute prohibition. The address closes by calling for the active co-operation of "all who value the right and would preserve our homes from the curse of this destroyer," to continue the fight for ultimate prohibition.

WORLD'S FAIR VISITORS.

To the Editor of the Sabbath Recorder:

Permit me to make the following statements through the Recorder to those who will visit the fair:

1. A few persons may be accommodated at our home, 51 South Carpenter St., located 150 feet east of West Madison St., and about one mile from City Hall. Madison Street cable cars pass every three minutes.

2. If getting to the Fair it is better to take Ashland Avenue horse cars at Sangamon and West Madison Sts., two blocks from our house, as these take you to a point three blocks from an elevated road, Illinois Central Railroad, and the boats, all of which run into the Fair grounds. Fare on street cars and Elevated road five cents; and on Illinois Central and boats ten cents. No trouble in securing seats as you start from the terminal station of each line. The Illinois Central trains do not stop at intermediate stations.

3. Temperance. Several parties coming together can secure rooms at a reduction.

Address, Ira J. Ordway, 205 West Madison St., Chicago.

Temperance ought to be more people getting religion so that those who live in the same house with them would know it.

In my early work I made the mistake of fancying that if I could get hold of the influential part of a community I could get hold of the masses. I have learned that this fancy was wrong, for I have found that the community was founded by beginning at the bottom.—Bishop Thoburn.

SPECIAL NOTICES.

The New York City Seventh-day Baptist Church has adjusted its regular Sabbath services until the 10th of September next.

The Quarterly Meeting of the Ossipee, Lincoln, Gilford, Newbury, and Lyman Baptist churches, will convene at the DeiJayter Church July 28-30th. Prayer and conference, evening before the Sabbath, conducted by O. S. Mills. Sabbath morning, preaching by B. F. Rogers, afternooon by O. S. Mills; evening by L. R. Swinyer, with conference meeting. First morning, preaching by O. S. Mills; evening by B. F. Rogers. Let us come together and address communications to F. M. Dunn, Milton, New Hampshire.

A few persons are looking around for other jobs; many will remain here in the retailing business, others will leave the State, and a few have arranged to engage in other business. Under the law none of those now engaged in the liquor business can be engaged in the State of South Carolina.

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Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royale Baking Powder

ABSOLUTELY PURE

Contains No Alcohol or Sugar. Makes an every-day convenience of an old-time luxury, pure and wholesome. Highest award at all Pure Food Expositions. Each package makes 4 large pies. Avoid imitations—always insist on having the Royale Baking Powder.

If you do not keep it, send for samples.

MERRILL & SOULE, Syracuse, N. Y.

LAST CALL.

Out this. It will not appear again.

The OUTLOOK

is Ready

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RATES PER DAY FOR EACH PERSON, (Not including meals.)

FIFTY CENTS PER DAY for lodging in a room containing either two or three double beds. Each bed may have its portion of the room curtained off by itself without extra charge.

SIXTY CENTS PER DAY for lodging in a room containing one double bed and one single bed.

SEVENTY-FIVE CENTS PER DAY for lodging in a room containing one double bed, or in large elegant front parlor containing two double beds.

The ABOVE are all outside rooms, nicely furnished, well lighted and ventilated.

FIFTY CENTS PER DAY for lodging in a room opening into large light shaft. One double bed.

SEVENTY-FIVE CENTS PER DAY for exclusive use of small room (containing single bed), opening into large light shaft and containing one double bed.

THIRTY-FIVE CENTS PER DAY for lodging in one of the dormitories.

The gentlemen's dormitory occupies a whole floor. Will accommodate forty persons.

Can be rented off to suit parties.

THERE ARE two ladies' dormitories, each accommodating ten. The dormitories were planned especially for students and others whose means are very limited. Although cheaply furnished they will be lighted, well ventilated and comfortable.

ONE-THIRD DEDUG when accommodations are engaged, is the rule. Any one, however, who cannot conveniently send the money may engage accommodations by sending references as a guarantee.

IT IS desired to make the OUTLOOK a headquarters for Seventh-Day Baptists, their friends, and the students [old and new] of Alfred and Milton colleges, so as to be in touch at different times during the season, and they heartily endorse the plan. Will you please drop us a card at once, giving name of old students or friends who will not be likely to see this.

Rev. J. F. HILDTEN, Manager.

CUT THIS OUT. YOU MAY WANT TO REFER TO IT.